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A

SYNOPSIS OF THE GOSPELS
IN GREEK

AFTER THE WESTCOTT AND HORT TEXT

First Edition 1896

Second Edition revised and enlarged 1903

Third Edition revised 1906

A
SYNOPSIS OF THE GOSPELS
IN GREEK

WITH VARIOUS READINGS AND CRITICAL NOTES

BY THE

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VICE-PRESIDENT OF QUEENS' COLLEGE, CAMBRIDGE

THIRD EDITION, REVISED



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LORD BISHOP OF ELY

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IN THE UNIVERSITY OF CAMBRIDGE

THIS HUMBLE ENDEAVOUR TO PROMOTE THE STUDY

OF THE MOST HOLY GOSPELS

IS INSCRIBED

IN GRATEFUL ESTEEM



PREFACE TO THE SECOND EDITION.

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THE Textual and the Historical Criticism of the Gospels are alike of modern growth. Neither of them was systematized and reduced to a science before the latter half of the nineteenth century. In the case of Textual Criticism particular praise is due to the Cambridge Professors, Bishop Westcott and Dr Hort, for perfecting what a long line of pioneers had begun. In consequence of their labours individuals can no longer select from a mass of variants the particular reading which they prefer. Regard must be paid to genealogical descent and to scientific method. The last word indeed has not been spoken on the subject; the battle over "Western readings" has still to be fought out; but the main lines on which the discussion must proceed have been traced.

The Historical Criticism of the Gospels, though not as yet so much reduced to a science, has exactly the same work to perform in a still more important field. Historical Criticism cannot, any more than Textual Criticism, establish the truth of the Gospels, but it can to a great extent determine what was the earliest form of the Gospels and at what stage the later accretions came in. It can show to what extent the Tradition was modified by the various forces which were at work around it. In fact it likewise proceeds on genealogical and scientific methods. And the result will be once more to put a check upon individual caprice.

Both sciences therefore are essential to the apologist. Indeed even our latest apologies are greatly in need of revision to make proper allowance for the influence of the Synoptic Problem.

This book has been prepared to facilitate the Historical Criticism of the Gospels by the comparative method. The first edition was a skeleton, the second has been to some extent clothed with flesh. Practical usefulness has been aimed at, rather than the strict method of the former edition. Experience has led to some improvements. For example, when dealing with a Marcan section as found in SS. Matthew or Luke, instead of removing the non-Markan accretions, I have printed them at length in small type and enclosed them in square brackets. These marks sufficiently indicate their foreign character; at the same time the student is encouraged to notice the additions and to search for the causes which led to their insertion. The result is that many passages are printed twice or oftener, but the increase in the bulk of the book is a small matter, the educational value to an intelligent student and the convenience to the Lecturer may often be great. Various readings have been added, for without them a book is of little use for the higher purposes of study. Any time spent on them will bring ample reward. An Introduction, many critical and a few grammatical notes have been added, but *exegesis* has rarely been attempted, that department having been supplied elsewhere. It has been my principal aim to make the student acquainted with the facts. Whatever his views, whatever his critical standpoint, it has been my ambition to meet his need. But at the same time I have felt it right to interrogate, classify, and interpret the facts according to my own apprehension of them. I have no desire to force my own opinions upon anyone, but I believe that the free expression of opinion, supported by argument, is most likely to advance the subject and serve the cause of truth.

For there is much debatable ground, and there are many things of which we must say "Adhuc sub iudice lis est." Foremost amongst these must be placed the oral hypothesis. Not that I am beginning to doubt its truth; on the contrary, though I have made many modifications to meet criticism and to grapple with facts, I am more convinced than ever that it gives the simplest and most satisfactory solution of the Synoptic problem, that it is most in accordance with the habits of the Apostolic age, and that it has never yet been seriously refuted by the adherents of the documentary hypothesis. But while so many scholars of distinction pronounce, more or less decidedly, against it, it would be arrogance in me to ignore their opposition. I therefore restate my arguments, invite my readers to consider them, and leave the decision to the arbitrament of time.

In the same spirit I submit the division of the authorities into five main Sources and Editorial Notes, the theory of Conflations, the influence of Church Lessons and many other hypothetical suggestions. In so far as they are true, they will meet with acceptance. "We can do nothing against the truth, but we are powerful when truth is on our side."

It has been said of Drs Westcott and Hort that they published a radical text, but with regard to the authority of the Books belonged to the conservative school¹. In the same way it is possible to be a convinced and even advanced Historical critic and yet hold fast to all the articles of the Christian Creeds, nay, to find in criticism a confirmation of the faith. In this volume critical methods are defended against the harmonists, but the chief battle has been for the historical truth of Christianity.

The doctrine of Holy Scripture should be compared with the doctrine of the Person of Christ. It is easy on the one hand to regard our Lord as a mere man, differing in no essential particular from Moses or Socrates or Confucius. It is easy on the other hand to regard Him as possessing a divine mind in a human body, and therefore entirely free from human infirmities, incapable of doubt, of ignorance, and of temptation. It is difficult to accept the Scriptural view that He possessed a human mind with its essential limitations, inseparably united with the fulness of the Godhead. This paradox, this dualism, transcends human thought but satisfies human need. We maintain it as a mystery, not to be measured by human intelligence, but essential for human salvation. The Church exists to uphold this central truth, which reconciles us to the present condition of our race and assures us of its future destiny.

So also with the doctrine of Holy Scripture. It is easy to think on the one hand that the Gospels differ in no essential particular from other books. It is easy to think on the other that they were written in human language by a human pen, but dictated by the Holy Spirit and therefore absolutely true in every particular. It is difficult to maintain that literary methods were applied to them, so that they possess the peculiarities and defects of human work and yet are the gift of the Holy Spirit, instinct with life and capable of leading to life and to God those who believe. But this paradox, this dualism, must be accepted, though it cannot be comprehended. The Scriptures themselves testify to its truth, and the experience of the Church in all ages confirms it. And it is just because the human side of Scripture is necessarily insisted on in this book, that these protests are entered, again and again, about the divine.

Those who have no adequate grasp of the great fact of the Incarnation or think little of the ever-present working of the Holy Spirit are ill equipped to maintain the truth of the Gospel.

In preparing this edition for press I have received much valuable advice and assistance from (1) Professor Dr Eberhard Nestle of Maulbronn, (2) the Rev. A. H. McNeile, M.A.,

¹ Dr Salmon's *Criticism of N.T. Text*, p. 10.

Fellow and Lecturer of Sidney Sussex College, Examining Chaplain to the Lord Bishop of Worcester, and from the following members of my own College: (3) the Rev. F. H. Chase, D.D., President, Norrisian Professor of Divinity, Vice-Chancellor of the University of Cambridge during the years 1902-4, Examining Chaplain to his Grace the Archbishop of York, (4) the Rev. J. H. Gray, M.A., Fellow, Dean and Lecturer, Examining Chaplain to the Lord Bishop of Peterborough, (5) the Rev. R. H. Kennett, M.A., Fellow, Regius Professor of Hebrew, Canon of Ely, formerly Lecturer in Hebrew and Syriac to the College and Reader in Aramaic to the University, (6) the Rev. C. H. W. Johns, M.A., Lecturer in Assyriology, (7) the Rev. F. S. Ranken, M.A., Rector of S. Walsham, and (8) the Rev. C. T. Wood, M.A., Fellow and Lecturer, Examining Chaplain to the Lord Bishop of Winchester who was formerly our President. To all these my thanks and the thanks of my readers are due.

I have also to acknowledge permission to print the Westcott and Hort text of the Gospels, Dr Swete's edition of the Gospel of S. Peter, and Messrs Grenfell and Hunt's edition of the Oxyrhynchus Fragment of Sayings of Jesus.

With a few exceptions I have followed the Westcott and Hort text throughout. The principal exceptions are (1) I have accepted the rule that foreign words, when they have not been Hellenized in form, should retain their own accent, e.g. I print Βηθλέεμ, Ἑλεάζαρ, σαβακτάνει, &c. (2) I have made a few changes in orthography, θνήσκω, σφίζω, Γαλιλαία, Σειών, &c. (3) I have occasionally altered the punctuation. (4) Clauses which WH print in the text within double brackets I have transferred to the margin. (5) I have generally ignored those of their marginal readings which give variations in order without any apparent difference in meaning.

A good deal of labour has been expended in the department of Textual Criticism. It has been my endeavour to give all the variants of the first four Greek Uncial MSS. with the following exceptions: (1) I have neglected or even quoted with corrections the common itacism of *αι* for *ε* or *ε* for *αι*. To record these would trouble the reader with many thousands of readings possessing as a rule no importance whatever. (2) Variations in the order of words when the sense is not appreciably affected are ignored. The reader would only be fatigued by their record. (3) I have not felt bound to notice every passage where *καί* and *δέ* are interchanged. These are numerous and disturb the surrounding words so much that they cannot be briefly noted. (4) I have disregarded such variations in spelling as *εἶπαν* or *εἶπον*. They are the fashion of the fourth century rather than the product of the first. (5) I have not noticed every case where Ἰησοῦς or ὁ Ἰησοῦς is added in some MSS. These are for the most part liturgical.

The readings of Codex A and of the later Uncials are only given when they are supported by one or more of the versions. No modern critic values highly the "Syrian" text. The readings of the cursives are ignored. No notice is taken of the readings of the *Textus Receptus* except when they are found in one of the said four MSS. or in the versions.

The readings of the Old Latin and of the Old Syriac Versions, viz. the Curetonian Syriac and the Lewis-Gibson Syriac, are given when they indicate a variant in the Greek text which the copyist used, but no notice is taken of their paraphrases, curiosities or blunders. The Latin Vulgate of S. Jerome and the Syriac Vulgate, commonly called the Peshitta, have seldom been noticed. But in a few cases of exceptional interest, especially if both the Old Syriac versions present a *lacuna*, readings from the later Syriac have been given.

In the preparation of the variants Tischendorf's eighth Edition has been used, but his testimony has been verified by reference to the photographs or reprints of Greek MSS. Where he differs from the photograph or reprint, I have assumed that he is wrong, which

is perhaps not always the case. The evidence respecting the readings of Cod. \aleph is sometimes perplexing, and as the MS. has not been photographed, it is impossible to decide in every case whether there is a misprint in the reprint or an error in the statement.

I have unearthed from the MSS. and versions a large number of variants which are usually ignored. Most of them consist of clerical errors, misspellings, or blunders. I hold however that they ought to be noticed, partly to show the degree of care which was expended upon the production of the MS., for this greatly affects its value as evidence, partly to show the decay of the Greek language. Many of what are commonly supposed to be oversights are the natural product of the age or country in which the MS. was written.

I have never found time to make a special study of the Old Latin Versions, and in this edition they have received scant justice as compared with the four Greek MSS. or the two Syriac versions. Their *lacunae* are not given (that would be an endless task) and their readings have seldom been verified. They are treated as though they could be counted and did not deserve weighing. Yet every student knows that they are by no means of equal value. One is of first importance, another has been so corrected by the Vulgate as to lose weight. Still, though I am *homo vehementer occupatus*, such is the importance of these versions, that I should have made an effort to verify their readings, if experts did not warn us that most of the reprints of them are inexact. This remark does not apply to the reprints issued from the Clarendon Press which I have continually used.

Professor Kennett is chiefly to be thanked for supplying the Syriac readings, and Mr Ranken for the pains which he has taken to verify my account of the readings of the Greek and Latin MSS.

CAMBRIDGE,
September 1st, 1903.

PREFACE TO THE THIRD EDITION.

The Tables III. A—F are new, some corrections have been made and a few notes added, but there are no changes in principle.

INTRODUCTION.

CHAPTER I.

ANALYSIS OF THE GOSPELS.

COMPARATIVE Criticism of the Gospels had its first beginnings in the second century, as soon as the four books were collected into one volume, recognised as canonical and separated from apocryphal works. It was soon perceived that the Gospels contained some matter which is common to two, three, or even four Evangelists, while there is much which is found only in one. To deal with these *phenomena*, criticism was demanded. Naturally the first efforts were in the direction of harmonizing. The Gospels had to be defended against adversaries, and their authority could ill be maintained, if contradictions or serious discrepancies existed within them. Tatian therefore removed these by constructing a *Diatessaron* or continuous history made up by combining the four, and in many Churches of the East this curious compilation is recorded to have taken the place of the Gospels to the great loss of the congregation¹. Other workers for more than a century removed difficulties by harmonizing the wording of the Gospels, reducing them for the most part into conformity with S. Matthew's, which, as bearing the name of an Apostle, was more honoured than the Gospels of SS. Mark and Luke. This harmonizing was carried to such an extent, that in Cod. D the names have actually been removed from that part of S. Luke's genealogy which is common to SS. Luke and Matthew; the names given by S. Matthew have been substituted for them, except that the four names omitted by S. Matthew have been inserted and the whole has been exactly harmonized with the Septuagint. But throughout the Gospels harmonized readings are so plentiful, that Textual Critics have established the rule that those readings in the text of one Gospel are to be preferred, which differ most widely from the text of the other Gospels. In the fourth century better counsels began to prevail. The Ammonian Sections and Eusebian Canons marked out those parts of the Gospels which were found in four, three, two, or one

of the Evangelists. Men became more ready to accept divergence and to seek for the lessons which it conveyed. Reverence for the text of Scripture put some check upon the mischievous working of the harmonist, whose efforts were diverted into the domain of Exegesis, where unhappily he was long supreme, and where he still bears far too much sway.

S. Augustine spent considerable labour upon what is now called the Synoptic Problem, which he attempted to solve by assuming that the Evangelists copied from their fellows. Naturally he held that S. Matthew, being an Apostle, was the first to write; S. Mark was his humble follower and abbreviator¹; S. Luke came next and made use of the two predecessors; S. John came last. S. Augustine's authority was paramount in the Western Church, and his opinion, though quite indefensible, was accepted almost without challenge until the nineteenth century. Modern critics, however, have strongly maintained that S. Matthew's Gospel is a composite work, whose redactor was neither an Apostle nor an eye-witness of the events which he narrates. At the same time it has been shown that S. Mark's Gospel, so far from being an abbreviation of S. Matthew's, is fuller and nearer to the original record. In fact the priority of S. Mark—or at least of the oldest form of it—has been proved to the satisfaction of most scholars.

In 1794 it was suggested that our Evangelists were unacquainted with each other's works, and that their agreement was due to the use of the same Sources. This hypothesis, propounded by Eichhorn, was a distinct advance. From his time the search for Sources has been prosecuted, with some degree of success. After much examination an "Urmakus"²

¹ *De consensu Evan.* i. 4.

² An Urmakus means a first edition of S. Mark, now lost, and generally supposed to be considerably shorter than our second Gospel. An Urmakus is a short document containing discourses only, which have been embedded into the two Gospels of SS. Matthew and Luke.

¹ Theodoret, *adv. Hæres.* i. 20.

and an "Urmatthæus" were proposed as the two documents which accounted for the common matter.

It was not long, however, before the extreme improbability of this hypothesis was perceived. *Litera scripta manet*, and if two such documents not merely existed but were so widely circulated that three Evangelists working in different Churches possessed a copy of the first, and two—or as some said three—of the second, it is impossible that these pristine documents should have so completely perished, that there is no mention of them in the Church Fathers. Men like Clement of Alexandria, Origen and Jerome were eager in searching for the original Hebrew of S. Matthew: they could not have kept silence about these more important records, had there been any tradition about them.

The oral hypothesis was started by Gieseler to remove this and many other difficulties. Bishop Westcott maintained to the last that it was the only satisfactory solution of the problem, and although it has been generally abandoned on the continent of Europe, in America, and in many highly influential quarters in this country, my readers will be invited to consider the arguments for it. If these arguments can be met by others, by all means let that be done. My sole desire is to discover truth. Let no one however think that the matter can be settled by appeals to modern use, still less by an *Ipse dixit*.

The oral hypothesis is chiefly valuable, because it gives the critic the liberty which he requires. A document is a rigid thing; oral teaching is flexible. A document admits of none but clerical errors; oral teaching is affected by the defects of the memory. A document is lifeless; oral teaching grows like a tree. Take a tree when it has stood for ten years, and you will find a sturdy but slim growth; come ten years later, and though it retains the same general form it will be thicker; come again five years later, and you will find it larger than ever but still growing. Branches may be lost by pruning, by wind or by lightning, but the tree is the same and is easily recognised. Just so is it with oral teaching. It gives all the advantages of an Urmakus without the improbability. S. Luke, we maintain, used the oral Mark, about ten years after it was commenced, when it was much shorter than we know it. This we call the proto-Mark. S. Matthew used it about ten years later, when a few sections had been lost, but the bulk had greatly increased. This is the deutero-Mark. Finally S. Mark's Gospel, as we know it, was written some years subsequently, when there had been still further expansion. This is the trito-Mark.

At present the hypothesis of an Urmakus having been discredited and generally abandoned, the supporters of documents insist—in spite (as I think) of very serious difficulties which they have not yet removed—that S. Mark's Gospel itself was used by SS. Matthew and Luke. Another document, called the *Logia* of S. Matthew (though the Dean of Westminster¹ objects to this title as question-begging) is supposed to have been used by SS. Matthew and Luke. The critics who take this view are numerous and influential, and it is often said that the two-document hypothesis holds the field. But the agreement is in name only, for the widest divergence of opinion exists respecting the size and contents of the second document.

The Rev. Canon Sir John C. Hawkins² treats the *Logia* as a short document, containing no more of the non-Markan matter than is common to SS. Matthew and Luke; all other non-Markan matter he assigns to oral teaching or private research. But as it is undeniable that S. Luke has not given us the whole of S. Mark, is it not probable that the same reasons which made him omit so much from the Marcan cycle would also cause him to omit a good deal from the Matthæan cycle? For (1) if he rejected what would not suit his readers, why should one-third of S. Mark offend, but the whole of the *Logia* give satisfaction? (2) If he could not find room for twenty Marcan sections, why had he abundant space for Matthæan? (3) If he used an Urmakus, why not (as the earlier critics believed) use an Urmatthæus? And if he did so, there is nothing to prevent that Urmatthæus from developing into a much larger document, as is supposed to have happened in the case of the Urmakus.

Next let us consider those who make the *Logia* a very large document from which two, three, or even four Evangelists drew materials. (For some critics hold that S. Mark and even S. John used the *Logia*.) If this was the case, we must suppose that the Evangelists selected what would suit their readers and rejected what was unsuitable. That they really did so to some small extent is highly probable. Thus S. Matthew appears to have deliberately rejected those two sections of S. Mark in which mention is made of widows. We must allow that if widows were mentioned in the *Logia*, he omitted those passages also, for there is no mention of widows from beginning to end of his Gospel. But when critics account for all other omissions in this way, we feel it necessary to examine in detail what they are asking

¹ *The Study of the Gospels*, p. 69.

² *Horæ Synopticæ*, p. 88 ff.

us to believe. According to the extreme wing, with whom we are now dealing, all the following sections occurred in the *Logia*; according to a more moderate estimate the first four did not:—the Baptist's Birth, Jesus in the Manger, the Star of Bethlehem, the Flight into Egypt; the Parables of the Rich Man and Lazarus, the Unmerciful Servant, the Ten Virgins, the Unjust Steward, the Pearl of great Price; the Story of the Prodigal Son, of the Good Samaritan, of the Pharisee and the Publican; the history of Zacchæus; the journey to Emmaus. Have not most of these been favourites—justly—with the great mass of Christian people? Do not many of them excel in literary attractiveness and in Christian doctrine? What should we think of the historical capacity or of the spiritual insight of an Evangelist, who deliberately excluded them? Of course his Gospel must be kept within certain limits; indeed I have propounded a special reason why it should be so; but I cannot believe that any pressure on space will account for the exclusion of these gems.

No, whether the oral hypothesis be accepted or not, we may lay down this as a golden rule, that if a section is not found in an Evangelist, the presumption is that he was not acquainted with it. Of course our rule is not absolute; it must be applied (like other rules) with discretion and with full allowance for the evidence in each case. Under the oral hypothesis, it is simple and easy of application in all conditions. Under the documentary hypothesis, those who agree with Sir John Hawkins adopt it in the case of the *Logia*, but reject it in the Marcan sections. Those who accept an Urmarkus, can do justice to it in both.

Reserving our arguments in defence of the oral hypothesis until the next chapter, we proceed with the help of our golden rule to offer an analysis of the Gospels into sources. The reader will notice that the analysis may hold good, whether the oral or the documentary hypothesis be finally adopted. We identify five main Sources and 'Editorial Notes.'

1. *S. John contrasted with the three Synoptists.*

But the first step in the analysis of the Gospels consists in dividing them into the Fourth Gospel and the Three. S. John's Gospel does indeed contain a considerable amount of matter which has been drawn from the Synoptic record, and, if the oral hypothesis be true, there is reason to think that every one of the Three has borrowed at the least a few words from S. John's oral teaching¹. But, in spite of this,

S. John's design and his method are so widely different from those of the Three, that we are justified in putting his Gospel into a class by itself.

2. *Analysis of the Synoptists.*

(a) *The First Division: S. Mark's Gospel.*

Our next step consists in dividing the Synoptic Gospels into Marcan and non-Marcan sections. The Marcan sections form my first Division, to which the significant and helpful term of the Triple Tradition has been applied by Dr Abbott¹.

(b) *The Second Division: the Matthean Logia.*

We next attempt to analyse the non-Marcan matter into what we hold to be its component parts. Strict adherents of the two-document hypothesis are saved the labour of doing this, for they attribute all non-Marcan matter to the *Logia*. But surely it is irrational to believe that three persons—SS. Peter, Matthew and John—should have furnished the whole of the Gospel records. To assume that a great part of the work was done by three great teachers is reasonable, but place must be found for obscurer workers. Apostles, Prophets, Evangelists (in the New Testament sense of the term), Deacons, and private Christians, were ready to help. Whosoever had seen some notable act or heard some gracious utterance of our Lord would feel constrained to repeat it to his friends; and, if it met their need, it must gradually have attained to a wider circle. In time it would force its way into the public teaching. Every considerable Church must have had treasures of its own, and the more important of these would pass into neighbouring Churches, until we find (1) an Eastern Gospel, represented by S. Matthew's, (2) a Western Gospel, represented by S. Luke's, and (3) a Neutral Gospel, represented by S. Mark's. We therefore feel compelled to subdivide the non-Marcan matter. It is true that we have no precise criterion

¹ *Encyclopædia Britannica*, Gospels. The term Triple Tradition is used in two senses. Sometimes it is strictly applied to those sections, words or even letters, which are actually found in three Synoptists. Sometimes it is less strictly applied to the whole Marcan Cycle. For there occurs in S. Mark (1) a triple tradition, (2) two double traditions, one of them common to SS. Mark and Matthew, the other common to SS. Mark and Luke, (3) a single tradition. But it is more convenient to reserve the term Double Tradition for that Cycle which is found in our Second Division. And because of the ambiguity we prefer, as a rule, to avoid these terms altogether.

¹ For examples see the Index to the Notes.

for doing this. A certain amount of ambiguity and uncertainty hangs over our steps. The case is like that of the 'Western readings' in textual criticism. There is no certain method for discovering 'Western readings' and yet the critic is seldom in much doubt as to which readings belong to this class. So for practical use we find the following rules sufficient for the purpose of distinguishing the *Logia* from other matter: (1) absence from S. Mark, (2) presence in S. Matthew, for it is reasonable to hold that, as all the Marcan sections are to be found in S. Mark, so all the Matthæan sections are to be found in S. Matthew. (3) The matter must consist of *Logia*, or Utterances of our Lord.

Now there are in S. Matthew five remarkable collections of discourse matter, which, as we shall hereafter explain, we hold to be 'Conflations' or artificial speeches, made up by collecting together a number of isolated *Logia* and arranging them into discourses adapted for Church reading. These are (1) the Sermon on the Mount (chapters v.—vii.), (2) the Charge to the Twelve (x.), (3) a collection of eight Parables, two of which are Marcan (xiii.), (4) the Woes on the Pharisees (xxiii.), and (5) the Eschatological discourses (xxiv.—xxv.). These five collections we take as our first *nucleus* of the *Logia*. Not that they are so absolutely; there is reason to think that they contain a few paragraphs, which belong to my Fourth Division, for there is always some mixture in the use of sources, as there is in MSS. With these Conflations we arrange three other Parables, viz. the Unmerciful Servant, the Discontented Labourers, and the Two Sons. These, with one or two more *Logia*, constitute our Second Division, which claims to reproduce those *Logia* which Papias attributed to S. Matthew. The whole of it is found in S. Matthew, the more ancient parts of it in S. Luke, and, if the oral hypothesis be true, a few scraps of it in S. Mark. One sentence¹ is frequently repeated in S. John.

(c) *The Third Division: The Pauline Source.*

In S. Luke's Gospel we observe a remarkable group of nineteen Parables, stories and discourses, of which there is little or no trace in the other Gospels. They stand aloof and proclaim their own unity. Our golden rule prevents us from supposing (as many have held) that they belong to the *Logia*, for in that case S. Matthew must have been acquainted with them and we fail to imagine any reason why he should have discarded so attractive and instructive a

collection. To distinguish them, we call them Pauline in character and connect them with the name of the great Apostle of the Gentiles. We confidently put them into a class by themselves and call them the Third Source. Of course we are not quite sure about their precise number. One or two of the nineteen may belong rather to my Fourth Source. Possibly one or two sections should be withdrawn from my Fourth Source and one¹ from the Fifth to swell the Third. But until further examination has been made, we may be content to let the matter rest where we have left it.

The Third Source has been little recognised, most critics preferring the two-document hypothesis, but when once it has been pointed out, I feel hopeful that it will commend itself to the reader's judgement.

(d) *The Fourth Division: Anonymous Fragments.*

We have already argued that historical criticism compels us to find a place for very numerous contributors, some of whom supplied several, some only one fragment. They may have been Apostles or Church officers, but we have no doubt that some of them were less exalted personages. They are anonymous, and to recover their names is a far more hopeless task than to discover the name of the author of the Epistle to the Hebrews. An attempt has been made to classify these fragments and more may be done that way in the future; but we have not materials for clearing up the mystery. Enough that there were anonymous workers to whom we owe a great debt.

The Fourth Division is in a certain sense new, but I think that most of my readers will admit that it is necessary to the completion of the analysis of the Gospels.

(e) *The Fifth Division: The Gospel of the Infancy (S. Luke).*

Our Fifth Division embraces S. Luke's first two chapters. In subject-matter, in style, in vocabulary they stand apart. We cannot class S. Matthew's opening chapters with them, as Dr Resch does². He regards them all as parts of a much larger work called the Gospel of the Infancy. But not only would this view demand a flagrant violation of our golden rule, but it appears certain that the two accounts—SS. Matthew's and Luke's—come from different Sources, for they regard the history in a

¹ Matt. xi. 27=Luke x. 22.

¹ Luke vi. 11—17.

² *Das Kindheitsevangelium*.

different way. S. Matthew takes S. Joseph for his hero and makes everything depend upon him; S. Luke's heroine is the blessed Virgin, who alone was in a position to narrate many of the things in these chapters. Indeed Dr Ramsay and others with good reason regard her as S. Luke's ultimate authority. In the Fifth Division we include also S. Luke's Genealogy, the visit to Nazareth, and the Raising of the Widow's Son at Nain. All these except the last exhibit that intimate acquaintance with the Holy Family and their surroundings which is characteristic of this Division.

(f) *Editorial Notes.*

Lastly, under the title of Editorial Notes we classify everything which the Evangelists wrote on their own responsibility without the authority of a Source. Such notes are numerous and important in S. Luke, fewer in S. Matthew and fewest in S. Mark.

Such are our main Divisions. Future research may do something to modify and correct them. But at least they enable us to set forth the material of the Gospels in a form convenient for study, while they agree in the main outline with what is told us by tradition.

It is generally conceded that not much less than forty years passed between the Ascension of our Lord and the writing of the first Gospel. It is also allowed that oral teaching supplied the need of the Church during those years. The only point in question is whether that teaching was so definite and stereotyped that it will account for the similarities in our Gospels or whether we must postulate a document to do this. If the oral hypothesis be true, we hold that all five cycles of teaching were of gradual growth and took many years to expand, and only ceased to grow when they were committed to writing. During the latter part of their career they existed side by side, partly independent, partly blended together.

S. Mark's Gospel, or rather the proto-Mark, is the most ancient part of the Gospels, the nearest to the pristine teaching. But, as we have seen, it is quite probable that a few boughs have been cut off, which once formed part of this tree. For example

the Healing of the Centurion's Servant¹ is not found in S. Mark, but is common to SS. Matthew and Luke; yet we cannot persuade ourselves that it is a *Logion*. There is far too much narrative about it for that. It would be unique if it were put (as most critics put it) into the Second Source. Either it belongs to the First and was dropped by S. Mark when he came to write his Gospel; or else it must be put (as I have put it) into the Fourth Source. For if the oral hypothesis be true, it is not merely probable, but necessary, that some of the Fourth Source fragments should have found their way into two Gospels, in consequence of the communications which undoubtedly existed between the East and the West. As a matter of fact we recognise eight such cases of transference². Again, the saying about Salt losing its savour is found in three Gospels, yet we assign it with confidence to the Second Source, supposing that the trito-Mark borrowed it from the Matthæan oral teaching at a late stage, for it is plainly an ex-crescence on his narrative and neither S. Luke nor S. Matthew supports him in the order. In that respect the verse is almost unparalleled. Our golden rule prevents us from accepting the view, which once prevailed, 'that S. Mark was acquainted in any intimate sense with the *Logia*, but we see no difficulty in supposing that in his old age he adopted one or two scraps from it in the same way in which we believe him to have adopted a few scraps from S. John's oral teaching ('N. T. Problems,' p. 10).

The dividing line between the Second Division and the Fourth is often faint, and several fragments which I have assigned to the Second may really belong to the Fourth. These things remain for further investigation.

S. Mark's Gospel may be described as *simplex*, because it rests upon one main Source; S. Matthew's as *duplex*, because it rests on two main Sources; and S. Luke's as *triplex*, because it rests on three; but probably all the Gospels contain some anonymous fragments, though it is only in SS. Matthew and Luke that these are conspicuous. Certainly all of them have Editorial Notes and carry signs of extensive Editorial manipulation. For an ancient author took more pains, than is usual now, to impress his own style upon the materials which he used.

¹ Matt. viii. 5—13 = Luke vii. 1—10.

² See pp. 252—255.

CHAPTER II.

THE ORAL HYPOTHESIS.

WE have seen that for about forty years oral teaching supplied the need of the Church. Some critics try to reduce this period. The Dean of Westminster would fain bring it down to twenty-five. If he believed in the existence of an Urmarkus, I should find it difficult to refute him. But as he is even more decided in rejecting that impossible figment than I am, he seems to cut the ground away from under his own feet. For the sister science of Textual Criticism, to which I already owe so much, comes to my help and declares that the Gospel of S. Mark, having lost its concluding verses, was not copied during S. Mark's lifetime, and was therefore for some years used in one Church only or not used at all. How are we to account for this? My answer is simple: The written Gospel was not valued because the oral teaching was so perfect. The wealth of the oral teaching, which is now embodied in SS. Matthew and Luke, competed successfully with the written document of S. Mark's brief chronicle, and so it came to pass that S. Mark was as little popular on his first publication, as he has been till criticism rehabilitated him. Humanly speaking, his Gospel narrowly escaped extinction.

We come back, therefore, to our statement that oral teaching sufficed for forty years.

'Commit nothing to writing' was a maxim with the Rabbis¹. There was a very good reason why it should be accepted in the Church. The possession of documents might lead to torture and death, but no one could discover or erase the treasure in the heart.

S. Paul appears to know nothing of written Gospels. In one of his earliest letters he divides Christian instruction into his own Epistles and oral teaching². He frequently mentions teachers, and once writes of 'those who catechize' and 'those who are catechized.'³ All this points to systematic oral teaching of some kind. What was the subject-matter of it? Many of the advocates of documents will allow that it must have been our Lord's words and works. Some, e.g. Dr Stanton, admit that this oral teaching did much to mould the form in which our Gospels are cast and to settle their contents. Others will not hear of this. There was

teaching, but no special class of teachers, and above all no definite lessons.

It is something, however, to have won the concession that oral teaching satisfied the need of the Church for so many years. That this really was so is shown by the significant fact that it is just those things which were most necessary and universal that differ most in the tradition. We have evidence to show that the Lord's Prayer was recited from very early times in divine worship. And it has come down to us in two recensions¹. The Baptismal Formula used in the East is different from that which was used in the West². The words of Institution in the Eucharist are preserved by S. Paul and in three Gospels³; not one of them exactly agrees with another; one puts the Cup before the Bread, and there are some striking additions in the words used. The older the tradition, the more has it suffered during transmission. The more important it is, the less has it kept to one form. This seems a sure sign of oral teaching.

1. *Learning by heart.*

But what is meant by oral teaching? Unless we get clear ideas on that point we shall make no progress. The common assumption is that S. Peter gave *ex tempore* addresses on Gospel history, and repeated them so often that they assumed in his mind a fixed form. We on the other hand maintain that S. Peter gave formal lessons, which his Catechumens committed to memory. The fixity of form was due rather to the Catechists than to S. Peter himself. The Catechists were simply the most proficient of the pupils, who having thoroughly mastered the lesson kept it in memory by daily repetition, partly at the services of the Church, partly in the classes of boys. This is the crucial point: did the Gospels originate in the pulpit or at the lectern? If in the pulpit, I should be the first to admit that the correspondences between the Synoptists are too numerous and too minute to be accounted for by oral teaching. But if the Gospel lessons were learned by heart and a professional class was set apart for preserving them, I

¹ Jost, *Geschichte des Judenthums*, I. 367.

² 2 Thess. ii. 2, 15. ³ Gal. vi. 6.

¹ p. 199.

² p. 180f.

³ p. 140f.

see no limit to the possibilities of oral teaching, for a lesson once learned and daily repeated can be retained in nearly all its *minutiae* for years.

Did S. Peter act as teacher himself or did others help him? If the former alternative be accepted, in what request must he have been! When S. Paul founded a new Church, the work could not have been regarded as complete until S. Peter had instructed it. Nor could the instruction be imparted in a week or a month. It would require at least a year, and would soon need repetition. Yet as a matter of fact there is no indication that S. Peter's presence was sought or obtained. And why should it be? Was it impossible for him to work by deputy? Was it in that age even difficult? A generation which retained the *Halacha* and *Haggada* by oral repetition, could have no great difficulty in retaining the Gospel sections. "A few ballads," the Dean of Westminster says, "may have been thus preserved¹." What would he say about the Traditions of the Elders?

The Church at Jerusalem could not but be affected by the atmosphere by which it was surrounded. That Church was large and important. It had hundreds of Christian children who must be educated. Should they sit at the feet of a Rabbi and learn those Traditions of the Elders which our Lord had so strongly condemned? Or could some better *pabulum* be provided? S. Luke tells us that the neophytes "continued perseveringly in the teaching of the Apostles" (Acts ii. 42). Nor can we imagine that education was for any long time neglected, or that it was conducted on other lines than those which obtained in the Synagogue. S. Mark was a *ὑπηρέτης* (Acts xiii. 5). This term is used by S. Luke (iv. 20) to designate the *Chazzan* of the Jewish Synagogue, whose duty was to act as schoolmaster in teaching the boys². Professor Schürer has found an inscription in which *ὑπηρέτης* on a tombstone is used to describe a Jewish official, and Dr Chase infers that S. Mark was a *Chazzan* of the Synagogue before and after his conversion to Christianity³. This is not improbable; only, when S. Mark passed from the Jewish to the Christian Synagogue, the scope of his lessons would be altered. He would still teach reading and writing and still teach the Old Testament, but in place of the Tradition of the Elders he would teach Gospel sections. If we ignore the existence of the Christian Church, we can easily deny the oral teaching; but if we awake to realities, we cannot dispense with it.

The Bishop of Worcester¹ complains that the order of Catechists is shadowy and that there exists little indication of their existence. But does not that argument prove too much? Are there not many Christian institutions to which few allusions are made in the New Testament? 'Teachers' and 'teaching' are frequently mentioned: what else but Catechists can be meant? In the Pastoral Epistles the clergy are paid and already have taken upon themselves the duties which were formerly discharged by Catechists. Hence we account for much silence. The Catechist soon disappeared. The Presbyter, who took his place, must be "apt to teach."

But we return to the point that teaching means learning by heart. To this day in the unchanging East it continues to have that meaning. Teaching in India is not educating the logical faculty or training the powers of observation, but consists in storing the memory with the wisdom of the ancients. In Egypt also the same practice prevails. I have stood in the Mosque of Azhar at Cairo and heard Muslim students commit the Quran to memory. Every boy amongst them is fired with the ambition to become a sheikh: perhaps one in a hundred succeeds, the others give up the attempt at various stages. To account for the genesis of our Gospels I desire nothing more than to throw back the scene eighteen centuries and a half. Theophilus "was catechized" in his youth; so was S. Luke. But Theophilus had other work to do, and in mature years let the lesson fade from his memory: S. Luke persevered, and having served as a Catechist was enabled to become an Evangelist. Apollos, "having been catechized in the way of the Lord...taught with accuracy the facts concerning Jesus²." If he taught (as I believe he did) the sections of the proto-Mark, could we have a better description of its contents? It simply presents the facts concerning Jesus, though of course the phrase is capable of a much wider application.

In S. Paul's Epistles, especially in the latest of them, we meet with abundant quotations from Christian instruction. There are extracts from a creed³, from a liturgy⁴, from a hymnal⁵, from a book of rules of life⁶. Yet (as we have seen) S. Paul in his earlier days speaks of his own Epistles as the only Christian documents; all other teaching he declares to have been oral. Few critics will maintain that any of the above-mentioned works existed during the first century in writing. Together with the oral

¹ Letter to the *Pilot*, June 1900.

² Schürer, *Hist. Jewish People*, II. 11 p. 67.

³ Hastings' *Dict. of the Bible*, III. p. 245.

¹ Article in the *Pilot*, Aug. 3, 1901.

² Acts xviii. 25.

³ 1 Tim. i. 15, iii. 16.

⁴ 1 Cor. xi. 23 ff.

⁵ Eph. v. 14.

⁶ Tit. iii. 8.

Gospel they go to make up that good deposit, τὴν καλὴν παραθήκην, which Timothy is twice exhorted to keep. This "good deposit" is contrasted with the old wives' fables and the pretensions of a false knowledge. The presbyter must be "apt to teach" where so much was to be learned. He must "hold fast the faithful word according to the teaching"—every term here indicating that the records were not written. Timothy's duty was to guard them as the Rabbis guarded the traditions of the elders. That he and his fellows were faithful in doing so is proved (we maintain) by the existence of our Gospels.

Will any supporter of documents, who admits the reality of oral teaching in the first days, explain exactly what he means? I feel sure that in many cases there is practical agreement between us. For I admit that S. Luke from the first made use of literary methods, committing the tradition to writing for his own use and manipulating it while in a written form. The only thing upon which I insist is that he first received the teaching in oral form. And this because it is impossible to fix upon any document that would satisfy the conditions except the discredited Urmarkus. To say that S. Luke omitted what would not suit his readers seems untenable, because it requires us to believe that amongst these omissions must be placed the Healing of the Syro-phœnician Woman's Daughter. That is to say, S. Luke, being confessedly a Gentile and writing for Gentiles, omitted the only case in which our Lord is recorded to have shown mercy to a Gentile! "He was afraid of reporting that our Lord called the Gentiles dogs." And he had not the skill, I suppose, to omit—if need be—that part of the dialogue.

Again, some sections are very much more altered than others. This is especially conspicuous in the *Logia*. The believer in oral teaching accounts for the difference easily. Those sections which exhibit few changes passed from East to West, by letter or over the sea, direct; those which exhibit much change went overland from Church to Church, being altered a little at every stage in the transit. A third group were carried in the original Aramaic, for the thoughts are the same but the Greek dress is different. The believer in documents attributes these differences to the varying mood of the redactor, who at one moment had a scrupulous reverence for our Lord's words, at another had little or none. Either of these explanations is possible: but which is the more probable?

There are many cases where S. Luke's record, and even S. Matthew's, is distinctly inferior to S. Mark's. Take for example the case of Proper Names. There are but few of these in S. Mark, 86 altogether, but

25 of them are absent from S. Luke. Now Proper Names give the assurance of definite information and of historic truth, which no reasonable author can afford to neglect. S. Luke was an historian, and in the Acts of the Apostles shows the instincts of an historian. Is it conceivable that he should have deliberately omitted so many names from his Gospel, if he had them before him in writing? I think not. But let us glance at two test cases. (1) S. Mark writes, "And Jesus went forth and His disciples to the villages appertaining to Cæsarea Philippi¹," for which S. Luke gives, "And it came to pass, as He was praying in a solitary place, His disciples were with Him." (2) S. Mark writes, "Bartimæus, the son of Timæus, a blind beggar²," for which S. Luke gives, "A certain blind man." What motive can be conceived for this deliberate preference of the indefinite?

Now it is clear that this argument presses heavily against those who hold that S. Luke possessed a written copy of S. Mark's Gospel: but it has no power against those who concede him only an Urmarkus; for it is highly probable that the Urmarkus was deficient in Proper Names. Nothing is commoner than for an author to begin without Proper Names and to fill them in afterwards. In this *Synopsis* a large number of S. Mark's Proper Names are assigned to the trito-Mark.

But if judicial fairness compels us to look somewhat more favourably upon the possibility of an Urmarkus than modern critics are in the habit of doing, there must be no misconception about its publication. We cannot allow that it was ever published at all. For if so supremely important a document had circulated widely amongst the Churches, the copies cannot in a few years have so entirely disappeared that the early Fathers of the Church had no recollection of their existence. If therefore we are to maintain the existence of a written Urmarkus, we must suppose that S. Mark, following Horace's rule for authors

"nonumque prematur in annum³,"

kept back his book and rewrote it at least twice. We must suppose that the first rough copy was submitted to S. Luke, who copied it for his own work and returned it. S. Mark then revised and enlarged his history and submitted the new copy to S. Matthew, who also copied it for use and returned it. Finally S. Mark wrote his third edition and destroyed all the rough drafts.

¹ Mark viii. 27.

² Mark x. 46.

³ *Ars Poet.* 388.

This is the utmost that we can concede to the supporters of documents. It assumes (what is certainly possible) that the three Evangelists were close friends and confederates. It assumes that there was no demand for Gospels and no hurry about their production.

The improbability of all this is greatly increased, if we supplement the supposed Urmakus with an Urmatthæus containing the earlier *Logia*, as the older critics had no hesitation in doing. S. Luke was no doubt an enterprising man and a diligent searcher for information about the Life of Christ, but he must have been singularly fortunate to obtain access to two such documents before anyone else was aware of their existence.

2. *The question of order.*

Many critics insist on the use of a document, because S. Mark's order is closely followed by the other Evangelists. Now this question of order is second in importance to none, but I cannot admit that it has the slightest weight against the oral hypothesis. For if you learn a lesson by heart, you must adhere to the order. The science of Mnemonics depends upon association and order. You must even take artificial means to preserve it, as Cicero did. All the great speeches of Demosthenes and Cicero were delivered *memoriter*. The ancients were quite familiar with the capacity and with the defects of the memory, and they employed a *Memoria technica* to assist them. My difficulty is rather to explain the departures from order, and I do so by assuming that S. Luke and the redactor of S. Matthew's Gospel used writing materials and copied down the oral teaching in its common form before working it into shape for publication. We shall have more to say on this subject when we consider the art of conflation.

3. *S. Luke's Marcan Scraps.*

Twenty-six cases occur in which S. Luke gives us a scrap from S. Mark, but not in S. Mark's order, nor (as a rule) with S. Mark's setting. Our explanation of these remarkable scraps is that they belong to the deutero-Mark, and were sent to S. Luke from Jerusalem without note or comment, a few at a time.

S. Luke recognised their value and accepted them as genuine, but probably did not know that they were Marcan, nor could he distinguish them from the numerous scraps from other Sources which reached him from the same city. He was therefore in this dilemma: either he must neglect them or he must find places for them in his teaching. If the latter course were adopted, he must boldly put them into some convenient niches by conjecture, or by inference, exactly as he worked into his narrative the *Logia*, the Pauline source, and the scraps of the Fourth Division. He was necessarily not fastidious about the exact chronology, which could not be discovered, but cared more for the edification of the Church. That such was his method of working has been maintained in my edition of his Gospel.

If this was the case, we should expect the wording of these curious scraps to agree with S. Matthew rather than with S. Mark, for they were carried westwards at about the same date as that at which the deutero-Mark was carried (to Egypt?) from Jerusalem to be worked up in S. Matthew's Gospel. Most of the scraps are quite short and contain little that is distinctive, but of the longer pieces we select that about casting out demons by Beelzebub¹. Not only does the wording of S. Luke in this extract agree very closely with S. Matthew against S. Mark, but the *Logion* "If I by Beelzebub cast out demons, by whom do your sons cast them out?" is appended to it in SS. Matthew and Luke, although not found in S. Mark. The same peculiarity is to be seen in the Parable of the Grain of Mustard Seed². Not only is the wording of S. Luke much nearer to S. Matthew's recension than to S. Mark's, but the non-Markan Parable of the Leaven immediately follows in both Gospels. Compare also the case of the Baptist's Preaching³. A believer in documents may maintain that these narratives occurred in two sources—S. Mark and the *Logia*,—so that S. Luke had two forms to choose from and made some use of both. This is certainly possible, but it does not account for the remaining twenty-four. We are asked to believe that S. Luke ruthlessly tore them from their proper setting and put them, like boulders, in places which are clearly not their own, from some editorial wantonness, which we are loth to attribute to him either as a Christian or as a literary man.

This argument therefore tells strongly against the two-document hypothesis, but not against the hypothesis of an Urmakus supplemented by a certain amount of oral teaching.

¹ I. § 11 b.

² I. § 13 c.

³ I. § 1 c.

4. *Assimilation.*

We come therefore to our last and strongest argument—assimilation. In copying from a document it is likely that similar events will retain whatever distinctive differences they originally possessed. But in oral teaching there is a tendency to assimilate them until they become identical. This is done quite unconsciously by the natural working of the memory. As an example we take the 144th Psalm, "Lord, what is man that Thou art mindful of him?" and the 8th Psalm, "What is man that Thou art mindful of him?" If the Psalms had been preserved by oral repetition, we have no hesitation in saying that these two passages would long ago have been assimilated. "Lord" would have been dropped from the one or added to the other. This would be done unconsciously but inevitably.

Take a similar case from the Gospels. Voices from Heaven attested our Lord, (1) at His Baptism, (2) at His Transfiguration¹. In both cases the voice seems to echo the words of Isaiah xlii. 1, "Behold my Servant" (LXX. *παῦς*, which may be, and often is, applied to a son) "whom I have chosen, my Beloved in whom my soul is well pleased." But in S. Luke (whom we suppose to have faithfully preserved the proto-Mark) the two voices have nothing in common except the words "My Son." In the trito-Mark the assimilation begins, for they both give "My beloved Son." But in S. Matthew by a double assimilation they become identical, not only in themselves, but in the introductory clause, "And behold a Voice out of the Heavens—or Cloud—saying, This is my beloved Son in whom I was well pleased. ± Hear ye Him." How can the believer in documents explain this assimilation? Will he say that S. Matthew, when he wrote down the voice at the Baptism, recollected that there was a similar voice at the Transfiguration, and turned over his MS. till he found the place and adopted some additions and alterations from it? Then, when he came to the Transfiguration, did he turn back to his own account of the Baptism and adopt some additions and alterations from that? But what motive did he serve by this wasted and misleading labour? He did not bring the voices nearer to Isaiah, if that was his desire. Did he think that voices from Heaven would be more readily believed if they were identical? We cannot but press these questions, because cases of assimilation—especially in S. Matthew—are numerous and demand more attention than they have usually received. They also furnish an argument in which the Urmarius hypothesis fails to explain the facts.

¹ p. 8.

If it be pleaded that Textual Criticism reveals exactly the same tendency to assimilate, we may reply that the assimilations of Textual Criticism are nearly always attempts to make one Gospel harmonize with another; the assimilations, with which we are dealing now, have no such purpose. In the one case the Harmonists have been at work, and their intention is perfectly clear. In the other case there is nothing of the kind. The changes are made within the same Gospel and nothing is gained by them. Take the case of the Feeding of the Five Thousand and the Feeding of the Four Thousand: in S. Mark the differences in the two narratives are considerable; in S. Matthew the latter part of them is assimilated till they become almost identical. It may be pleaded that the Evangelists were not copying documents which were new to them: they knew the book by heart and unconsciously wrote without verification. If they could do that, why insist on the presence of the document at all?

It is much to be noticed that assimilation is far more frequent in S. Matthew in which there are many other indications of *memoriter* repetition, than in S. Luke, where these indications are few; for learning by heart was less practised in the West than in Oriental circles.

5. *S. Luke's Preface.*

S. Luke's Preface¹ is a stronghold of the oral hypothesis. Not only do the terms *ἀναράξασθαι*, *παρέδοσαν*, and *κατηχήθη* distinctly favour oral methods, but with all his modesty of expression S. Luke plainly hopes to produce a work more worthy of the acceptance of Theophilus than his predecessors in writing had done; a result which he aimed at (1) by more carefully drawing upon the original sources which were open to everybody, and (2) by drawing upon private resources which were accessible to himself, not by plagiarizing from writings which he describes rather as inchoate attempts than as perfected histories. His authorities, he says, were not written documents, but partly eyewitnesses, partly professional Catechists². He was one of many workers, and in the main body of their work neither he nor they depended upon each other, but turned alike to the original Sources. I do not say that this is the only interpretation of the weighty words of the preface, but at least it seems the simplest and the most natural.

¹ Luke i. 1—4.

² So I understand the words, but it is certainly possible that one class of persons only is meant, eyewitnesses who had also been made ministers of the word.

6. *Further considerations.*

Two other considerations may be urged in support of the oral hypothesis. (1) It explains the ready and rapid reception which the four Gospels undoubtedly received. They contained little that was new. They simply reproduced teaching which had been the treasure of numerous and flourishing Churches for a generation. (2) It helps to explain the quotations from the Gospels in Justin Martyr and other early Fathers. These are frequent and unmistakeable, yet they seldom agree exactly with any of our Gospels. This is partly accounted for by the fact that the Fathers quoted from memory, but also by the fact that they are not quoting (as we believe) from any written Gospel, but from the oral teaching which they had learned in their boyhood. This naturally agrees as a rule with S. Matthew, sometimes with S. Luke, seldom with S. Mark. Oral teaching would continue long after the books were in existence.

7. *Editorial Changes.*

The oral hypothesis enables us to account for a multitude of divergences in the Gospels by the unconscious working of the memory. But we fully admit that a very large number of changes were deliberately made and may therefore be called editorial. It is reasonable to hold that S. Luke who had a literary training, and the redactor of S. Matthew, who scarcely comes behind S. Luke in literary skill, were dissatisfied with S. Mark's style. They did not like in a Greek work of art to find Latin words and Semitic sentences. S. Mark, like S. John, coordinates his sentences where a Greek writer would subordinate them. He joins them together with *καί* or *καὶ εὐθὺς*, till they become monotonous. He uses many Latin words. Some of his Greek words are unintelligible, some were condemned by polite writers. Hence it may well have been the ambition of the later authors so to correct S. Mark's Greek as to produce something which would be more acceptable to an educated congregation. This they did by working over his language and editing it. The task was considerable, but ancient authors were accustomed to undertake it. Livy has thrown the glamour of his own style over the numerous documents which he copied, many of which must have been barbarous or archaic. Herodotus and Thucydides have not merely quoted their sources, but have improved upon them. Demosthenes in his Private Orations, although he has sometimes aimed at verisimilitude by reproducing something of his client's rude story, has introduced much of his own. Similarly SS. Matthew and Luke may have deliberately

set themselves to improve upon S. Mark. But it is probable that much of even this work was done for them during oral transmission: their Gospels read like an oft-told story.

Again, when we reflect on the Latin and Syriac versions of the New Testament we see that in ancient times enormous labour was expended in the use of the file. In no case which has been preserved to us prior to the Vulgate Latin and Vulgate Syriac is one MS. a simple copy of another. The scribe always seems to have had the Greek before him, his ambition being either to approach nearer to the Greek original or to produce something more correct or more idiomatic in the vernacular. Hence it is quite possible that some of the variations in SS. Matthew and Luke are due to a reference back to the original Aramaic, in which we know that the *Logia*, and have good reason to believe that the Petrine records, were first composed.

So much we gladly admit; but when it is argued that all the classes of errors which can be detected in the Septuagint would be found also in the Gospels, we demur¹. There is a difference between deciphering an old document and a recent one. The handwriting alters so much, that for example a thirteenth century MS. can be read now only by a specialist, and if the writing is faded, the letters broken off, the subject obscure, and the memory of it faint, mistakes will multiply. But the Gospels were new, the writing was fresh, the memory was kept alive by the living voice, a Greek version existed side by side with the Aramaic. All these things narrow the field of mistake. A living Church preserved the living oracles. Hence, though we have admitted some interesting variations of this kind in the case of Dalmanutha², and of "giving that which is holy to the dogs"³, we do not believe that reference back to the Aramaic accounts for very many of the divergences.

It is a poor hypothesis which does not occasionally throw unexpected light in a quarter which has hitherto lain in darkness. There exist in the Triple Tradition not a few passages in which S. Luke presents us with what commends itself as the oldest form of the Tradition. Some of these cases have been pointed out in the notes⁴, others will be detected by the attentive reader. Now if S. Luke used the proto-Mark, but the deutero-Mark and the trito-Mark added to, or improved upon, the proto-Mark, while S. Luke faithfully repeated what he had been taught, S. Luke in such cases will exhibit the primitive form, and, if

¹ Dr Abbott, *The Corrections of Mark*.

² p. 76. ³ p. 203. ⁴ See Index.

the change was made by the deutero-Mark, SS. Mark and Matthew will be united against him, if by the trito-Mark, S. Luke will agree with S. Matthew against S. Mark.

To be able freely to admit the occurrence of such cases is of enormous value to the critic. It explains what I mean by claiming that the oral hypothesis gives him liberty.

To sum up, there is abundant evidence that oral teaching existed in the early Christian Church, and that it had been largely used in the Jewish Synagogue. A great number of words and facts in the New

Testament appear to point to it. The choice seems to lie between an unwritten proto-Mark or a written Urmakus. The former hypothesis suits all the facts better and falls in with what we know of the habits of the time and place; it has to contend with prejudice and the slowness of our imagination to picture a state of things so entirely different from what we see around us.

Si quid novisti rectius istis,
Candidus imperti: si non, his utere mecum¹.

¹ Horace, *Ep.* i. vi. 68.

CHAPTER III.

ANTIQUITY OF THE SOURCES.

THE traditional view of the Gospels regards them as absolutely true; we insist on their Historical truth. The traditionalist will have all or nothing. He regards every word in the sacred volume as equally inspired, equally trustworthy, equally full of instruction. We consider some things to be not so well attested as others. Popular feeling is entirely in favour of the traditional view. "As true as the Gospel" is a proverb, and disparagement of any word in the Gospels is thought to be an undermining of the Faith.

Yet the Scriptures themselves protest against the traditional view. "We know in part," S. Paul writes, "and we prophesy in part; when that which is perfect is come, that which is in part will be done away¹." And if this be true of the prophetic utterances of so highly inspired an Apostle as S. Paul, much more should we expect it to be true of the chronicles of SS. Mark and Luke. It is difficult for the ordinary man to believe that the Gospels may be like the image in Daniel, which was constructed partly of gold, partly of miry clay, and yet are authoritative and demand the allegiance of the faithful. But if this is the true and scriptural view of the matter, we must accept it. It will save us, as all truth does, from much perplexity. We shall no longer regard the Gospels as a chain, the strength of which is simply the strength of its weakest link, but acknowledging that there are weak places, we shall insist on those which are strong. We shall not put a strain upon our sense of truth, as the harmonist does, by defending what is indefensible, but with a good conscience shall reserve our strength for the real conflict. There may be some mythical

elements in the Gospels, there may be some false chronology, there may be some Rabbinical treatment of the fulfilment of Scripture: we have no difficulty in acknowledging all these defects and yet maintaining that these elements are very small and do not destroy the historic truth of the records.

We have endeavoured to show that the oral hypothesis is probably true; we shall have no difficulty in showing that, if true, it is useful in apologetics. An Urmakus might have originated in a garret, and on being combined with the *Logia* by an artist who had little or no acquaintance with the events which he related, would account for the literary form of our Gospels. Then their inherent charm might have sufficed to commend them to an unscientific age which delighted in the marvellous. But this supposition takes no account of the Church Catholic; and indeed the impugnors of the historic truth of the Gospels have been slow to recognise its existence and its influence. But "these things were not done in a corner." The existence of the Church cannot be denied, and that Church is sponsor for the Gospels.

There is strong internal evidence that S. Luke's Gospel was written after the destruction of Jerusalem, which took place in 70 A.D. We put it in the decade 70—80¹. There is equally strong evidence that S. Matthew's Gospel was composed—we do not say written—before the destruction of Jerusalem². It may have been actually written about 75 A.D. S. Mark's Gospel was probably a little earlier, and S. John's a little later than this, but all (we maintain) were written well within the first century.

¹ 'Comp. of the Gospels,' p. 54.

² p. 127, note.

¹ 1 Cor. xiii. 9 f.

But the date of the writing of a Gospel is not so important as the date of the Sources out of which it was constructed. These must be earlier, and probably are considerably earlier. The first question which encounters us is, Which is the older composition—the proto-Mark or the *Logia*? Those who deny the possibility of miracles have vehemently contended for the priority of the *Logia*, because there is hardly a single miracle in them, but teaching only. We insist, however, upon the duty of regarding this matter without prejudice on the strength of historical evidence only. (1) The early Church must have been more anxious to know the facts about our Lord's life upon earth and His death upon the cross, than the details of His teaching. History necessarily comes before teaching. Until the facts were established, no one would care for the doctrine. If Christ was God incarnate, if He was the Messiah, if He died for our sins and rose from the dead, then what He said was important. When, therefore, in the Acts of the Apostles Christianity is introduced to strangers, a brief outline of the historical events is given¹, not a selection of our Lord's sayings; and we cannot believe that the contrary method would have succeeded. (2) To the historical student the priority of the Marcan source is shown also by its wide distribution. It forms the backbone of three Gospels and is largely used in the fourth. It is frequently alluded to in the Epistles, in the Acts of the Apostles, and in the Apocalypse. With this wide distribution of the Marcan Source contrast the comparatively narrow range of the *Logia*, which are confined to two Gospels; indeed the greater part of them according to our reckoning figures only in one. S. James is the only author in the Canon who frequently uses them. S. John has contact with one sentence², S. Paul quotes another³. This extremely narrow range we account for by their later date; it cannot be accounted for by any lack of interest, for when once the Gospel was established as true, the second division became far more popular than the first. From its intrinsic attractiveness it won its way into the affections of men more deeply than the colder chronicle of S. Mark could ever hope to do. The First Division for babes in Christ, the Second and the Third for full-grown men, is the obvious order.

We have good *a priori* reason to hold that the account of the Passion and of the Resurrection is the earliest part of the proto-Mark, for it is what most Christians would be anxious to learn. There is also

corroboration of this supposition in S. Paul's Epistles, where the doctrine of the Cross receives much attention¹.

But what is the date of the proto-Mark? The reader must remember that it consists of that part of S. Mark's Gospel which is embedded in S. Luke and there retains the Marcan order of the events. S. Luke received it as a whole, as distinguished from the deutero-Mark, small portions of which came to him in scraps without any clue to their proper setting. The biographical facts known to us respecting SS. Paul and Luke are therefore our guide in this matter. Now there is an epoch in S. Paul's life when he set out on his first missionary journey, about 45 A.D., and took S. Mark with him, because S. Mark either was a *Chazzan* or was willing to act as such. S. Mark, being a Hebrew of Hebrews, turned back when he discovered that the mission was addressed to Gentiles. He could not move so fast. Time was needed to persuade him, as eventually it did, that S. Paul was doing right. But he would never have started if he had not had something to teach, and that something can hardly be anything but the first beginnings of the proto-Mark. Again, the Church at Philippi was founded A.D. 52, and S. Luke, who was journeying with S. Paul, stayed behind to work in it². If we are right in assuming that he became a Catechist—for on the oral hypothesis none but a Catechist would be able to write a Gospel—we cannot suppose that he long delayed in setting to work. No sooner were presbyters appointed to govern the Church than they would look out for Evangelists and Teachers to take the services. The proto-Mark could be brought from Jerusalem in a few weeks, and we may regard this epoch as the date of its completion.

Papias connects S. Mark with S. Peter³, whose translator he was, and whose Aramaic lessons he reproduced in Greek. S. Luke tells us that S. Peter's work of teaching commenced immediately after the great day of Pentecost⁴. We have no desire to take his words too literally. A few months may have elapsed before the formal teaching began, but we cannot postpone it much longer than that. Time is needed for the collection of the lessons and for their diffusion, but the extremely early date of the first of them is as much assured as their Apostolic authorship.

¹ See references on p. 162.

² The 'we-sections' are dropped at Acts xvii. and resumed at Acts xx. 5.

³ 'Comp. of the Gospels,' p. 18 f.

⁴ Acts ii. 42.

¹ Acts ii. 22 ff., iv. 9 f., x. 37 ff., xiii. 26 ff.

² Matt. xi. 27 = Luke x. 22.

³ Matt. x. 10 = Luke x. 7.

And if the proto-Mark be S. Peter's work, taken in hand soon after the events, we have the strongest guarantee of its historic trustworthiness. It originated with the chief of the Apostles, himself an eyewitness of what he records. It was accepted by the Church, when the history was fresh in the minds of many. It was eagerly upheld in all the changing scenes which followed. It is practically preserved intact in three Gospels.

Cases are pointed out in the notes where S. Paul's phraseology and his theology have found their way into the earlier and simpler record, but by comparative criticism we can always recover the primitive wording. Take for example the interesting question of the proper style for alluding to our Lord. In the oldest Source He is simply called Jesus. But as time went on preachers were inclined to use some less familiar designation. Following S. Paul's leading, people became accustomed to substitute "The Lord" for the simple "Jesus," precisely as in our day the pulpit uses "Our Lord." Now this title "The Lord," as applied to Him by others than Himself, is entirely absent from SS. Mark and Matthew. The Sources which they used were too ancient to admit it, and the Churches for which they wrote lay out of the track of modern innovation, so that they do not even introduce it in an editorial note. But when we come to SS. Luke and John the case is different. Fifteen times in S. Luke, ten times in S. John, does "The Lord" stand for Jesus. Twice has S. Luke introduced it in supplementing the First Source, "The Lord turned and looked upon Peter," "And Peter remembered the word of the Lord" (xxii. 61). Once in an addition to the Second Source, "John sent to the Lord" (vii. 19). Five times it occurs in the Third Division, which we have good reason to regard as of comparatively late origin; twice in the Fourth Division, the fragments of which are of various dates. Once in the Fifth Division, which is probably the latest part of S. Luke's Gospel. The four remaining cases are in editorial notes.

That S. John should use it ten times proves how irresistible fashion is, for in his early days the phrase was unknown. Most significant of all is the fact that it occurs twice in the last twelve verses of S. Mark, a final proof that those verses are not genuine¹.

But if Pauline phrases have found their way into the tradition, the language of Stoicism and Plato-

nism has occasionally affected it also¹. It would be strange if it had not, but the influence is slight and can easily be detected. The more closely we examine, the more satisfied we are that the primitive record for the most part remains unaltered or can be recovered.

We shall presently show that the proto-Mark in every section testifies to the truth of the Incarnation. Based on that rock the Gospel stands firm. The more closely we criticise, the more clearly is the great truth established. The later accretions are added to this and agree with it. They are more popular than the first, more attractive, more winning, more suited to the needs of the reader, but they would cease to appeal, if the rock on which they are built were overthrown.

But while we insist on the antiquity and Apostolicity of the proto-Mark we must not be understood to be disparaging the later accretions. Some of them are doubtless to be preferred even to the Petrine record. S. Peter stood afar off when others ventured to the foot of the Cross. And a witness who could only attest to a single fact would be more likely to hold it in a retentive memory than he who testified to a hundred. The Second and Third Divisions show signs of more editorial manipulation than the First. Large parts of them exist in only one Gospel and therefore cannot be treated by the comparative method. Harmonists regard them as absolutely true, because we have no variations on record. The historical student will take a more reasonable view of them, but he will not be unduly sceptical. Some men have felt special doubts about the Finding of the Coin in the Fish's Mouth²; others have seen mythical elements in the Visit of the Magi³. We may reasonably allow some latitude in the treatment of such details while upholding the general integrity of the Gospels. For my part, long study of the subject has confirmed my *a priori* suspicion that the weakest link in the Gospels is to be found in the Editorial Notes, which often offer us difficulties in chronology and arrangement, which would be perplexing if we felt bound always to maintain their truth. Also there are in S. Matthew certain fulfilments of Scripture which can hardly be justified to our Western logic⁴. These, it is important to observe, are no part of the original Sources, but are later accretions, representing the state of Biblical study in that age.

¹ The passages referred to are Luke xxii. 61 (bis); vii. 19; x. 39, 41, xviii. 6, xix. 8, xxiv. 34; x. 1, xiii. 15; vii. 13; xvii. 5, 6, xi. 39, xii. 42; John iv. 1, vi. 23, xi. 2, xx. 2, 18, 20, 25, xxi. 7 (bis), 12.

¹ Luke xii. 5 note, p. 211, Luke xxii. 40 ff., p. 143.

² p. 262, note.

³ p. 259, note.

⁴ Fourth Division, 54—63.

CHAPTER IV.

THE FIRST SOURCE.

IF S. Mark's Gospel, and especially the proto-Mark, gives us the earliest of the Gospel records, it becomes important to discover its plan and purpose. What views did its author intend to set forth? What particular facts did he deem essential or important?

Now (1) S. Mark's Gospel is a narrative concerning Christ. John the Baptist, S. Peter, and a few other persons figure in it, but to a very small degree and only when they come in contact with Christ. In the proto-Mark our Lord stands forth in every section, in the deutero-Mark in every section except that which gives the murder of the Baptist.

But (2) what special view of Christ is presented to us? That is clearly set forth in what is probably the original title-page, in which our Lord is declared to be (1) the Messiah, (2) the Son of God¹. That is to say, He is not the Messiah according to the popular Jewish expectation. The Messiahship must be united with Divinity. If Christ be not God, there is no Gospel.

In accordance with this plan the narrative begins with the Baptist, first to show the fulfilment of prophecy, but chiefly to point out the immeasurable distance between the servant and his Lord. John is commissioned to baptize Christ, but confesses that he is not worthy to unbuckle His sandals.

At the Baptism the Holy Spirit descended upon our Lord and entered into Him to equip Him for the work of the Ministry. Thus though He was Son of God from all eternity, yet He was first anointed to be Messiah at His Baptism. S. Mark does not ignore nor contradict the doctrine of *κένωσις* which S. Luke, following S. Paul, insists on, but neither does he take much pains to teach it. Far more anxious is he to maintain the truth of the Divinity.

The first proof of our Lord's superhuman power is shown in His dealings with Satan. He vanquishes the adversary in the wilderness and He expels demons who acknowledge Him to be Son of God, Son of the Highest, the Holy One of God, their Tormentor and Destroyer. They hate Him and would fain avoid Him, yet, seeing Him afar off, they must be silent and go forth at His bidding. The Pharisees attribute this power of exorcism to an unholy alliance with

Satan, but their doing so is blasphemy against the Holy Spirit which hath never forgiveness.

A large part of the narrative is taken up with accounts of healing the sick, which are given as specimens of our Lord's work, rather than as a complete record. Every kind of disease—leprosy, deafness, blindness, even death itself—finds in Him its Master. Twice He calms the tempest, twice He multiplies bread.

Again, He claims a power upon earth to forgive sins which in heaven is the peculiar prerogative of God. In the same way He claims authority over the Sabbath, including the right to modify, explain, correct and set aside one of the Ten Commandments. He abolishes the permission to divorce their wives which God had given the Jews by Moses. He declares that eating swine's flesh or other unclean foods does not defile a man, in spite of Pentateuchal legislation. His teaching on all points was with authority, entirely different from that of the scribes. How revolutionary this method of dealing with holy Scripture was can scarcely be realised by us in these latter days.

Though the teaching of our Lord is far less prominent in the First Division than in the Second and Third, still abundant specimens of it are given, together with the astonishment which it excited, the crowds of hearers and their eagerness. The opposition of enemies follows, for the antagonism between good and evil, between Christ and Satan, begins in S. Mark's second chapter and gradually progresses till it culminates in the Crucifixion. The multitudes at first left Him no time even to eat, but they were gradually estranged through the malice of the scribes. At first He taught openly, then by Parables, at last He withdrew from public life and devoted Himself to the training of the Twelve. But even the Twelve were slow and unsympathetic, so stupendous was the truth which at last broke upon them.

S. Peter's confession of the Messiahship of Jesus is a climax in the history. Everything in S. Mark leads up to it and down from it. Not that the idea of Messiahship was new to the Apostles. Destructive critics have laboured hard to maintain that our Lord Himself had never thought of it until S. Peter suggested it to Him! But this position is only

¹ p. 3, note.

gained by repudiating the express testimony of S. John, and it ignores the title "Son of Man," which our Lord claimed for Himself from the first. This title, which in Aramaic means no more than 'THE MAN,' was no new invention of our Lord, but had a history in apocalyptic literature. In the book of Enoch it is a glorified name for the Messiah, and it would be recognised as such. Not the novelty of conviction, but the triumph of faith in S. Peter was remarkable. In spite of increasing opposition, desertion and calumny, in spite of Pharisees and Sadducees, he stood firm, for his faith did not depend upon intellectual conviction only, but—as our Lord says—upon revelation of the Holy Spirit.

Immediately after the Confession comes our Lord's first prediction of His approaching death, but this was no ordinary death; it was the one true sacrifice, a ransom, a new covenant; it would be followed by Resurrection and by a return in glory.

The question "How could David's Son be David's Lord?" is not answered in the Gospels, because the answer was obvious to the least instructed Christian.

Christ goes forth to meet death of His own free will. The prospect cost Him an agony in Gethsemane, for He was true man; but He triumphed. The Transfiguration preceded His death; the rending of the Temple veil, the three hours' darkness and the Centurion's confession accompanied it. It was followed by the Resurrection as its necessary completion. It is true that the loss of the last sheet of S. Mark's Gospel has cut short his description of the Resurrection, but there is no lack of evidence that S. Mark's original ending has been practically

preserved in S. Matthew, nor could uncertain testimony to this cardinal article of the Christian creed have been given by a Gospel, which in its earlier pages makes so much of the Resurrection as to foretell it thrice¹.

Thus from first to last the entire division is a testimony to the Messiahship and to the Divinity of the Son of Man. Not so much the teaching, not the purity of life, not the contrast with sinners, but the superhuman nature is that which underlies and explains everything.

At the same time the true humanity of our Lord is equally asserted. He refuses the title "Good" until His probation is finished. He says that He cannot give chief seats in His kingdom to personal friends. He could not work miracles at Nazareth. He does not know the exact date of His second coming. He sleeps (iv. 38). He feels the need of prayer after His first day of toil (i. 35), after feeding the five thousand (vi. 46), and in Gethsemane. He is hungry, tired, angry, amazed; He sighs, reproves, loves, sympathizes. He is agonized in the garden. But with all this He excites admiration, astonishment, and awe. His disciples are afraid to ask Him. As He walks in front of them they follow in amazement. A greatness and majesty which forbade familiarity envelopes Him. Being perfect Man, He is also perfect God. If the formal definitions of later theology find no place in S. Mark, the essential truth is fully expressed, and those who would profitably study the Gospels must begin by adoring Him whose person and work they reveal.

¹ 'N. T. Problems,' pp. 115—124.

CHAPTER V.

THE SECOND SOURCE.

1. *How the Logia existed originally.*

THE recent discovery of the Oxyrhynchus fragment of "Sayings of Jesus" has given us an object lesson in the meaning of the word *Logion*; for though that word does not occur in the said fragment, few will deny that the Sayings which are there loosely strung together with the preface "Jesus saith" are correctly called *Logia* or 'Utterances of our Lord.' And it is not improbable that S. Matthew's *Logia*, of which Papias speaks, were, when first collected, as isolated and destitute of arrangement, or of notes of time, place and occasion, as are the sayings in the

Oxyrhynchus fragment. Instead of "Jesus saith" S. Luke indicates rather the shorter introduction "He said."

That the *Logia* circulated in the Church of Jerusalem without prefaces is a supposition probable in itself and not a little confirmed by four remarkable cases in which S. Matthew applies to the Pharisees certain utterances which S. Luke applies to the rabble. Now S. Matthew's Gospel is an impeachment of the Pharisees and a vindication of God's judicial punishment of them by the destruction of Jerusalem. And S. Luke's dislike for the rabble, who were the very antithesis of the Pharisees, is

clear to every attentive reader of the Acts of the Apostles¹. It is therefore much to be noticed, (1) that the scathing words of the Baptist "O generation of vipers," &c., are declared by S. Matthew to have been addressed to "many of the Pharisees and Sadducees who came to his baptism" (Matt. iii. 7), but S. Luke, who denies that the Pharisees ever were baptized by John (vii. 29 f.)², declares that the speech was directed against the rabble. (2) The Utterance about the Sign of Jonah is addressed in S. Luke (xi. 29 ff.) to the rabble, in S. Matthew (xii. 38 ff.) to "certain of the Scribes and Pharisees." (3) In S. Luke (xi. 14 f.) some of the rabble declare that our Lord cast out demons by Beelzebûl, in SS. Mark and Matthew the Scribes or the Pharisees say this. (4) In S. Matthew (xvi. 1 ff.) the Pharisees and Sadducees demand a sign. The text of what follows is uncertain, but in S. Matthew the words are addressed to them, in S. Luke they are diverted to the rabble (xii. 54).

In all these cases it is possible that S. Matthew follows the *Logia* and that S. Luke, presumably because the extracts were sent to him without preface, departs from it. But it is at least equally probable that the *Logia* in many cases had no further prefaces of their own than "John said" or "Jesus said," so that both Evangelists have supplemented the prefaces by conjecture or inference, in which each was guided by his own prepossessions, and possibly both are wrong.

If S. Matthew's *Logia* were indeed a similar (oral) collection to that of the Oxyrhynchus Fragment, we should understand much which is at present puzzling in the Gospels of SS. Matthew and Luke. To begin with, the collection of Sayings, if oral, would be sure to grow larger by accretion, as time went on. If S. Luke therefore received it from Jerusalem at a comparatively early date, he would be sure to get a smaller mass than eventually existed. In other words there was a proto-Matthew as well as a proto-Mark, and S. Luke's omissions are accounted for.

The next thing to notice is that S. Luke's arrangement of the *Logia*, except in a few cases where S. Mark gives him a clue, is entirely different from S. Matthew's. Even where, as in the Sermon on the Mount, the Temptation, the Queen of the South, and the Woes on the Pharisees, S. Luke agrees with S. Matthew in bringing certain clauses together, he does not arrange them in the same order. Now of course it is possible that S. Luke, being fastidious and confident in his own literary skill, thought to

improve upon S. Matthew's arrangement and deliberately broke up S. Matthew's Speeches, for the pleasure of piecing them together again after his own ideas, the vanity of the author (if I may be allowed to use this expression without giving offence) overcoming that laziness which is characteristic of all animals and not least of man. But it seems much more probable that both he and S. Matthew received the *Logia* of which these sections are composed, in a state of chaos, their *disiecta membra* being widely scattered over the Source. The two Evangelists then collected together such Sayings as obviously dealt with the same subject and finally arranged them, each according to his own notions of what was best. This supposition is confirmed by the fact that whereas in the case of the Temptation, of the Queen of the South, and of the Woes on the Pharisees, where the different *Logia* are strongly marked by their subject, each Evangelist brings the same sentences together, though not in the same order; in the Sermon on the Mount, where the subject-matter is by no means so well marked, S. Luke adds a few sayings which S. Matthew puts elsewhere, and transfers to other conflations many sayings which S. Matthew collects into the Sermon. Also both in the Sermon and in the Woes to the Pharisees S. Matthew gives many Sayings which are unknown to S. Luke, as belonging—I presume—to the deutero-Matthew.

Sir John C. Hawkins and many others believe that in all these cases S. Luke has preserved the original arrangement of the *Logia*, because he has in some parts been more faithful than S. Matthew in preserving the order of S. Mark, and therefore ought to have the benefit of the doubt in this case also. But Professor Stanton pleads with justice that S. Luke's arrangements are generally harsher than S. Matthew's. For our part we decidedly incline to the belief that the *Logia* originally possessed no sort of methodical arrangement and needed classification before they could be worked into a volume. If S. Matthew's arrangement is smoother than S. Luke's we attribute the improvement to the fact that oral teaching was more strenuously practised in Egypt than in Europe, for there is nothing like it for removing roughness.

2. Conflation.

It was impossible that the *Logia* should have long continued to be read in Churches and taught in Schools without an attempt at logical arrangement. Hence arose the art of Conflation, to borrow a term from the sister science of textual criticism. By this

¹ Acts xvii. 5, xix. 23 ff., xxi. 30 ff., &c.

² Even S. Matthew denies this in xxi. 25.

art various *Logia* which dealt with the same subject were brought together, and by the help of a few editorial connecting links were welded into speeches, furnished with introduction and conclusion, and then assigned a place in Church teaching. When S. Mark supplies a few verses for a basis, S. Matthew builds upon it, but S. Luke prefers, where possible, to keep S. Mark's verses intact and to assign to the conflation a niche of their own.

Conflation converted fragments into discourses. S. Mark—except perhaps in chapter xiii.—never conflates. Literary artifice was not suited to his simplicity. Utterances of our Lord he gives in abundance, but they are either embedded in narrative till they form a complete section, or else they are loosely strung together without any attempt at cohesion¹. S. Matthew conflates, partly into long discourses, like the Sermon on the Mount, which spreads over three chapters, or the Eschatological discourses which fill two; partly by inserting short fragments of non-Marcian matter into the midst of Marcian sections. S. Luke's conflation never exceed one chapter in length and are generally kept distinct from Marcian matter, but we count as many as thirty-two in his Gospel. (Tables III. C—F.)

In most of S. Luke's conflation and in all of S. Matthew's the welding is complete. But S. Luke has sometimes left his work unfinished, through lack (we suppose) of information and unwillingness to make larger use of conjecture. For though the very art of conflation implies boldness, there can be no question that S. Luke was a conscientious worker. And on this account there are several places in the central third of his Gospel, where isolated *Logia* are loosely strung together², as they are in S. Mark. He seems to have been waiting to collect further information about them.

¹ Mark iv. 21—25, ix. 49 f.

² Luke xi. 33—36, xvi. 13—18, xvii. 1—10.

We have pointed out in the notes several places where conflation has been done mechanically, *Logia* being put together, not because they contain similar teaching, but because they have the same catchword. These are weak spots, indicative of human agency. But on the whole the conflation, especially in S. Matthew, run smoothly. We notice, especially in S. Matthew, the abundant use of refrains. These are, as a rule, editorial repetitions, but their rhetorical effect is peculiarly happy.

The *Logia* consist of teaching. There are no detailed Miracles in this division and few allusions to our Lord's power to work Miracles, but still He comes before us as One who teaches with authority. Whether it is His own authority or whether He speaks as a prophet in the power of the Holy Spirit, is a difficult question to which very different answers have been given. The Scriptural view of the *κένωσις* favours the idea that during His Ministry He willed to do nothing of Himself; but there is no doubt that He speaks with authority; it meets us at every turn. If Miracles are not in the front, they certainly lie in the background.

Our belief is that the *Logia* circulated for many years in the Church at Jerusalem as a distinct collection, in a chaotic state, not amalgamated with S. Mark into one Gospel, but existing side by side in friendly rivalry. That they should slowly increase in bulk by accretion, as S. Mark's sections also did, was inevitable, if the oral hypothesis be true. And the earlier part of the collection—the proto-Matthew—was taken over to S. Luke at Philippi at a comparatively early date, but still some years after the arrival of the proto-Mark. S. Luke invented the art of conflation and successfully applied it with much literary skill. Others learned it from him, and the redactor of S. Matthew's Gospel applied it still more successfully, but on independent lines as far as detail-work went, for the perfecting of his Gospel.

CHAPTER VI.

THE THIRD SOURCE.

IF S. Luke had good authority for connecting Zacchæus with Jericho—and on that point we have no evidence beyond the fact that he has done so—it was reasonable that he should put the narrative about Zacchæus into the only section at which S. Mark takes our Lord to Jericho. Similarly the story of the Penitent Robber and that of the two

men journeying to Emmaus were necessarily put in the places which he has assigned to them, for these three sections were fixed by their subject-matter. It is otherwise with the remaining sections of the Third Source, which contain little or nothing to indicate their date. Nor is it easy to see why S. Luke put the Anointing of our Lord's Feet to

gether with certain *Logia* to form the third collection of non-Markan matter in his Gospel, as he has done. That problem we leave others to solve. The remaining fifteen sections of this Source are placed within the great "Travel Narrative," which forms the central third of S. Luke's Gospel and is the most perplexing collection in it. The general view of critics who believe in documents has been that S. Luke found this great collection in a document and incorporated it bodily into his Gospel. If so, the document itself was a composite work, containing a few Marcan scraps, a large portion of S. Matthew's *Logia* and much new matter. Under the oral hypothesis we are free to hold that this great collection began with a small nucleus, which was gradually expanded by the addition of new undated materials which were brought to S. Luke from the East, a few at a time, or were accumulated by him during his two years' residence in Palestine.

The harmonists give an entirely different account of this matter. To them it is essential that the chronology of S. Luke should be defended. They speak therefore of a grand Peræan ministry, lasting about six months and broken up by one or more visits to Jerusalem. During this ministry our Lord is held to have repeated much of His Galileæan teaching and also to have given utterance to new matter. This notion is uncritical and ill agrees with S. Luke's introductory words (ix. 51), which plainly indicate that the Crucifixion was close at hand. We regard the arrangement as almost entirely ecclesiastical, for the convenience of Church teaching, through lack of information about the true order of events. Most of the sections really belong to the earliest stage of our Lord's Ministry.

We may test our hypothesis in several ways. (1) The "Travel Narrative" contains a considerable number of *Logia* which S. Matthew arranges differently, and while few critics believe S. Matthew's arrangement to be correct, there is good reason to think that S. Luke's is even less so. (2) S. Mark tells us that at a certain stage of our Lord's ministry He withdrew from simple teaching and spoke in Parables only. At a later stage He gave up Parables also and devoted Himself to the training of the Twelve. Now this supposed Peræan mission belongs to the close of the ministry, but it contains some of the simplest of our Lord's addresses. The Stories of the Good Samaritan, the Rich Fool, the Pharisee and the Taxgatherer, the Rich Man and Lazarus, and the Prodigal Son, are not Parables but lessons of the plainest kind. The harmonist may plead that in Peræa our Lord was not bound by the restrictions

which He had laid upon Himself in Galilee, for the Peræans had not shut their ears and hardened their hearts; on that question the Peræans are too shadowy for us to pronounce. (3) Again, we have a group of five Parables, four of which are put close together and are followed by the fifth after the interruption of a few verses. We cannot think that these five Parables, any more than the group of seven in S. Matthew xiii., were spoken at one sitting. The first three of them are closely bound together by several literary connecting links, but how artificial these links are is proved by the fact that one of these Parables—that of the Lost Sheep—is found also in S. Matthew, and in his recension of it every one of the links disappears.

No, we value the jewels, but care little for their setting. We attach great importance to the Source, not much to the editorial notes. The Story of the Prodigal Son is introduced with the words "And He said," that of the Rich Man and Lazarus by the conjunction "And." We take these to be indications (1) that S. Luke did not know to what audience or on what occasion the words were spoken, (2) that he could make no satisfactory inference on these points from the contents, (3) that he was too conscientious to resort to conjecture.

The sections in this Source are amongst the most attractive in our Lord's teaching. They far surpass in pathos, in literary beauty, in appeals to the heart of suffering humanity, anything which we find in the Second Division. The woman who had been forgiven much and loved much, the man who fell amongst thieves, the Prodigal Son, the Penitent Robber on the cross, the Taxgatherer's cry "God, be merciful to me the sinner," will be, while humanity sins and suffers, the most healing, the most consolatory of Evangelical records.

We do not forget that our Lord was the Speaker. We claim for Him the glory, but there is something also due to the collector and the redactor. And whether it was S. Paul, S. Luke, S. Philip the Evangelist or an unknown worker, our hearts go out to him with thankful feeling. The amazing thing is that these soul-stirring sections should be found in one Gospel only. We believe that their comparatively late date is the true explanation. We must not therefore venture to connect them directly with S. Paul, though we are certainly justified in calling them Pauline. The idea that they are *verbatim* reports of what our Lord said is more than usually untenable, and the attempt to recover their true order must be abandoned for lack of evidence.

CHAPTER VII.

THE FOURTH SOURCE.

THE Fourth Division is so fragmentary and so diverse that no concise description of it is possible. It contains in our opinion some of the strongest and some of the weakest parts of the Gospels. S. Matthew's Genealogy, and his fulfilments of Scripture, "Out of Egypt did I call My Son," "He shall be called a Nazarene," "I will open My Mouth in parable," we reckon amongst the weak things. If there be anything mythical in the Gospels, many would see it in the Star of Bethlehem and in the Flight into Egypt. I do not say that these are myths, I do not think so. Yet if any think otherwise, we insist that the rejection of these sections does nothing to invalidate the rest of the Gospel, which depends upon well-attested sources.

The strong things in the division are numerous. Pilate's wife's dream is thoroughly helpful in explaining his action. Pilate's sending of our Lord to Herod is exactly what he would be likely to do. The narrative of the Coin in the fish's mouth presents difficulties, but contains a most important lesson. Some also of our Lord's deepest sayings are here. We select the following: "They that take the sword shall perish by the sword," "Every idle word that men shall speak, they shall give account thereof in the day of Judgement," "Except ye turn and become like the children, ye will not enter into the kingdom of the Heavens," "I have given you power to tread upon serpents and scorpions and upon all the power of the enemy, and nothing shall harm you," "The servant that knew his lord's will and did it not shall be beaten with many stripes," "When ye have done all that was commanded you, say 'We are unprofitable servants'," "Let him that hath no money sell his cloak and buy a sword," "Daughters of Jerusalem,

weep not for Me, but weep for yourselves and for your children," "Father, into Thy Hands I commend My Spirit."

We do not believe in the criticism which would disparage these fragments, because of their limited circulation and later date. No doubt, they are far from being *verbatim* reports. The editorial element is conspicuous in preparing them for publication, by filling up their gaps, supplying introductions to them and concluding them with commonplaces and refrains; but the fact that nearly all such additions are either doublets or inferences from the narratives themselves proves the Evangelists to have been careful workers who did not feel at liberty to invent freely. That we have our Lord's teaching here is proved by the fact that no one else could have given it. "Never man spake like this Man."

As these fragments with few exceptions figure in one Gospel only, it has been usual to assume that they are always placed in their true chronological order. It is hardly necessary at this stage to warn the reader that such an assumption is unwarranted. In many cases, no doubt, the narrator would remember the occasion on which our Lord spoke, but most of these sayings had probably wandered far away from the original eyewitness, before they were inserted in the Gospel cycle of teaching. They had circulated orally for many years, before they were accepted by any Church. The true chronology is in most cases not to be recovered. We have attempted to group a few of them which seem to come from one source, but our contention is that the ultimate authorities were numerous and often obscure. They all come to us on Church authority, but we repudiate the notion that they are all recollections by Apostles.

CHAPTER VIII.

THE FIFTH SOURCE.

THE Fifth Division is peculiar to S. Luke, and there is reason to think that it is one of the latest parts of his Gospel and never came into his oral teaching. Had it been earlier, these highly attractive narratives must have been used by S. Matthew and even by S. Mark. At present, though S. Matthew

traverses the same ground, he uses independent sources, which differ largely in spirit from S. Luke and are often difficult to reconcile in detail with his work.

These chapters present difficulties about dates which are discussed in my edition of S. Luke's

Gospel. If the Source rests, as it probably does, on the testimony of the Virgin Mary, direct or indirect, the dates are S. Luke's own contribution and deserve no higher consideration than we accord to editorial notes.

Throughout these chapters the chief actors are women. In S. Matthew's Gospel Oriental objection to bring women to the front has made S. Joseph the actor. Every vision is seen by him. Every act is ordered by him. But here Elisabeth and Mary are the heroines, Joseph is kept in the background.

The reader should notice the fervent faith, religious spirit and simple piety which pervade these chapters. Let him remember that the actors were not Christians but Jews of the synagogue. We are so accustomed to measure the merits of that age by the Scribes and Pharisees, that we are apt to forget that there was another side to the question. The ruling classes, the priests, the scribes, were corrupt, formal and worldly, but there was no lack of loyal worshippers amongst the lowly. Had it been otherwise, the Messiah could never have been sent.

CHAPTER IX.

EDITORIAL NOTES.

THE Evangelists, living near the events and freely mixing with eyewitnesses and other authorities, had opportunities for gathering information which are unknown to us. An enormous mass of tradition was in existence which has now been lost, and many a short observation by S. Luke or by the redactor of S. Matthew's Gospel may depend upon excellent authority, though we cannot trace it.

This is perfectly true and must always be borne in mind, but still such scrutiny as we can apply establishes the fact that many of the editorial notes are mere inferences made by the Evangelist himself from the passage which lay before him. It seems clear that in many cases he had no information and was compelled either to omit the section or to put it by conjecture into a convenient niche in his oral lessons, inventing for it a context. It is when we compare S. Matthew with S. Luke that our attention is drawn to this peculiarity.

Take for example Luke xi. 14—28. This section begins with the cure of a demonized mute. The spectators are divided. Some admire the miracle, others attribute it to Satan. Our Lord replies to the latter. Many were convinced by His reasoning, others wavered and suspended judgement. To them our Lord addressed a warning. Neutrality, He said,

was impossible. Anyone who attempted it would become Satan's slave worse than he was before. A woman from the audience congratulates our Lord's Mother on the possession of such a son, but He makes light of human ties in comparison with the paramount duty of doing God's will. Who can deny that the whole section coheres most closely? The actors seem to stand before us. And yet when we look at the other Gospels we shall find the incidents broken up and scattered over widely different contexts. For S. Luke has only given us a conflation, and his editorial notes are merely literary connecting links.

If this were an isolated case, we might plead that S. Luke's arrangement could be defended on the assumption that our Lord was in the habit of repeating Himself, but when we find the same thing recurring scores of times, that favourite device of the harmonist is discredited. That our Lord repeated some of His sayings is probable, but the question is, How were the sayings preserved? How did S. Luke get hold of them? And how did he deal with them?

In the interest of Apologetics it is supremely important to estimate these editorial notes at their true value—neither too high nor too low.

CHAPTER X.

S. MARK'S GOSPEL.

1. *The unity of S. Mark.*

MANY critics insist on the unity of S. Mark. Some maintain that the whole of his Gospel is S. Peter's work. To us, who distinguish between the proto-Mark, the deutero-Mark, and the trito-Mark, this seems less probable. The proto-Mark we believe to consist mainly of S. Peter's recollections. Probably much of the deutero-Mark may be attributed to S. Peter. But the trito-Mark is chiefly editorial work, consisting of only six new sections and of a large number of phrases and of single words. Possibly the trito-Mark is a redactor and not the Evangelist himself¹.

S. Mark's style is usually described as picturesque; the trito-Markan descriptions are often regarded as the proof of an eyewitness. It may be so, but sometimes at least they seem to us to be rather the fancy of an author. Look for example at the word *ἐξορύξαι* in the history of the Paralytic². What a picture it paints of digging a hole through the roof; yet how impossible it is to concede that the thing was actually done, for who would stand below while the dirt and dust fell? Again in our Lord's Anointing the trito-Mark tells us that the woman crushed the alabaster box³. S. John says that it held a pound weight of nard⁴, and the price of it (£12) agrees with this; but from our knowledge of alabaster cruses of that size we doubt whether it could be crushed to pieces. The author has pictured in his mind a tiny phial and has described accordingly. Thirdly, the trito-Mark twice tells us that Bethsaida was a village⁵, but in reality it was a fortified town. There is reason to think that he had never visited the Lake, and this mistake is only one indication of many that he was not acquainted with the scene. The trito-Mark attributes to Isaiah a quotation from Malachi⁶, confuses Abiathar with Ahimelech⁷, quotes "Defraud not" as the tenth Commandment⁸. There is, as S. Paul teaches⁹, a weak element in all Scripture, and, if we mistake not, the weak element in the trito-Mark is that exuberant fancy, which could not rest content with the simplicity of the Source.

¹ See Mark vii. 2, note.

² Mark ii. 4.

⁴ John xii. 3.

⁶ Mark i. 2.

⁸ x. 19.

³ xiv. 3.

⁵ Mark viii. 23, 26.

⁷ ii. 26.

⁹ 1 Cor. xiii. 9, 2 Cor. iv. 7.

2. *S. Mark's quotations.*

S. Mark says little about the fulfilment of Scripture and never formally draws attention to it, yet he would have been less than human, if, living in that age, he had taken no interest in it. And the trito-Mark inserts a prophecy from Malachi¹, from Jeremiah and from Isaiah², he completes a prophecy by an important addition³, quotes a Psalm⁴ and the Pentateuch⁵.

3. *S. Mark's order.*

We gain much in Apologetics by declining to make S. Peter responsible for every statement in S. Mark. Particularly is this the case when we consider the question of S. Mark's order. Papias tells us that S. Mark's Gospel is not written in order, but consists of a number of lessons put together for convenience of teaching. Commentators have done their best to minimise the import of these words, but we feel confident that they have made a great mistake in doing so. The arrangement of S. Mark is topographical. His first nine chapters are devoted to events in Galilee, the remaining seven to events in Judæa⁶. The first nine chapters are commonly held to cover a ministry of three years, the next seven are supposed to be contained within a fortnight. Now we do not agree with that hypothesis. Real history never moves so fast. To imagine that the questions put by the Scribe, by the Pharisees, by the Sadducees, and by our Lord, occupied one morning and followed each other in rapid succession is not satisfactory. Time, considerable time, is demanded to mature a popular cry. S. John is right in saying that our Lord paid several visits to Jerusalem. If we want to restore S. Mark to chronological order, we must take his two periods, break them up and dovetail them together. S. John helps us to do this. He puts the Cleansing of the Temple in our Lord's first visit to Jerusalem⁷, which is the natural place for it. S. Mark puts it in the last period⁸, because the exigences of his arrangement compelled him to do so. Men feel no scruple in saying that S. Mark's first

¹ i. 2.

³ xi. 17.

⁵ vi. 34.

⁷ John ii. 13 ff.

² viii. 18, ix. 48.

⁴ xiv. 18.

⁶ See Table.

⁸ Mark xi. 15 ff.

nine chapters must be interrupted by journeys to Jerusalem: why should they object to interrupt his last seven chapters by journeys to Galilee? But if the Cleansing of the Temple belongs to the first visit, the question "By what authority doest Thou these things¹?" belongs to the same visit. And the subsequent questions may belong to later visits rather than to the last of all. We cannot hope to restore the true sequence of all the events. S. Mark has given us a series of Church Lessons, "Gospels for the day," and not an ordered history. Let us frankly acknowledge the fact and we shall be on the true path to understand the structure of the Gospels.

For S. Mark's order, wrong though it be, is the guide which S. Matthew's redactor and S. Luke followed. Having little knowledge about the true sequence of events, they gladly accepted S. Mark as the backbone of their history, studding it with narratives from other sources which were still more destitute of chronology.

S. John does much, the Synoptists very little, to disentangle chronological difficulties. S. John puts the supper at which the Anointing took place, on Sunday night in Holy Week: S. Mark puts it on the following Wednesday night, which is much too late². S. John puts the Crucifixion on the 14th of Nisan: S. Mark on the 15th³. All these cases are discussed in the notes, and in all of them reason is given for preferring S. John's account. What other object could he have in correcting S. Mark except personal knowledge? S. Mark was seldom an eye-witness and we must not hold S. Peter responsible for S. Mark's arrangement of the sections.

But, it may be asked, Are not these dislocations incompatible with oral teaching? Could they have existed in a living Church without correction? My answer is that, if the Gospels had been regarded as histories, they could not. But if they were merely a

collection of Church Lessons, one for every Sunday in the year¹, there would be less feeling of incongruity and less disposition to take the trouble of putting them right. It was generally known, as Papias asserts, that they were wrongly arranged, but edification was desired rather than history. Neither S. Mark, the redactor of S. Matthew, nor S. Luke had the requisite knowledge to restore the chronology; S. John had the knowledge and he has made a number of corrections silently in his own way.

4. *S. Mark unprogressive.*

S. Mark, when he left S. Paul, went with his cousin S. Barnabas to Cyprus and perhaps abode there many years. This will account for his standing aloof from the *Logia* and from the other sources. With unwise conservatism he resisted progress. He stuck fast to the old teaching, refusing to find place for the new. He set his face against expansions and improvements except within his own narrow circle. Other teachers were wiser in their generation. They "brought out of their treasures things new as well as old²." They welcomed the attractive teaching of the *Logia* and the more attractive teaching of the Pauline source. They found room for fragments and scraps from all sides. S. Mark may have served the purpose of the Cypriotes, but when he went to Rome he found himself old-fashioned. Those who were acquainted with the fuller teaching of S. Luke had no taste for the austerity of S. Mark. It is only in quite modern times that the true value of his Gospel has been discovered. Hence, when he wrote, he found his book to be in no demand. And so it lay, neglected and never copied, until after his death, when the last sheet had been torn away and could not be replaced, for not a single catechist adhered to his cycle of teaching. Only by critical processes can we do anything to restore the missing verses.

¹ xi. 27 ff.

² p. 136, § 45 b, note, and p. 109, § 36, note.

³ p. 138, § 46, note.

¹ Below, Chapter xv.

² Matt. xiii. 52.

CHAPTER XI.

S. MATTHEW'S GOSPEL.

1. *It is a composite work.*

WHEN the Tübingen school of critics under Baur in 1840 led the attack upon the traditional view of the Gospels, they agreed with S. Augustine in putting S. Matthew first. This they did for dogmatic and not for critical reasons. They held all miracles

to be unhistorical,—later accretions upon the original story. And as the miraculous element is proportionally less in S. Matthew than in S. Mark, they insisted on the priority of S. Matthew and upon the special antiquity of the *Logia* which, as we have seen, are practically free from miracles. Keim and Hilgenfeld adhered to this view for the same reason,

but it is quite discredited and may at length be disregarded.

The recognition of S. Mark's priority, however, carries with it one corollary, viz. that the author of S. Matthew's Gospel was not the Apostle S. Matthew, nor indeed any Apostle or eye-witness¹. The Gospel is correctly called the "Gospel according to S. Matthew" because the distinctive feature in it is the Matthæan *Logia*, but in the earliest or Marcan sections there are no indications of an eyewitness. The author shows no acquaintance with the geography of Palestine or with its special features. His information is distinctly second-hand.

This position may be painful to those who have been brought up on traditional lines, but I fear that there is no escape from it, and the demands of truth must be admitted.

2. *Its place of birth was Alexandria(?)*.

S. Matthew's Gospel is commonly said to be intended for Jewish readers. Rather we should say it assumed its present form in a community of Greek-speaking Jews. Where that community was settled, there are few indications. It was outside Palestine, for the author calls Palestine "Syria"² after the name of the Roman province. S. Luke calls it "Judæa," i.e. "the country of the Jews"³. Other writers in the New Testament have no distinctive name for the whole land, but speak of its component parts, Galilee, Samaria, and Judæa. I have for some time suspected that Alexandria was the home of this Gospel. In that city there existed an abundance of Greek-speaking Jews, a flourishing Christian Church and all the requisites to meet the case. Moreover the Flight into Egypt of the Infant Jesus is found in this Gospel only⁴ and may indicate local interest.

3. *Its division into seven parts*.

The Gospel is divided by its redactor into seven parts (see Table IV.). The number is doubtless chosen to symbolize completeness. Five of the seven divisions are introduced by the formal phrase "And it came to pass, when Jesus had finished" &c. The first division contains the Gospel of the Infancy, the second reaches to the end of the Sermon on the Mount, the third to the end of the Charge to the Twelve, the fourth to the end of the eight Parables, the fifth to the end of a second Charge to the Twelve, the sixth to the end of the Eschatological Discourses, the seventh

concludes the book. Every one therefore of these divisions is clearly marked, and the introductory note is a guide to the memory. They are quite original, there being nothing corresponding to them in SS. Mark or Luke.

4. *Alternate Marcan and non-Marcan sections*.

S. Matthew's Gospel consists of Marcan and non-Marcan sections in alternate layers. In four cases the non-Marcan sections are unmixed, being taken entirely from the *Logia*. In all other cases there is some mixture, chiefly by the introduction of fragments from my Fourth Division. The first Marcan section is so heavily charged with extracts from the *Logia*, that we may call it a mixed conflate section. In other cases the mixture is on a smaller scale. S. Matthew's literary work therefore differs considerably from S. Luke's, for S. Luke seldom resorted to mixture, very seldom when he was dealing with Marcan matter. S. Matthew prefers mixture, but usually on a small scale.

5. *Departures from Marcan order accounted for*.

In the second, fifth, sixth, and seventh divisions of his Gospel the redactor of S. Matthew has scrupulously preserved S. Mark's order, except that once in the case of the Barren Fig-tree he transposes a few verses in order to heighten the miracle by making the fig-tree wither suddenly. But in the third and fourth divisions there are some remarkable inversions of order which have long been a standing difficulty. Thus the Cleansing of the Leper is put a little earlier, and a group of five narratives, viz. the Stilling of the Storm, the Gerasene Demoniac, Jairus's Daughter, the Mission of the Twelve, and the Charge to the Twelve, are brought very much earlier in the Gospel than S. Mark has put them. They do not indeed stand close together, for some non-Marcan matter is interspersed between them, but they preserve their relative order.

I believe that this dislocation has been made for a very simple reason. The redactor had to provide Church Lessons, one for every Sunday in the year¹. But he was working in a Jewish Church where the Jewish feasts and fasts were observed. Passover, Pentecost, and Tabernacles,—possibly Purim and Trumpets—were the feasts, the day of Atonement was the fast, and an appropriate Lesson must be found for each of them. Now if we compare the

¹ 'Comp. of the Gospels,' p. 133 ff.

² iv. 24.

³ p. 17, last note.

⁴ ii. 13 ff.

¹ See Chapter xv.

Gospel according to S. Matthew with the Jewish calendar, we find that the Sermon on the Mount falls to be read at Pentecost, the collection of seven Parables at Tabernacles; Good Friday and Easter Day had the history of the Crucifixion and Resurrection, while the Sundays preceding Easter, constituting at a later date the season of Lent, would have the introductory parts of the Passion.

The other Gospels were written for Gentile

Churches, and I can find no trace in them of the observance of Jewish festivals¹ save that they provided for the universal recognition of Good Friday and Easter Day.

¹ That Christians should keep Jewish festivals at all may seem incredible to many, yet the Acts of the Apostles represents S. Peter and the early Christians as diligent in attendance at the Temple, and even S. Paul goes up to keep the feast and offers sacrifice.

CHAPTER XII.

S. LUKE'S GOSPEL.

To a critic S. Luke's Gospel is the most interesting of all, because it is the most complex and gives rise to the most difficult questions. It rests on five Sources as against three in S. Matthew and one in S. Mark. It is the richest of the Synoptic Gospels and deserves to be the most popular. Certainly it would have been so if S. Luke had been an Apostle. The fact of his inferior rank in the Church has robbed his Gospel of that distinction.

S. Luke's Gospel can only be read piecemeal in this book, so completely does its order differ from that of S. Matthew in the Second Division. It can however be read continuously with the parallels from the other Gospels in my edition of S. Luke, to which the reader must be referred for a discussion of the problems which present themselves.

CHAPTER XIII.

S. JOHN.

S. JOHN'S Gospel has not been printed at length in this Synopsis nor would it be proper to argue at length the question of its genuineness. One point however, which belongs to historical criticism, must be considered. We are sometimes asked to believe that this Gospel, which emphatically claims¹ to have been written by an eyewitness—a claim which is again insisted on in the opening words of the first Epistle²—was really composed by an anonymous author in or about the year 130 A.D.; and that the author had access to Johannine teaching and also to the Gospel of S. Mark, but was unacquainted with the Gospels of SS. Matthew and Luke, though he and they resemble each other in a single sentence (Matt. xi. 27=Luke x. 22) which may have been derived from the same ancient Source³.

¹ John xix. 35, xxi. 24.

² 1 John i. 1.

³ This of course is not our view of the matter. If the words were really spoken by our Lord, it is not surprising that they should appear as they do in SS. Matthew and Luke from one Source, in S. John from his own recollection of them.

I leave the moral question for the present and confine my remarks to the historical situation. In the year 130 A.D. S. Matthew's Gospel was widely, if not universally, accepted and used; S. Luke's circulated in perhaps a somewhat more restricted area; S. Mark's had long existed in a single mutilated copy, and although it was now being acknowledged as equal in authority to the other Gospels, quotations in the Fathers of the Church indicate its comparative unpopularity. Antiquaries like Papias knew its value. Harmonists like Tatian—soon after this date—made full use of it. Irenæus, whose birth cannot be put very much later than this, was taught to regard the four Gospels as the necessary pillars of the Church. But still S. Mark's Gospel was the least popular. Is it not therefore strange that the supposed author of the fourth Gospel should have confined himself to it?

Under the oral hypothesis S. John is not correcting the Gospel of S. Mark, but the Cycle of oral teaching which was the earliest and most widespread.

Believing then that this Gospel is what it claims to be, the work of an eyewitness, viz. S. John the son of Zebedee, we attach particularly high value to its testimony, especially in the following particulars :

(1) Whenever only one of the Synoptists contains a sentence in common with S. John, I maintain that the said sentence has probably been borrowed from S. John's oral teaching. This contention is not merely natural, but under the oral hypothesis such borrowings become inevitable. Esoteric though S. John's teaching was, it could not be wholly confined to his own circle. SS. Mark and Luke visited Ephesus, where S. John taught, and they could not but carry away some recollections. Certain rumours even reached the redactor of S. Matthew's Gospel in his distant (Alexandrian?) home.

(2) Where S. John traverses some statement made by S. Mark, as he often does, S. John (I maintain) is always to be preferred. An examination of these cases cannot be undertaken here, but they are discussed in the body of this book and in the 'New Testament Problems.' I have no hesitation in saying that in some of them S. John is assuredly right, in others the probability is in his favour, in none is the evidence clearly against him, unless indeed the explanation of the discrepancy about the hour of the Crucifixion be rejected¹.

But it is objected that the internal evidence is against the Johannine authorship. The difficulty arises, I think, from a mistaken view of what that authorship would imply. This Gospel most certainly does not contain *verbatim* reports of our Lord's Speeches. But neither do the Synoptists. In S. John, as much as in S. Luke or S. Matthew, the Speeches are Conflations. This admission removes at once a large amount of misapprehension. Again, the conversations, which are so numerous and brilliant in their natural simplicity, must not

¹ 'N.T. Problems,' p. 156.

be regarded as perfect recollections of what was actually said. Even in S. Mark much of the conversation is editorially manipulated. The actual words have been forgotten and the vacant spaces are filled in by borrowing from similar passages or even by conjecture. The same thing is conspicuous also in SS. Matthew and Luke. Much more did S. John, who probably began work at a later date than S. Peter, fail to recall the precise language which had been used. His own style is indelibly stamped on all that he writes. Whether our Lord or S. Peter or anyone else is the speaker, the form is Johannine. There is a peculiar mannerism throughout the Gospel. The curious way of stating objections and answering them or leaving them unanswered cannot always correspond to reality. The Oriental way of cultivating sameness, where a Western writer with greater truth would pursue diversity, is in a special manner to be seen in S. John. The editorial element is unusually strong. Many of our Lord's Utterances were deeply engraved on the memory of the Apostle and with loving zeal he repeated them again and again.

Lastly, S. John wrote as an Apostle. We hold him to be the only Evangelist who occupied that position. He was therefore bound by his office to teach and guide the Church. The Holy Spirit had been given to him more abundantly for this very purpose. None of the Evangelists, not even S. Mark, is a mere chronicler. All of them are Prophets, with a commission to interpret what they record. But S. John, by virtue of his office and his later date, felt particularly that he was in charge of the Church. He wrote, not to interest or even to instruct, but to engender faith. He never loses an opportunity for doing so. "They who are spiritual" have in all ages felt themselves touched by him. Others may find him monotonous, tedious, &c.; to them he is "a savour of life unto life."

CHAPTER XIV.

TOPOGRAPHY OF THE GOSPELS.

THE student is advised to study carefully the evidence afforded by Table V.

If we set aside the first two chapters of SS. Matthew and Luke, we shall find that—in spite of some marked dislocations in the earlier half of S. Matthew—the main body of the Synoptists follows the same plan. The Tradition is divided in every

case into four parts, whereof the first is placed in the Jordan valley in the South; the second consists of a long ministry in Galilee including a tour in Phœnicia and Decapolis; the third embraces the last journey to Jerusalem; the fourth narrates events which happened in Jerusalem. At this point the proto-Mark stops, but the deutero-Mark concluded

with an Appearance of the risen Lord in Galilee, which S. Matthew preserves and S. John confirms.

The four divisions of the proto-Mark form the backbone of the Synoptic history. The five divisions of the deutero-Mark form the backbone of S. Matthew, and of S. Mark as it originally stood before the last leaf was lost¹. SS. Matthew and Luke dovetail amongst the Marcan sections a considerable quantity of non-Marcan matter. In S. Matthew this new matter is pretty evenly distributed over all four divisions, so as not to destroy the balance, but S. Luke has thrust the greatest part of it into the third division—which contains the last journey. By doing this he has seriously distorted the history, but he seems to have done so deliberately, under the ruling idea that as the Passion approached, the most striking of our Lord's teaching was brought forth. The conception is a noble one, but it can hardly be historically true. To speak, as harmonists do, of a great Peræan ministry forces us to ask, Who were the Peræans and how should our Lord have found an audience among them? To suppose that the audience consisted of emigrants going up from Galilee to keep the feast does not seem probable and has never been maintained. The majority of such worshippers must at this date have been hostile to our Lord's claims. No, S. Luke's distortion of this division can hardly be defended. It was brought about, we believe, by a gradual process. New undated matter came gradually to S. Luke, while he taught at Philippi, and was stowed away by him here until such time as he could discover its proper

position. S. Matthew also gives a large part of this non-Marcan matter, but he does not put it into this last journey. No critic supposes that his arrangement of it is historically correct, but it is artistically preferable. Neither of these Evangelists appears to have had the requisite knowledge to arrange our Lord's Utterances in the true order.

We return, however, to the proto-Mark and its quadruple divisions which are accepted in three Gospels. It has been the fashion to argue that the testimony of three men must be true. But if SS. Matthew and Luke simply adopted the arrangement of S. Mark and that arrangement was wrong, they are not independent witnesses. Mere repetition of an error does not set matters right. That the Synoptists are wrong in depicting a long unbroken ministry in the North, followed by a very brief ministry in Jerusalem, is shown not only by S. John but also by SS. Matthew and Luke. For when they record our Lord's saying¹ "Jerusalem... how often would I have gathered thy children together..." they make it plain that they are themselves wrong in taking Him to Jerusalem then for the first time. It is practically certain that the Galilæan ministry was broken by several visits to the Holy City; I only ask the reader to believe that the Jerusalem ministry—as recorded by the Synoptists—was broken by several visits into Galilee. The historical developments make this supposition necessary. S. John, therefore, is once more silently correcting S. Mark, when he brings our Lord to Jerusalem again and again. To exalt the evidence of the Synoptists against that of S. John is unreasonable.

The general effect of these considerations is to throw considerable doubt on the chronology, but it is essential to settle this question before any progress can be made in the study of the Gospels. Most students would minimise the distortions: I am inclined rather to push them to the utmost.

¹ Matt. xxiii, 37 f. = Luke xiii, 34 f.

¹ It has been assumed throughout this book that the last page of S. Mark's Gospel was lost, because that is by far the simplest explanation of the abrupt ending and has been generally accepted as such by the critical world. Those who hold to the documentary hypothesis find this assumption specially useful in explaining the conclusion of S. Matthew's Gospel. Of course however the truth is unknown. Death or persecution or other causes may have caused the writer to leave the book in its present condition.

CHAPTER XV.

CHURCH LESSONS.

THE Gospels according to SS. Matthew, Mark and Luke are easily divided—so easily that they may be said to divide themselves—into fifty-three or fifty-four Lessons, which gives one for every Sunday in the year. In most cases the divisions are clear and convincing. In fact it is difficult to divide the

Synoptists in any other way. And this fact is the more striking, because S. John's Gospel cannot be divided into that number at all. I believe that these Divisions were intended.

There was precedent for the division of a sacred book into Lessons. In the Jewish Synagogue, which

was the precursor of the Christian Church, the Pentateuch was divided into 154 Lessons¹, so that it could be read through once in three years. In the Christian "Synagogues," as S. James correctly calls them², it cannot be doubted that the Old Testament was read—and, in the earliest period, according to the Jewish Table of Lessons,—but after hearing the Law the congregation would undoubtedly demand to hear the Gospel. Justin Martyr tells us that in his day "the Recollections of the Apostles" or "the Compositions of the Prophets" were read on Sundays³. It is certain that by "the Recollections of the Apostles" he meant the Gospels, which accordingly were read in his age. At an earlier date we may believe that in every Church only one Gospel would be read. Still earlier the oral teaching would be recited. For the Church rulers were bound to provide for the need of the congregation, and no service could be considered complete without some Gospel lection. In the first century it was perhaps enough to provide Lessons for Sundays only, and in course of time every Sunday would have its Proper Lesson. Good Friday and perhaps a few other holy days were observed at least as early as the second century, as the Quartodeciman controversy proves. For the Quartodecimans kept their "Passover" on the 14th of the month Nisan, whether that day fell upon Friday or not. They pleaded (and the plea was allowed) that they were following the example of S. John himself⁴.

Now as far back as we can trace, Easter was observed according to the Jewish reckoning, which was lunar. Possibly the whole ecclesiastical year was lunar, and as there are fifty or fifty-one Sundays in a lunar year, with fifty-four or fifty-five when an extra month was intercalated, as would happen about two years out of five, fifty-four Lessons give the number required. It is more likely however that the Christian year in the Roman empire was solar, or rather a combination of the two systems—lunar at Easter and on the Sundays which move with Easter, solar at other times. The mixed calculation was perplexing, but as we are still content to adhere to it we cannot wonder that in simpler days people put up with the inconvenience. None but the learned can prepare an almanac; the unlearned follow it without asking on what principle it has been drawn up.

In the Table of Lessons used in the English Church since 1871, fifty-seven Sundays are provided for. Before that date fifty-five were deemed sufficient, and we are still content with Gospels for

fifty-four Sundays and Collects for fifty-three. Once more therefore fifty-three or fifty-four is seen to be the number required for a mixed solar and lunar year.

It will be noticed that there is a great difference between the length of the assumed Lessons. The shortest contains four verses, the longest sixty-one and a-half. This is exactly what we should have expected. The length depends in great measure upon the interest of the subject. In our Church the Gospel for the day usually contains less than ten verses, but in Holy Week fifty, sixty, or seventy verses are read. Before the last revision of the Prayer Book the Gospel for Palm Sunday contained 141 verses. The truth is that in a less busy age than ours men did not object to long Lessons of special interest, provided that moderation was observed on ordinary occasions. Moreover the longest Lessons are seen on examination to be Conflations, and were therefore once much shorter than they afterwards became.

The division of the Gospels into Sunday Lessons, if it be accepted, is a fact of great significance, and therefore we venture to point out that the hypothesis is confirmed by several other considerations. (1) It goes a long way towards explaining the defective chronology of S. Mark. Fifty-three "Gospels for the Day" were to be provided by him. He knew, as Papias and many others did, that his Gospel was not arranged in chronological order, but if the calendar was supplied, what need was there for more? (2) It explains the puzzling dislocations in S. Matthew. His Gospel was constructed for use in a Jewish Church, in which Passover, Pentecost, Tabernacles, the Day of Atonement and perhaps other Rabbinical feasts were most scrupulously observed. It was essential in such a community to provide Lessons of a joyous type for feasts, and of a sombre type for fasts. This appears to have been done, as we have shown in our remarks upon S. Matthew's Gospel, by the deliberate transposition of several Marcan sections. These transpositions have perplexed writers for years. SS. Mark and Luke served Gentile Churches. The Jewish high-days were nothing to them, but Easter was an institution of the Church Catholic. The account of the Resurrection was always read on Easter Day and the account of the Passion on the preceding Sundays, which were finally observed as Lent. (3) By this means we account for the fact that the Synoptic Gospels are not much longer than they are. The Dean of Westminster pleads that in the ancient world there was a general consensus that a book must not exceed a certain length. That may to some extent be true,

¹ Schürer, *Jewish People*, II. ii. p. 80.

² II. 2.

³ *Apol.* i. 67.

⁴ Euseb. *Hist.* v. 24.

but our Table of Lessons would be a much more effective way of checking prolixity. (4) Lastly it accounts for the ministry of one year in the Synoptists. Dr Hort has shown that by the removal of two words ($\tau\acute{o}\ \pi\acute{\alpha}\sigma\chi\alpha$) from John vi. 4 all four Gospels can be made to support a ministry of one year, and that before the time of Eusebius it was the general opinion of the Church Fathers that the Ministry lasted but one year. And although the reasons, which Eusebius brought forward¹ for a ministry extending over three years and a fraction, altered the current of opinion in the Church and

¹ 'N. T. Problems,' pp. 168—182.

continue to affect it to this day, they are untenable. Nevertheless, though Dr Hort and others inclined to a one year ministry and though that idea cannot be peremptorily set aside, yet on the whole the arguments for two years and a fraction or even more seem to hold the ground. In short S. John in this case is silently correcting S. Mark and must be preferred. The cause of the primitive error—if such it be—is a very natural one. The record of our Lord's Ministry furnished Lessons for one year: it became easy to assume that the Ministry itself lasted one year.

CHAPTER XVI.

THE HISTORICAL TRUSTWORTHINESS OF THE GOSPELS.

Two extreme views are presented to us. On the one hand the advocates of verbal inspiration hold that every word in the sacred record is equally inspired and therefore equally perfect. On the other hand Professor Schmiedel seems to favour the view that the Gospels are only trustworthy when they attribute to our Lord some human weakness or failure. He selects nine passages from S. Mark for this purpose and discredits the others¹. For he will not allow that our Lord in any way transcended the measure of man, and, as all the Gospels confessedly represent Him as divine, they must all be rejected.

Neither of these extreme views is derived from Historical Criticism but from *a priori* dogmatism. Neither of them has warrant in Scripture or in reason. Christians are conscious that the divine exists in the Universe. They experience it in themselves. Believing in the Incarnation, they expect our Lord's Person to transcend humanity. He is perfect Man and perfect God. Therefore they expect Him to speak and act in a way different from ordinary experience. But we do not regard the Gospels in a Judaistic legal way. We recognise a human element in them as much as in our Lord. They possess weakness as well as strength. They might have been drawn up in chronological order, but, though some may think that I go too far in denying this to them, no one who studies the subject critically can maintain their chronological perfection. They might have been freer from editorial difficulties. There might have been fewer doublets, refrains and

assimilations. They might have agreed in the distribution of speeches, but, as things stand, one Gospel puts into the mouth of our Lord some sentences which another assigns to His interlocutors¹. All these defects however, though they ought not to be concealed, are properly held to be trivial blemishes, inseparable from human work, detracting in no way from historical trustworthiness.

Some say that S. Mark alone—or even that part only of S. Mark which constitutes the triple tradition—should be trusted. It is a feature of the great reaction which criticism has produced, that SS. Matthew and Luke should be disparaged in favour of S. Mark. No doubt the proto-Mark deserves special honour. It is the oldest record, drawn up when memory was fresh, and it rests on S. Peter's authority. But we object altogether to the idea that non-Markan matter may be discarded. Surely in many respects the non-Markan sections are superior to the Marcan. The older record gives facts with simple austerity, the later with deeper interest. No doubt some persons feel that a few of the non-Markan sections present difficulties, but the great mass of details given in my Fourth Division must not on that account be disparaged. If they were, as I maintain, the work of anonymous contributors, many of whom supplied only one, it would be unreasonable scepticism to despise them. S. Peter was not the only one who "had eyes to see and ears to hear." Nay, we are told that he "stood afar off," when others had the courage to draw near. S. Peter says that both the

¹ *Encycl. Biblica*, p. 1881.

¹ Mark xii. 9, note, p. 117.

malefactors, who were crucified with our Lord, reviled Him¹. S. Luke says that one reviled, but the other turned to Him for help². Many hold S. Luke's account to be mythical, regarding it as an attempt to represent in fact the theological doctrine that Christ "is able to save unto the uttermost." It may be so, but it is simpler to suppose that S. Luke drew his information from one who stood near.

And so with the teaching. We do not believe that the longer Parables, recorded in SS. Matthew and Luke, are *verbatim* reports of what our Lord said. We have pointed out many instances where a close examination of them shows traces of editorial

¹ Mark xv. 32.

² Luke xxiii. 39 ff.

work. But they are historically true, for no one else could have spoken them. They carry a witness in themselves by their appeal to the Christian heart.

Speaking generally it may be said that the later work is more perfect in literary form and more attractive in subject-matter, than the earlier recollections. The older records claim reverence from their venerable antiquity, the later win their way from their intrinsic charm. And so it has come to pass that S. Mark's Gospel, the earliest and in many respects most authentic, has always been the least valued. SS. Matthew and John have competed for precedence. S. Luke has had less favour than he deserves because he was not an Apostle.

CHAPTER XVII.

THE RESURRECTION.

THE proto-Mark contains two predictions of the Resurrection and a brief account of the empty tomb. It tells of the vision of angels who announced that the Lord had arisen; but it goes no further. The Resurrection is an essential part of the narrative. The whole book leads up to it and would be incomprehensible without it, but the Appearances of the risen Lord, which form so important a feature of the later records, are entirely absent¹.

The Resurrection is the central fact of the Christian creed; it behoves us therefore to treat it at greater length than we have been able to give to less important facts.

What is the precise significance of the absence of the Appearances from the proto-Mark?

It means that for the first twelve years or so after the great Day of Pentecost, on which the Church was founded, Easter was commemorated without the public recitation of any Appearance.

This does not prove that the Appearances were unknown in the Church. It is not too much to say that they must have been widely known. But it shows that for some reason or reasons it was not deemed expedient to bring them forward in the public services.

Now we have no difficulty in suggesting excellent reasons for their suppression.

I. In the first place they did not satisfy popular expectation. Our Lord had appeared to none but

His friends. Why did He not rather select His enemies? If His Resurrection was a reality, did it not behove Him to prove it to the gainsayers? Let Him convince the chief-priests, who were the rulers of the nation, let Him convince the Pharisees, who were the leaders of thought, and the path with others would be easy. Had not Pilate some claim to be considered? He had thrice¹ declared our Lord to be innocent and had done all that in him lay to release Him. Had Herod no soul to be saved? He had long been anxious to see and hear the Christ². But God's ways are not as our ways. Not a single outsider, so far as we know, was chosen as a witness.

Again, these Appearances ran counter to popular belief, which was in favour of the resurrection of the flesh. The old carnal life must be renewed. The old ties must be continued. But the command "Touch Me not³" disappointed the expectants. Even now men are not prepared to accept S. Paul's teaching that "Flesh and blood shall not inherit the kingdom of God⁴"...that "We shall be changed, in a moment, in the twinkling of an eye⁵." Yet that change appears to have been made in our Lord's body. He had been withdrawn, it would seem, from the grave-clothes without unwrapping them⁶. He could enter a room when the doors were shut⁷. He could vanish

¹ Luke xxiii. 22.

² Luke xxiii. 8.

³ John xx. 17.

⁴ 1 Cor. xv. 50.

⁵ 1 Cor. xv. 51.

⁶ Latham, *Risen Master*, pp. 34 ff.

⁷ John xx. 19.

¹ p. 174 note.

out of sight when His message was delivered¹. He was invisible except when He willed to be seen. His dearest friends met Him and talked with Him for hours without suspecting who He was². What wonder if the brethren hesitated before proclaiming these facts to a cold and unsympathetic world?

But the interviews were not only exclusively made to friends and rare and short, they were also for the most part of a highly confidential nature. None of them is better attested than the visit to S. Peter³, yet we have even now no information of what passed at that interview. We can readily believe that the first meeting between the glorified Lord and the disciple who had thrice denied Him would be of a peculiarly private character. S. Peter may have given some account of it to his brethren, but they would decide that nothing would be gained by revealing it.

The same may be said of the meeting with S. James⁴. There had long been great tension between our Lord and His kinsmen according to the flesh. It made our Lord declare that "A Prophet is not without honour save among his own kindred and in his own house⁵." Near the beginning of His ministry these brethren had declared that He was beside Himself⁶ and had sought to put Him under restraint. At no time do we read of their giving Him countenance or support. At the close of His work we meet their gibes⁷, to which the Evangelist significantly adds, "For neither did His brethren believe on Him." But by one brief interview the whole situation was changed. In the first chapter of the Acts our Lord's brethren stand next to the Apostles⁸. In a few years S. James was elected to an office which we may fairly describe as that of Archbishop or Patriarch of the Church at Jerusalem⁹.

Look again at the case of S. Thomas. It is easy for us now to say "Almighty and everliving God, who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's Resurrection¹⁰," but in those days, when everything was interpreted maliciously by powerful enemies, the declaration of his scepticism would assuredly be distorted; even amongst Christians his witness would be impaired by the damaging fact, that for a whole week he had continued in his state of unbelief¹¹. For my part I am not surprised that S. John was the first who ventured to put the history on record.

We are not told what took place at the meeting of above five hundred at once¹. Indeed we know not where it happened nor when. If anything important had been revealed, it must have been made public, seeing that so many were concerned. We can hardly be wrong in concluding that it was brief and formal. Little more can have been said at it than the salutation "Peace be unto you."

In the Appearances which are recorded, we can hardly wonder that there was some delay in revealing what passed. "O fools and slow of heart to believe²" would not raise the brethren in popular esteem. "Whosoever sins ye remit, they are remitted; whosoever sins ye retain, they are retained³" are words which are even now difficult to interpret; widely different explanations of them are current in the Church; they are better suited to the secret conclave than to the open congregation, to esoteric study than to popular presentation.

Such are the reasons which may have made S. Peter pause before inserting the Appearances into the cycle of instruction. He was surrounded by enemies to whom he could not afford to give a handle. There were other lessons to teach of more immediate moment. The fact of the Resurrection was insisted on. "We are witnesses⁴." But the world must wait for the revelation of details. It was essential that men should learn to walk by faith. Much may have been said in private which did not pass into the formal teaching.

But the season for reticence did not last long. S. Paul, writing at Ephesus to the Church at Corinth in the year 57, about 27 years after the Resurrection, alludes to six of the eleven Appearances in the briefest terms, as though all his readers were familiar with them⁵. S. Paul was an exceptionally good witness. Not only did he claim to have seen the risen Lord himself⁶, but he had spoken with two others—SS. Peter and James⁷—who had each received a special interview. He had formed the acquaintance of the Twelve⁸, to whom several Appearances had been vouchsafed. He can hardly have failed to converse with some of the five hundred brethren to whom the Lord had appeared. And if the knowledge of these Appearances had penetrated into Asia Minor and Europe at that early date, how much sooner must they have been familiar in the Church of Jerusalem? S. Paul's honesty, education and ability, are our best pledges that he was "not following cun-

¹ Luke xxiv. 31.

² Luke xxiv. 31.

³ 1 Cor. xv. 5, Luke xxiv. 34.

⁴ 1 Cor. xv. 7.

⁵ Mark vi. 4.

⁶ Mark iii. 21.

⁷ John vii. 3 f.

⁸ Acts i. 14.

⁹ Acts xii. 17, xv. 13, xxi. 13.

¹⁰ Collect for S. Thomas's Day.

¹¹ John xx. 24 f.

¹ 1 Cor. xv. 6.

² Luke xxiv. 25.

³ John xx. 23.

⁴ Acts ii. 32, iii. 15, v. 32, x. 39, 41, xiii. 31.

⁵ 1 Cor. xv. 5 ff.

⁶ 1 Cor. ix. 1.

⁷ Gal. i. 18 f.

⁸ Gal. ii. 1 f., Acts xv. 2.

ringly devised fables" when he declared these facts to us.

II. But it has been objected that the accounts in themselves are so contradictory as to destroy their historical trustworthiness. We must therefore examine the extent of their divergences.

The deutero-Mark promises an Appearance in Galilee¹. S. Matthew, therefore, reproducing—we believe—the lost pages of St Mark's Gospel, gives the deutero-Markan account of that visit² and of the conversation which took place at it. So probably does the pseudo-Mark³. S. John likewise records a special Appearance to seven of the Twelve at the Lake of Galilee⁴, when the Draught of Fishes was granted. But SS. Luke and Paul say nothing whatever about this visit to Galilee. Indeed S. Luke seems expressly to exclude it by commanding the Apostles not to leave the Holy City⁵. It might have been pleaded that those words do not really exclude it, for they may have been spoken after the return of the Twelve from Galilee⁶. But it is impossible to accept that simple explanation, if we adhere to the belief that Luke xxiv. deals entirely with the events of Easter Day. We return therefore to our contention that lack of information is the true explanation. SS. Paul and Luke seem to have had no knowledge of that visit.

Such an admission a few years ago would have been regarded as serious, but criticism has taught us that Inspiration does not bestow omniscience. An inspired Evangelist did not know all the events concerning our Lord's ministry. He depended, like any other writer, upon the sources of information which lay before him. When these were defective he sometimes made mistakes.

Now the deutero-Mark was unknown to S. Luke. A few scraps of it—and S. John's Draught of Fishes—reached him by accident or by the intervention of travellers. But these scraps are always misplaced in his Gospel. The Draught of Fishes he assigns to the time of S. Peter's Call⁷. It is therefore in no way surprising that the visit to Galilee, being part of the deutero-Mark, was unknown to S. Luke. And if S. Luke knew nothing of it, S. Paul and the Western Church generally would be equally in the dark. Their ignorance has led to a certain amount of disturbance in the records. But we cannot for a moment concede that ignorance of this detail—important though it is—destroys their testimony about other events or shakes our confidence in the general trustworthiness of the Gospels.

The other great difficulty is this, that SS. Luke and Paul say nothing about those Appearances to women, which occupy the foremost place in the pages of SS. Matthew, John, and the pseudo-Mark¹.

It is obviously insufficient to plead that they attached little weight to the testimony of women, believing that women are misled by the strength of their affections, so that hard-headed men can have no sort of confidence in their words. Such a view might have prevailed in the East but certainly not in the West. S. Luke is particularly fond of emphasizing the ministry of women whenever he can. We believe that ignorance is once more the true explanation of his silence. Nor is this ignorance surprising. We can readily believe that Mary Magdalene during her life was unwilling to have attention drawn to herself by the publication of the honour which she had received. Compare for a moment the case of the man who had been born blind, as recorded in S. John's Gospel². Think of the inquisitorial cross-questionings to which he was subjected, and then ask yourself whether a woman in that age and in that city had not good cause to shrink from subjecting herself to such an ordeal. It is not merely that life would be endangered. There were plenty of people who possessed the martyr spirit. But the curiosity of friends and the malice of enemies would have been a heavy burden, and the message of the Saviour was of too personal a nature to be of great value to the general public. On the whole the facts point clearly in one direction. S. John, living in a distant country and working at a later date, was the first to introduce into his oral teaching the account of this Appearance to Mary. He had of old received the Mother of our Lord into his home³. This circumstance would bring him into closer relations with the band of women who stood at the foot of the Cross. He may well have known circumstances which were unknown to S. Peter and to the bulk of believers, or, more likely, he may have received permission to reveal after the Magdalene's death what the others had been requested to keep back during her life. If this was so, an epitome of the interview passed from S. John's oral teaching into S. Matthew, and a still shorter epitome into the pseudo-Mark.

There are many circumstances which favour this contention. (1) It fully accounts for the strange silence of SS. Luke and Paul. (2) It accounts for the pseudo-Mark. (3) It accounts for certain peculiarities in S. Matthew.

S. Matthew's Gospel is of slightly later date than

¹ Mark xiv. 28.

² xxviii. 16 ff.

³ xvi. 14—18.

⁴ xxi 1 ff.

⁵ xxiv. 49, Acts i. 4.

⁶ Acts xiii. 31.

⁷ Luke v. 1 ff.

¹ Matt. xxviii. 9, John xx. 11, Mark xvi. 9.

² ix. 1 ff.

³ John xix. 27.

those of SS. Mark and Luke. It bears a few traces of that editorial embellishment which is the distinctive mark of the apocryphal Gospels. When, for example, S. Matthew writes of the angel who sat in the sepulchre that "His appearance was like lightning and his raiment white as snow. And for fear of him the keepers did quake and became as dead men¹," we recognise traces of the same indulgence in the fancy which produced the following narrative in the so-called Gospel of S. Peter: "And on the night which preceded the Sabbath, while the soldiers were keeping watch two by two at the tomb, a great voice arose in the heaven and they saw the heavens opened and two men descend from them holding a great light and drawing near to the sepulchre. And the stone which had been placed at the door rolled and retired a little and the sepulchre was opened and both the young men entered. So then those soldiers awoke the centurion and the elders, for they also were present watching. And when they had narrated what they had seen, again they see three men issue forth from the tomb, two of them supporting the One and the Cross following them. And the heads of the two men reached to the heaven, but the head of Him who was led by them reached beyond the heavens. And they heard a great voice from the heavens saying, 'Thou hast preached to those that sleep.' And from the Cross a response was heard, 'Yes².'"

The Gospel of S. Peter was written in the second century and is a good example of what that century could produce. The extract here given may be commended to the study of those who would fain attribute the Gospel of S. John to that dreary time. But

¹ xxviii. 3 f.² p. 170.

we have no hesitation in attributing to S. Matthew's Gospel the first beginnings of that fanciful embellishment.

Now it is a peculiarity of S. Matthew to multiply persons and things. Again and again when the other Gospels use the singular, S. Matthew puts the plural¹. When therefore S. Matthew writes that our Lord appeared to women, while S. John says that He appeared to Mary of Magdala, we are entitled to suspect another pluralism. And this is the more probable, because when we come to look closely, we find that there is nothing new in S. Matthew's record. He does but repeat the command that the Apostles should go into Galilee and the promise that they should meet our Lord there. The fact of the Appearance is a reminiscence of S. John's oral teaching, the treatment of the details is editorial.

For oral tradition is of two kinds. Either a section is learned by heart and carefully preserved by the official custodians; or else a private member of the Church, being present at some foreign station, when the Gospel for the day is recited, carries away with him some imperfect recollection of it which may lead to a distortion of the truth.

These explanations may be of use to remove some intellectual difficulties, but the real proof of the Resurrection must always be found elsewhere. It lies in the lives of those who accept it. If it produces in us a death unto sin and a new birth unto righteousness, if it illumines our path through the wilderness of this world, if it helps us to enlighten those who sit in darkness, then indeed we may say "The Lord is risen." Then shall we rejoice in His triumph.

¹ Matt. xx. 30, note, p. 107.

CHAPTER XVIII.

THE VIRGIN BIRTH.

CERINTHUS and in later time the Ebionites represented our Lord to be the Son of Joseph¹. In our day the doctrine of the Virgin Birth is questioned or denied, not only by those who deny or make little of the doctrine of the Incarnation, but by some who hold fast to it. They are entitled to plead (1) the silence of SS. Paul, Mark and John, (2) the witness of the Genealogies etc., (3) the meaning of the Hebrew in Isaiah vii. 14, (4) the readings of Cod. s^s in Matt. i.

(1) S. Paul writes that "God sent forth His Son

born of a woman¹"—a remarkable phrase, but not necessarily involving the Virgin Birth. S. Mark writes "Is not this the Carpenter, the Son of Mary?²" In S. Luke's parallel the expression is the more natural one "the Son of Joseph." For even if Joseph was dead, as is commonly supposed, it would be more usual to ask "Is not this the Son of Joseph?" than "Is not this the Son of Mary?" Can it be that S. Luke, as elsewhere, has preserved the original wording, and that the trito-Mark altered it from

¹ Irenæus, i. 25.¹ Gal. iv. 4.² vi. 3,

'theological timidity'? The three Evangelists are giving the cry of the men of Nazareth, who had never been initiated into the mystery of our Lord's Birth, if we may assume for the moment that S. Luke's account of it is true. Theological timidity is elsewhere peculiar to S. Matthew, but there is nothing to prevent other writers from sharing it. And if the trito-Mark did so, we have in him an unexpected witness to the early acceptance of the doctrine¹. S. John is held to have written his Gospel against Cerinthus: it is certainly strange that he does not touch upon this question. Indeed he is sometimes quoted as a witness on the other side, for he makes S. Philip say to S. Nathanael "We have found Him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph²." Philip however was but newly convinced and very imperfectly instructed. It was as natural for him, as for the men of Nazareth, to speak thus. It is S. John's habit to make such persons say what the least instructed Christian would know to be false. Nor is this surprising, when our Lord Himself did not answer the difficulty which He raised about David's Son being David's Lord. Those who hold that S. John was acquainted with the Gospels of SS. Matthew and Luke may properly urge that, as he did not correct them in this particular, we must believe that he agreed with them.

(2) The Genealogies, both of them, give the line of descent of Joseph. And when S. Paul writes that our Lord "was born of the seed of David according to the flesh³" and the writer of the Epistle to the Hebrews that it is "certain that our Lord sprang from the tribe of Judah⁴," they seem to be thinking of His 'legal' descent. There is also emphasis in S. Matthew's words "Joseph, thou son of David⁵." These are difficulties with which we are no longer in a position to deal fully. It may be that the Virgin was a near relative of Joseph, so that her genealogy was for the most part the same as his. But the Scriptures do not assert this; indeed by telling us that her kinswoman Elisabeth was of the daughters

of Aaron, they raise a slight presumption that the case was otherwise.

(3) We fully admit that the meaning of the Hebrew in Isaiah vii. 14 is to say the least indecisive. But we cannot allow that this verse gave rise to the doctrine. In other cases where quotations from the Old Testament are introduced with the formula "that it might be fulfilled etc." the quotation is later than the context: we see no reason to think that it is otherwise here. And although S. Matthew makes much of the quotation to confirm the doctrine, S. Luke teaches the doctrine without reference to the passage in Isaiah.

(4) We cannot allow that the readings of s^s in Matt. i. are anything but an alteration of the Greek for dogmatic reasons¹. Yet it seems certain in S. Luke and probable in S. Matthew that the Genealogies have been altered editorially at the point where our Lord's name was introduced; so that in S. Matt. s^s may really be going back to the primitive record. In S. Luke the editorial manipulation is so carelessly done that the natural meaning of the words is that Jesus "really was, as He was commonly supposed to be, the Son of Joseph." Yet it is certain that this is not what S. Luke intended to say.

To sum up, the evidence appears clearly to indicate that the doctrine of the Virgin Birth was not generally revealed in the earlier part of the Apostolic age. We have no proof that S. Paul was acquainted with it. The Genealogies appear to us to have been drawn up by persons who did not hold the doctrine. Like many other doctrines, we believe it to have been kept back until conflict with heresy brought it forward. We have repeatedly insisted upon the truth that the Apostolic age teemed with burning questions, and the Gospels as well as the Epistles attest to the presence of great variety of teaching and even of bitter controversies. We cannot allow that only the most ancient is historical. We have again and again asserted that though special honour is due to the proto-Mark, we must not disparage the later Sources. He who believes in the presence of Christ in His Church and in the work of the Holy Spirit, cannot admit that the decisions of the later Apostolic age are to count for nothing. The Gospels of SS. Matthew and Luke possess authority as well as those of SS. Mark and John. And as the doctrine of the Virgin Birth is clearly revealed in these two Gospels, which are independent witnesses, and is, we believe, further supported by the testimony of the trito-Mark, we regard it as a matter of faith, though we admit that it was introduced into Church teaching at a date later than the earliest time.

¹ I suggest that the primitive reading was "Is not this the Son of Joseph the carpenter?" (cf. 2 Tim. iv. 14, Acts ix. 43, xix. 24, etc.). S. Luke abbreviated it by omitting "the carpenter," the Church of Jerusalem expanded it by adding the other names. *Brevior lectio praeestat*. The trito-Mark altered. I do not make this suggestion for doctrinal, but for critical, reasons. I am convinced that in proto-Marcan sections S. Luke has often preserved the primitive reading (for examples consult the Index), and I see no reason why he should not have done so in a deutero-Marcan section like this.

² i. 45.

³ Rom. i. 3.

⁴ Heb. vii. 14.

⁵ i. 20.

¹ There is a *lacuna* in s^s Luke i. 16—38.

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53. "He trusted in God." (Page 268)		xxvii. 43		

IV. (2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(c) FULFILMENTS OF SCRIPTURE.

54. The Virgin bearing a Son. (Page 269)	i. 22, 23
55. "Out of Egypt did I call My Son." (Page 269)	ii. 15
56. The Voice in Rama. (Page 269)	ii. 17, 18
57. "He shall be called a Nazarene." (Page 269)	ii. 23 b
58. Light for Heathen Galilee. (Page 270)	iv. 14—16
59. "He bare our Sicknesses." (Page 270)	viii. 17
60. "A bruised Reed will He not break." (Page 270)	xii. 17—21
61. "I will open my Mouth in a Parable." (Page 270)	xiii. 35
62. "Behold, thy King cometh to thee." (Page 271)	xxi. 4, 5
63. The thirty Pieces of Silver. (Page 271)	xxvii. 9, 10

IV. (3) FRAGMENTS PECULIAR TO S. LUKE.

(a) HISTORICAL.

64. The miraculous Draught of Fishes. (Page 271)		v. 1—9	[xxi. 1—14]
65. Our Lord spends a night in a Synagogue. (Page 273)		vi. 12, 13	
66. The Pharisees refused John's Baptism. (Page 273)		vii. 29, 30	
67. The ministering Women. (Page 273)	[cf. xv. 40, 41]	viii. 1—3	
68. Details in the Transfiguration. (Page 273)		ix. 31—33 a	
69. The Mission of the Seventy. (Page 273)		x. 1	
70. John the Baptist taught a form of Prayer. (Page 273)		xi. 1	
71. A Pharisee invites our Lord to Breakfast. (Page 273)		xi. 37, 38	
72. The Scribes oppose but the Masses crowd. (Page 274)		xi. 53—xii. 1 a	
73. The Crooked Woman healed. (Page 274)		xiii. 10—17	
74. The Dropsical Man healed. (Page 274)		xiv. 1—6 [cf. xiii. 15]	
75. Our Lord bivouacked on the Mount of Olives. (Page 275)		xxi. 37, 38	
76. Malchus's Ear healed. (Page 275)		xxii. 51	
77. "The Lord turned and looked on Peter." (Page 275)		xxii. 61 a	
78. The Accusation before Pilate. (Page 275)		xxiii. 2	
79. Pilate and Herod. (Page 275)		xxiii. 4—19	
80. Pilate's Sentence. (Page 276)		xxiii. 22 b—25	
81. Two Malefactors led with Him. (Page 276)		xxiii. 32	
82. Mockery of the Soldiers. (Page 276)		xxiii. 36, 37	

	S. Mark	S. Matthew	S. Luke	S. John
83. The Darkness was due to an Eclipse. (Page 276)			xxiii. 45 a	
84. "They smote their Breasts and returned." (Page 276)			xxiii. 48	
85. Praise of Joseph of Arimathæa. (Page 276)			xxiii. 50 b, 51 a	
86. The Sepulchre was a new one. (Page 277)			xxiii. 53 b	
87. The Resurrection. (Page 277)				
A. Women visit the Tomb	[xvi. 1—4]	[xxviii. 1]	xxiii. 56— xxiv. 2	
B. Vision of two Angels	[xvi. 5—7]	[xxviii. 2—7]	xxiv. 3—8	
C. Report to the Twelve	[xvi. 1 a, 8]	[xxviii. 8]	xxiv. 9—11	
88. Separation at Bethany. (Page 277)			xxiv. 50—53	

IV. (3) FRAGMENTS PECULIAR TO S. LUKE (*continued*).

(b) SAYINGS.

89. The Baptist's Preaching to the different Classes. (Page 278)		iii. 10—14
90. "The Old Wine is good." (Page 278)		v. 39
91. Woe to the Rich, the Full, &c. (Page 278)		vi. 24—26
92. "Do good to them that hate you." (Page 278)		vi. 27 b
93. "Do not lend hoping to receive back." (Page 278)		vi. 34, 35 a
94. "Condemn not and ye will not be condemned." (Page 279)		vi. 37 b, 38
95. "He that is but little amongst you is great." (Page 279)		ix. 48 b
96. The third Aspirant. (Page 279)		ix. 61, 62
97. "Salute no one on the Highway." (Page 279)		x. 4 b
98. Accept Hospitality. (Page 279)		x. 7—9
99. Insults to you are Insults to Me. (Page 279)		x. 16
100. The Return of the Seventy. (Page 279)		x. 17—20
101. "Blessed is the Womb that bare Thee." (Page 280)		xi. 27, 28
102. The whole Body illuminated. (Page 280)		xi. 36
103. Three conflate <i>Logia</i> . (Page 280)		
A. "Fear not, little Flock"		xii. 32
B. "Sell your Possessions"		xii. 33, 34
C. "Let your Loins be girded and your Lamps burning"		xii. 35—38
104. Three conflate <i>Logia</i> . (Page 280)		
A. Many Stripes or few according to Position of Trust		xii. 47, 48
B. "I came to bring Fire upon Earth"		xii. 49
C. "I have a Baptism to be baptized"		xii. 50
105. "Ye can discern the Face of the Sky." (Page 281)		xii. 54—56
106. "Are there few that be saved?" (Page 281)		xiii. 22—25
107. "Herod will kill Thee." (Page 281)		xiii. 31—33
108. Two conflate <i>Logia</i> . (Page 281)		
A. "Sit down in the lowest Room"		xiv. 7—11
B. "Do not invite the Rich"		xiv. 12—15
109. Excuses for declining the Banquet. (Page 282)		xiv. 18—20
110. "Compel them to come in." (Page 282)		xiv. 23, 24
111. "This Man began to build." (Page 282)		xiv. 28—33
112. "God knoweth your hearts." (Page 283)		xvi. 14, 15
113. "Unprofitable Servants." (Page 283)		xvii. 7—10
114. Two conflate <i>Logia</i> . (Page 283)		
A. "The Kingdom of God is within you"		xvii. 20, 21
B. "Ye will desire to see one of the Days of the Son of Man"		xvii. 22, 23
115. "He must first be rejected." (Page 284)		xvii. 25
116. "As it was in the Days of Lot." (Page 284)		xvii. 28—30
117. "Remember Lot's Wife." (Page 284)		xvii. 32
118. Allusions to Archelaus. (Page 284)		
A. "We will not have this man to reign over us"		xix. 14
B. "Slay my enemies"		xix. 27
119. Two conflate <i>Logia</i> . (Page 284)		
A. "If these be silent, the Stones will cry out"		xix. 39, 40
B. "He beheld the City and wailed over it"		xix. 41—44

	S. Mark	S. Matthew	S. Luke	S. John
120. "Whosoever shall fall upon this Stone will be broken." (Page 285)			xx. 18	
121. "Fearful Sights and Signs from Heaven." (Page 285)			xxi. 11 b, 12	
122. "I will give you a Mouth and Wisdom." (Page 285)			xxi. 14, 15	
123. "A hair of your Head shall not perish." (Page 285)			xxi. 18	
124. "Jerusalem will be trodden down by Gentiles." (Page 285)			xxi. 20—26	
125. "Your Redemption draweth nigh." (Page 286)			xxi. 28	
126. "Beware of Drunkenness and the Cares of Life." (Page 286)			xxi. 34—36	
127. "With desire have I desired to eat this Passover." (Page 286)			xxii. 14—16	
128. Three conflate <i>Logia</i> . (Page 286)				
A. The Dispute for Precedence			xxii. 24—30	
B. "I have prayed for thee"			xxii. 31—34	
C. "Let him that hath no Money sell his Cloak and buy a sword"			xxii. 35—38	
129. Two conflate <i>Logia</i> . (Page 287)				
A. "Betrayest thou the Son of Man with a Kiss?"			xxii. 48	
B. "Shall we smite with the Sword?"			xxii. 49	
130. "This is your Hour." (Page 288)			xxii. 53 b	
131. "If I speak, ye will not believe me." (Page 288)			xxii. 67 b	
132. "Weep not for Me, but weep for yourselves." (Page 288)			xxiii. 27—31	
133. "Father, into Thy hands I commend My Spirit." (Page 288)			xxiii. 46	
134. Appearance to the Apostles. (Page 288)				
A. "Behold My Hands and My Feet"			xxiv. 36—39	
B. He ate before them			xxiv. 41—43	
C. He opened their understanding			xxiv. 44—49	

IV. (4) FRAGMENTS OUTSIDE THE GOSPELS.

(a) FROM THE ACTS OF THE APOSTLES.

135. "It is happy to be a Giver rather than a Receiver." (Page 289)		Acts xx. 35 b
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(b) FROM EXTRA-CANONICAL SOURCES.

136. "Shew yourselves approved Money-changers." (Page 289)		Clem. Hom. ii. 51
137. "All drunken, none athirst." (Page 289)		Oxyrhynchus Frag. iii
138. "Lift the stone and you will find Me." (Page 289)		Do. Frag. iv
139. "A physician does not heal those who know him." (Page 289)		Do. Frag. v
140. "You hear in one ear." (Page 289)		Do. Frag. vii

TABLE I. E.

FIFTH DIVISION: NARRATIVES PECULIAR TO S. LUKE.

1. Promise of the Baptist's Birth. (Page 292)	i. 5—25
2. The Annunciation. (Page 293)	i. 26—38
3. Mary's Visit to Elisabeth. (Page 294)	i. 39—56
4. The Baptist's Birth. (Page 295)	i. 57—80
5. The Birth of our Lord. (Page 296)	ii. 1—7
6. The Shepherds. (Page 297)	ii. 8—20
7. The Circumcision. (Page 297)	ii. 21

	S. Mark	S. Matthew	S. Luke	S. John
8. The Presentation in the Temple. (Page 297) .			ii. 22—24	
9. Symeon. (Page 298)			ii. 25—35	
10. Hannah. (Page 298)			ii. 36—38	
11. The Return to Nazareth. (Page 298)			ii. 39, 40	
12. The Conversation with the Doctors. (Page 298) .			ii. 41—51	
13. Growth in Wisdom and Stature. (Page 299) .			ii. 52	
14. The Genealogy. (Page 299)		[i. 1—17]	iii. 23—38	[viii. 57]
15. The Sermon preached at Nazareth. (Page 301) .			iv. 16—30	
16. The Raising of the Widow's Son at Nain. (Page 302)			vii. 11—17	

TABLE II. A.

THE PROTO-MARK.

If the oral hypothesis be true, the division of S. Mark's Gospel into proto-Mark, deutero-Mark, and trito-Mark is not merely probable but for historical reasons almost necessary. Even if the documentary hypothesis be preferred, some parts of S. Mark may rest upon older materials than other parts.

The test for discovering a proto-Markan section under the oral hypothesis is that it should be found in all three Synoptists or in the two—SS. Mark and Luke—S. Mark's order being preserved. If the order be abandoned by S. Luke, we are dealing with a deutero-Markan scrap, usually short and incomplete.

The proto-Markan sections owe their special importance to their high antiquity and to their Apostolic origin, for there is good evidence that they are the work of S. Peter, at least in their Aramaic original.

As we should have expected, most of the sections are conflate, for it is natural that the oldest part of the Gospel should have been swelled by later accretions. See however the prefatory note to the next Table.

All deutero-Markan and trito-Markan additions are marked with an asterisk in S. Mark. And as the trito-Mark is for the most part editorial, Editorial Notes are treated as new matter. But in the case of SS. Matthew and Luke, Editorial Notes are ignored and an asterisk is only placed when foreign matter has been deliberately introduced from another source. This will account for the rare occurrence in these Gospels of the asterisks which are so frequent in S. Mark. The reader will notice at once how freely S. Matthew conflates and how seldom S. Luke does so. This distinction is most important as throwing light upon their literary methods.

Horizontal lines are used to mark places where the deutero-Mark and the trito-Mark added new sections to the narrative. One line indicates one section, two lines more than one, three many more.

S. Mark		S. Matthew	S. Luke	S. John
1. i. 2*—4	The Baptist's Mission	iii. 1*—3	iii. 2—4*	[i. 6, 23]
2. i. 7*—8	The Baptist's Preaching	iii. 11*	iii. 16	[i. 26, 27]
3. i. 9*—11	John baptizes our Lord	iii. 13*—17 = xvii. 5	iii. 21, 22	[i. 32]
4. i. 12*, 13 a*	The Temptation	iv. 1, 2*	iv. 1, 2 a*	
5. i. *14 b*	Teaching in Galilee	iv. 12*	iv. 14 a*	[ii. 12]
6. i. 21, 22	In the Synagogue	iv. 13 + vii. 28 b, 29	iv. 31, 32	[ii. 12]
7. i. 23—28	The Demoniac	iv. 24 a	iv. 33—37	
8. i. 29*—31	S. Peter's Wife's Mother	viii. 14, 15	iv. 38, 39	
9. i. 32*—34	Exorcizing	viii. 16*	iv. 40*, 41	
10. i. 35*—39	Retirement	[iv. 23 = ix. 35]	iv. 42—44	
11. i. 40*—44*	Cleansing a leper	viii. 2—4	v. 12—15	
12. ii. *3*—12	Paralytic healed	ix. 2—8	v. 18—26	
13. ii. 14	Call of Levi (Matthew)	ix. 9	v. 27, 28	
14. ii. 15*—17	Eating with Sinners	ix. 10—12*	v. 29—32	
15. ii. *18 b*—20	Wedding Guests cannot fast	ix. 14, 15	v. 33—35	
16. ii. 21	New Cloth and old Cloak	ix. 16	v. 36	
17. ii. 22	New wine and old skins	ix. 17	v. 37, 38	
18. ii. 23*—28	Lord of the Sabbath	xii. 1*—8	vi. 1—5	
19. iii. 1*—6	Paralytic healed	xii. 9*—14	vi. 6—11	
20. iii. 7*—10 a*	Popularity	xii. 15*	vi. 17—19	
21. iii. 13*—19 a	Names of the Twelve	x. 1*—4	vi. 12*—16	[Acts i. 13 b]
22. iv. *1 b*—9	Parable of the Sower	xiii. 1 b—9	viii. 4—8	
23. iv. 10*—12 a	Why speak in Parables?	xiii. 10*—13	viii. 9, 10	[xii. 39, 40]
24. iv. *14—20	Interpretation	xiii. 18—23	viii. 11—15	
25. iv. 21*—25	Four Utterances	+v. 15, x. 26 b, xiii. 12 = xxv. 29	viii. 16 = xi. 33, viii. 17 = xii. 2, viii. 18 a, 18 b = xix. 26	
26. iv. 35*—41	Stilling the Storm	viii. 18*—27	viii. 22 b—25	
27. v. 1*—20*	Gerasene Demoniac	viii. 28—34	viii. 26*—39	

S. Mark		S. Matthew	S. Luke	S. John
28. v. *22*—43	Jairus	ix. 18—25	viii. 41—56	
29. vi. 6 b—11	Mission of the Twelve	ix. 35*—x. 14* =iv. 23a	ix. 1—5 = x. 4— 11*	
30. vi. 14*—16	Herod's opinion of Christ	xiv. 1, 2	ix. 7—9	
31. vi. 30*—44	Feeding Five Thousand	xiv. 12 b—21	ix. 10—17	[vi. 1—15]
32. viii. *27 b—30	S. Peter's Confession	xvi. 13*—20	ix. 18—21	[vi. 67—69, xi. 27]
33. viii. 31	First Prediction of the Passion	xvi. 21	ix. 22	
34. viii. 34*—ix. 1	Self-Renunciation	xvi. 24*—28 = x. 38, 39 [32, 33]	ix. 23—27 = xvii. 33 [xii. 8, 9]	[xii. 25]
35. ix. 2*—8 = i. 11	The Transfiguration	xvii. 1*—8 = iii. 17	ix. 28*—36 = iii. 22	[i. 14]
36. ix. 14*—26 a	Demoniac boy	xvii. 14—20 a	ix. 37—43	
37. ix. 31*, 32	Second Prediction of the Passion	xvii. 22, 23	ix. 43 b—45	
38. ix. 33 b*—37	Dispute about Precedence	xviii. 1*—5 = x. 40	ix. 46—48 = xxii. 24 = x. 16	
39. ix. 38*—40	The Stranger exorcizing		ix. 49, 50	
40. x. 13—15*	Blessing Children	xix. 13—15	xviii. 15—17	
41. x. 17*—22	Forsaking all	xix. 16*—22	xviii. 18—23	
42. x. 23*—27	The Camel and the Needle's Eye	xix. 23—26	xviii. 24—27	
43. x. 28*—30*	Rewards of Discipleship	xix. 27*—29	xviii. 28—30	
44. x. *32 b—34	Third Prediction of the Passion	xx. 17—19	xviii. 31—33*	
45. x. 46*—52	Bartimaeus	xx. 29—34	xviii. 35—43	
46. xi. 1*—10	Triumphal Entry	xxi. 1*—9	xix. 29—38*	[xii. 12—14 a]
47. xi. *15 b*—19	Cleansing the Temple	xxi. 12*—17	xix. 45—48	[ii. 13—17]
48. xi. *27 b*—33	Question about John's Baptism	xxi. 23—27	xx. 1—8	
49. xii. 1*—12	Vinedressers slaying the Heir	xxi. 33*—46 a	xx. 9—19	
50. xii. 13*—17	Question of the Pharisees	xxii. 15—22	xx. 20—26	
51. xii. 18—27, 34 b	Question of the Sadducees	xxii. 23—33, 46	xx. 27—38 a*, 40	
52. xii. 35—37 a	Question about the Messiah	xxii. 41—45	xx. 41—44	
53. xii. 37 b—40	Warning against Pharisaism	xxiii. 1*—7 a*	xx. 45—47 [= xi. 43]	
54. xii. 41*—44	The Widow's Mites		xxi. 1—4	
55. xiii. 1, 2	The Temple to be destroyed	xxiv. 1, 2	xxi. 5, 6	
56. xiii. *3 b*, 4	The Disciples' Question	xxiv. 3	xxi. 7	
57. xiii. 5*—13	Preliminary Troubles	xxiv. 4—14 [= x. 17—22]	xxi. 8*—19 [= xii. 11, 12]	
58. xiii. 14*	Flee to the Mountains	xxiv. 15*, 16	xxi. 20, 21	
59. xiii. 17*—19 a*	Woe to those who cannot flee	xxiv. 19—21 a	xxi. 23	
60. xiii. 24—26*	The Advent	xxiv. 29*, 30	xxi. 25*—27*	
61. xiii. 28, 29	Lesson from the fig-tree	xxiv. 32, 33	xxi. 29—31	
62. xiii. 30*—33	Watch	xxiv. 34*—42 = xxv. 13	xxi. 32*—36 a*	
63. xiv. 1, 2	Resolution to slay our Lord	xxvi. 2 b*—5	xxii. 1, 2	[xii. 1]
64. xiv. 10, 11	Judas agrees to betray	xxvi. 14—16	xxii. 3—6	[xiii. 2 b]
65. xiv. 12*—16	Make ready the Passover	xxvi. 17*—19	xxii. 7—13	[xiii. 1]
66. xiv. 17, 22—25	The Eucharist	xxvi. 20, 26—29	xxii. 14, 17—19 a	
67. xiv. 26, 32*—38 a	Gethsemane	xxvi. 30, 36 — 41 a	xxii. 39—45	[xviii. 1, 2, 11]
68. xiv. 43*—49*	The Arrest	xxvi. 47*—56 a	xxii. 47*—53	[xviii. 3—11]
69. xiv. 53, 54	The Examination	xxvi. 57, 58	xxii. 54, 55	[xviii. 12—16, 18]
70. xiv. 61 b—64	The Oath	xxvi. 63 b—66	xxii. 66 b*—71	
71. xiv. 66—68 a	S. Peter denies	xxvi. 69, 70	xxii. 56, 57	[xviii. 17]
72. xv. 1, 2*	Pilate	xxvii. 1*—11	xxiii. 1*—3	[xviii. 28—33]
73. xv. 6*—15	Barabbas	xxvii. 15*—26	xxiii. 18*—25	[xviii. 39, xix. 16]
74. xv. 20 b*, 21	Simon of Cyrene	xxvii. 31 b, 32	xxiii. 26*	[xix. 16 b, 17 a]
75. xv. 22*—32	The Crucifixion	xxvii. 33*—44	xxiii. 33*—39 a*	[xix. 17 b—22]
76. xv. 33*—38	Darkness and Death	xxvii. 45—51 a*	xxiii. 44—46 a*	[xix. 28—30]
77. xv. 39	The Centurion	xxvii. 54	xxiii. 47*	
78. xv. 40*, 41 a	Women Present	xxvii. 55	xxiii. 49	[xix. 25—27]
79. xv. 42*—47	The Burial	xxvii. 57*—61	xxiii. 50—55	[xix. 38—42]
80. xvi. 1*—5*, 8	The Resurrection	xxviii. 1*—3, 8	xxiii. 56—xxiv. 4, 9	[xx. 1]

TABLE II. B.

THE DEUTERO-MARK.

The test for a deuterio-Markan section is that it should be present in SS. Mark and Matthew and either absent altogether from S. Luke, or given by him in a different order. In the latter case it will often be in an incomplete form and in a different setting.

The deuterio-Markan sections are of somewhat later date than the proto-Markan and there is less reason for ascribing them to S. Peter, who however may certainly have been the author of all or of most of them.

Many of them are conflate, but not nearly so large a proportion of them as of the proto-Markan. This confirms their later origin.

The Lucan scraps are enclosed in round brackets. They deserve special study for their bearing upon the question of the oral hypothesis.

Braces are used when several sections of the deuterio-Markan succeed each other without break, and small type is used when the addition is less than one section. A horizontal line marks places where there is a long gap without deuterio-Markan additions.

The deuterio-Markan consists of the proto-Markan *plus* the following sections or parts of sections.

S. Mark		S. Matthew	S. Luke (scraps)	S. John
1. i. 5, 6, 7 b	The Baptist's popularity, his Food and Clothing. "After me" . . .	iii. 4—6, 11 b		
2. i. 9 b	"From Nazareth in Galilee" . . .	iii. 13 b		
3. i. 13 d	"The Angels ministered to Him" . . .	iv. 11 b		
4. i. 14 a, 15	"The Kingdom is at hand" . . .	iv. 12 a, 17, [= iii. 2]		
5. i. 16*—20	The Call of S. Peter &c. . . .	iv. 18—22	(v. 10, 11)	
6. iii. 12	"Not to make Him known" . . .	xii. 16*		
7. iii. 22—26	"He hath Beelzebul" . . .	xii. 24—26*, [= ix. 34]	(xi. 15*—18)	
8. iii. 27	"The Strong Man armed" . . .	xii. 29*	(xi. 21, 22*)	
9. iii. 28, 29 a	Blasphemy against the Holy Spirit. . .	xii. 31*	(xii. *10 b)	
10. iii. 31—35	"Who is My Mother?" . . .	xii. 46—50	(viii. 19—21)	
11. iv. 1 a b, de, 2 a	He taught in a boat. . . .	xiii. 1 b, 2 b c, 3 a		
12. iv. 12 c	"Lest they be converted" . . .	xiii. *15 f*		
13. iv. 30—32	The Grain of Mustard . . .	xiii. 31, 32	(xiii. 18, 19)	
14. iv. 33*, 34 a*	"Nothing without a Parable" . . .	xiii. 34*		
15. vi. 1—6 a	A Visit to Nazareth . . .	xiii. 53—58	(iv. 16*—24*)	
16. vi. 14 f	"Therefore the powers work in him" . .	xiv. 2 d		
17. vi. 17—29	The Baptist's Death . . .	xiv. 3—12 a	[iii. 19, 20]	
18. vi. 45*—51 a*	Walking on the Sea . . .	xiv. 22—*32*		[vi. 16—21]
19. vi. 53*—56	Landing at Gennesaret . . .	xiv. 34—36		[vi. 22—26]
20. vii. 1*—23	Eating with unwashed hands . . .	xv. 1—*20		
21. vii. 24*—31	Syrophenician Woman's Daughter healed . . .	xv. 21*—29*		
22. viii. 1 b—10	Feeding of Four Thousand . . .	xv. 32—39		
23. viii. 11, 12	Sign from Heaven refused . . .	xvi. 1*—4 a, [= xii. 38, 39]	(xi. 16, 29*)	
24. viii. 13*—21	Leaven of the Pharisees . . .	xvi. 4 b—11 a	(xii. 1)	
25. viii. 27 a	'Caesarea Philippi' . . .	xvi. 13 a		
26. viii. 32 b, 33	S. Peter rebuked . . .	xvi. 22, 23		[vi. 70]
27. ix. 9*—13 c*	Descent from the Mount . . .	xvii. 9—13	[ix. 36 b]	
28. ix. 22 a	"It oft casteth him into fire or water" .	xvii. 15 c		
29. ix. 28, 29	"Why could not we cast it out?" . . .	xvii. 19, 20 a*		
30. ix. 30 a, 31 b	Prediction of the Resurrection . . .	xvii. 22 a, 23		
31. ix. 42—47*	Causing scandals . . .	xviii. 6—9, [= v. 29, 30]	(xvii. 1, 2)	
32. x. 1*—12	Divorce . . .	xix. 1*—9, [= v. 31*, 32]	(xvi. 18)	
33. x. 16 b	"He laid His hands on them" . . .	xix. 15		
34. x. 31	"The first last" . . .	xix. 30	(xiii. 30)	
35. x. 32 a	Going up to Jerusalem . . .	xx. 17 a		
36. x. 35—45	The ambitious Request . . .	xx. 20—28, [= xxiii. 10]	[xii. 50], (xxii. 25, 26)	
37. x. 46 b	"As He was going from Jericho" . . .	xx. 29		
38. xi. 3 c	"He will send it back" . . .	xxi. 3 c		
39. xi. 8 b, 9 a	"Others cut branches" &c. . .	xxi. 8 b, 9 a		[xii. 13 a]
40. xi. 11*—14	The fig-tree cursed . . .	xxi. 10 a*, 18, 19 a		

S. Mark		S. Matthew	S. Luke (scraps)	S. John
41. xi. 20—24	The fig-tree withers	xxi. 19 b—22 = xvii. 20		
42. xii. 5 b	"Scourging some, slaying others" . . .	xxi. 36		
43. xii. 28*—31 a*	The Scribe's Question	xxii. 34*—39	(x. 25—27*)	
44. xiii. 3 a	The Mount of Olives	xxiv. 3 a		
45. xiii. 10	The Gospel must be preached to all nations .	xxiv. 14		
46. xiii. 14 b, 15, 16	On the housetop	xxiv. 15 c, 17, 18	(xvii. 31)	
47. xiii. 18	Pray that it be not in winter	xxiv. 20 a*		
48. xiii. 19 b—23	"The days will be shortened"	xxiv. 21 b—25*	(xvii. 21 = 23)	
49. xiii. 27	Sending His angels	xxiv. 31*		
50. xiii. 32	"No man knoweth the day"	xxiv. 36		
51. xiv. 3*—9	Anointing at Bethany	xxvi. 6—13	(vii. 37, 38*)	[xii. 2—8]
52. xiv. 18*—21	Prediction of Betrayal	xxvi. 21—24*	(xxii. *22)	[xiii. 21 b]
53. xiv. 27*—31	Prediction of Denial	xxvi. 31—35	(xxii. 33*, 34)	[xiii. 38]
54. xiv. 32 b, 33, 34	"My soul is sorrowful"	xxvi. 36 b, 37, 38		[xii. 27]
55. xiv. 38* b—42	Second and third Agony	xxvi. 41 b—46		[xii. 23, xiv. 31 d]
56. xiv. 43 c—44, 46	Swords and staves	xxvi. 47 c, 48, 50 b		[xviii. 3]
57. xiv. 50	They forsook Him and fled	xxvi. 56 b		
58. xiv. 55*—61 a	Seeking for evidence	xxvi. 59—63 a		[ii. 19]
59. xiv. 65	Mockery by the police	xxvi. 67, 68	(xxii. 63—65)	
60. xiv. 68* c—72	Second and third Denials	xxvi. 71—75	(xxii. 59*—62)	
61. xv. 3—5	Silence before Pilate	xxvii. 12—14		
62. xv. 10—12	The Chief Priests press for Barabbas . .	xxvii. 18*—22 b		[xviii. 39 b, 40]
63. xv. 16—20	Mockery by the Soldiers	xxvii. 27—*31	(xxiii. 11)	[xix. 2, 3]
64. xv. 23	The myrrhed wine	xxvii. 34		
65. xv. 29, 30	"Save Thyself"	xxvii. 39, 40	(xxiii. 37)	
66. xv. 34—36	"Elahi, lemana sebaqtáni?"	xxvii. 46—49		
67. xv. 40 b	Names of the women	xxvii. 56		[xix. 25]
68. xv. 44*, 45	Pilate gave the body	xxvii. 58 b		[xix. 38, 39]
69. xvi. 6, 7	"He goeth into Galilee"	xxviii. 5—7		

TABLE II. C.

THE TRITO-MARK.

The test to discover a trito-Marcian section, phrase or word, is that it should be present in S. Mark but absent from SS. Matthew and Luke. This test however is not quite absolute. Some Marcan words of the single tradition bear internal marks of belonging to the proto-Mark and have been reckoned as such in spite of their isolation. Especially is this true of the deutero-Mark, in which we lose S. Luke's guidance; for S. Matthew shews at times such a tendency to curtail that we cannot regard him as a safe guide for the omission of a phrase or word. Also it must be clearly understood that many, perhaps very many, of those which are included in this list may really belong to the proto-Mark, yet for some reason have been lost during the oral stage from two Gospels.

There is sure to be difference of opinion on this point. And it is a proof of the general value of the oral hypothesis that it can so freely admit the possibility of error in judgment in detail work without abandoning the main position.

Thick type is used when a trito-Marcian addition extends to a whole section.

The trito-Mark consists of the deutero-Mark *plus* the following:

S. Mark	
1. i. 2 b	"Behold I send my Messenger."
2. i. 7 c	"Stooping."
3. i. 13 c	"He was with the lesser beasts."
4. i. 20 c	"With the hired servants."
5. i. 29 c	"And Andrew with James and John." Cf. No. 121.
6. i. 33	"The whole city was gathered at the door."
7. i. 35 b	"Far in the night."
8. i. 35 c	"And there He prayed."
9. i. 36 a	"Simon and those with him."
10. i. 39 c	"And casting out the demons."
11. i. 43	"He straitly adjured him." Cf. No. 126.
12. i. 45	"He was in desert places."
13. ii. 1, 2	"He came again to Capernaum." Cf. No. 89.
14. ii. 4 c	"They dug a hole through."
15. ii. 8 a	"By His Spirit."
16. ii. 9 c	"Take up thy bed."
17. ii. 13	Teaching by the sea.

S. Mark	
18. ii. 15 e	"They were many."
19. ii. 16 b	"He eats with sinners."
20. ii. 18 a	"John's disciples and the Pharisees were fasting."
21. ii. 19 d	"While the Bridegroom is with them," &c.
22. ii. 25 c	"He had need."
23. ii. 26 b	"In the high-priesthood of Abiathar."
24. ii. 27 b	"The Sabbath was made for man."
25. iii. 5 b	"With anger, being grieved," &c.
26. iii. 7 b	"To the sea."
27. iii. 8 b	"From Idumea and beyond Jordan."
28. iii. 9	He commands a boat to wait on Him.
29. iii. 10 b, 11	"Thou art the Son of God."
30. iii. 14 c	The Apostles were to be with Him and to preach.
31. iii. 17 c	"Sons of thunder."
32. iii. 19 b—21	"He is mad."
33. iii. 29 c, 30	"Guilty of a life-long sin."
34. iv. 10 a	"When He was left alone."
35. iv. 13	"How shall ye know all the parables?"
36. iv. 23	"If any man hath ears to hear let him hear." Matt. xi. 15, xiii. 9, 43, Luke viii. 8, xiv. 35.
37. iv. 24 a, c	"And He said unto them '.....With what measure ye mete,' &c. Matt. vii. 2, vi. 33, Luke vi. 38, xii. 31.
38. iv. 26—29	The Seed growing secretly.
39. iv. 33 b	"As they were able to hear."
40. iv. 34 b	"He interpreted all things to His disciples."
41. iv. 36 c	"Other boats were with Him."
42. iv. 38 b	"In the stern on a pillow."
43. v. 3 b—5	Description of the demoniac. Cf. Luke viii. 29 b.
44. v. 13 e	"About two thousand."
45. v. 20 b	"In Decapolis."
46. v. 20 d	"And all marvelled."
47. v. 21	"He crossed again," &c.
48. v. 26	"She rather grew worse." Cf. Luke viii. 43 b.
49. v. 29 b	"She felt that she was healed."
50. v. 30 b	"He recognized the power that had gone from Him."
51. v. 32	"He looked round to see her," &c.
52. v. 34 d	"Be whole of thy plague."
53. vi. 12, 13	Anointing the sick with oil.
54. vi. 30 c, 31	"Come into a desert place and rest."
55. vi. 34 c	"Sheep without a shepherd." Matt. ix. 36.
56. vi. 37 d	"Two hundred francs' worth." John vi. 7.
57. vi. 45 d	"To Bethsaida."
58. vi. 48 f	"He wished to pass them."
59. vi. 51 c, 52	"Their heart was hardened." Cf. No. 71.
60. vi. 53 b	"They cast anchor."
61. vi. 56 a	"They laid the sick in the streets."
62. vii. 2—4	The tradition of the Elders.
63. vii. 8	"Ye hold the tradition of the Elders."
64. vii. 13 b	"Many such things ye do."
65. vii. 19 d	"He cleansed all foods."
66. vii. 24 c	"He wished no one to know, but could not be hid."
67. vii. 27 b	"Let the children first be fed."
68. vii. 31*—37	The deaf man healed.
69. viii. 1 a	"Having nothing to eat."
70. viii. 14 b	"They had only one loaf."
71. viii. 17 c, 18 a	"Have ye your heart hardened?" Cf. No. 59.
72. viii. 22—26	The blind man of Bethsaida.
73. viii. 32	"He spake the word with boldness."
74. viii. 35 d	"And for the Gospel's sake."
75. viii. 38 b	"In this sinful and adulterous generation."
76. ix. 1	"And He said to them."
77. ix. 2 d	"Alone."
78. ix. 3 e	"As no fuller on earth can whiten."
79. ix. 8 b	"With themselves."
80. ix. 10	"They kept the saying with themselves," &c.
81. ix. 13 d	"As it is written concerning him."
82. ix. 15, 16	"The crowd saluted Him."
83. ix. 21	"How long has this happened to him?"
84. ix. 22 c—24	"If Thou canst!"
85. ix. 25 a	"Seeing that a crowd was gathering."
86. ix. 25 b	"I charge thee, come out of him."
87. ix. 26 b, 27	"He became as one dead."
88. ix. 30 b	"He willed that none should know it."

S. Mark	
89. ix. 33 a	"They came into Capernaum." Cf. No. 13.
90. ix. 35	"The first will be the servant of all." (Cf. Mark x. 43, 44[])
91. ix. 36 b	"He took it up in His arms."
92. ix. 39 b	"None can do a miracle in My name," &c.
93. ix. 41	"A cup of cold water," &c. Matt. x. 42.
94. ix. 48	"Where their worm dieth not."
95. ix. 49, 50	Three Utterances respecting Salt. Matt. v. 13, Luke xiv. 34.
96. x. 10	"His disciples asked Him."
97. x. 16 a	"He took them in His arms."
98. x. 19 c	"Defraud not."
99. x. 24	"The disciples were astounded at His words."
100. x. 30 b, c	"Houses, brothers," &c.
101. x. 32 b, c	"Jesus was walking before them," &c.
102. x. 46 d	"Bartimaeus the son of Timaeus."
103. x. 49 b, 50	"Arise, He calleth thee."
104. xi. 4 b	"Tied at the door outside at the passage."
105. xi. 11 b	"He retired to Bethany."
106. xi. 13 d	"It was not the fig season."
107. xi. 15 a	"They come to Jerusalem."
108. xi. 16	"He suffered none to carry a vessel," &c.
109. xi. 17	"To all the nations."
110. xi. 25	"When ye pray, forgive." Matt. vi. 14.
111. xi. 27 a	"They come again to Jerusalem."
112. xi. 30 c	"Answer Me."
113. xii. 14 a	"When they came."
114. xii. 14 g	"Must we give or must we not give?"
115. xii. 27 b	"Ye do greatly err."
116. xii. 29 b	"Hear, O Israel," &c.
117. xii. 31 c—34 a	Praise of the scribe.
118. xii. 41 a	"Sitting over against the treasury."
119. xii. 42 b	"Which are a <i>quadrans</i> ."
120. xiii. 3 b	"Over against the temple."
121. xiii. 3 d	"Peter, James, John, and Andrew." Cf. No. 5.
122. xiii. 34—37	"Keep awake."
123. xiv. 3 d	"Pistic nard." John xii. 3.
124. xiv. 3 e	"She crushed the box."
125. xiv. 5 b	"For above three hundred francs." John xii. 5.
126. xiv. 5 d	"They murmured at her." Cf. No. 11.
127. xiv. 7 b	"Whenever ye will, ye can do them good."
128. xiv. 15 b	"Ready."
129. xiv. 18	"Who eateth with Me."
130. xiv. 30 c	"Twice." Cf. Nos. 137, 138.
131. xiv. 36 a	"Abba."
132. xiv. 40 c	"They knew not what to answer."
133. xiv. 44 c	"Lead Him away safely."
134. xiv. 51, 52	The young man with the linen cloth.
135. xiv. 56 b	"The testimony did not suffice."
136. xiv. 59	"Not even so did the testimony suffice."
137. xiv. 72 a	"A second time." Cf. Nos. 130, 138.
138. xiv. 72 e	"Twice." Cf. Nos. 130, 137.
139. xv. 21 d	"The father of Alexander and Rufus."
140. xv. 24 c	"Who should take which."
141. xv. 25	"It was the third hour." John xix. 14.
142. xv. 41 d	"Women, who came up with Him to Jerusalem."
143. xv. 42 b	"It was Friday." Luke xxiii. 54, John xix. 42.
144. xv. 44 b, 45 a	"Pilate wondered whether He were dead."
145. xvi. 1 c	"And Salome."
146. xvi. 2 c, 3	"Who will roll away the stone?"
147. xvi. 4 b	"It was very great."
148. xvi. 5 b	"On the right."
149. xvi. 7 b	"And to Peter."

In the third edition of the Synopsis the following additions were made to the above list:

150. i. 28 c	"Of Galilee."
151. i. 41 a	"Being moved with pity."
152. ii. 12 b	"Before all."
153. iii. 6 a	"With the Herodians." Cf. xii. 13.
154. vi. 37 c	"The brother of James." Cf. iii. 17.
155. vii. 30	"The demon was gone out."
156. ix. 17 c	"Dumb."
157. xii. 35 a	"Teaching in the temple."
158. xv. 8	"The crowd ask Pilate to do as he was wont."
159. xv. 15 b	"Wishing to satisfy the crowd."

Among phrases which are possibly proto-Marcan but omitted from the other Gospels through theological timidity, may be reckoned No. 25, 32, 58, 59, 66, 71, 88, 151.

TABLE III. A.

THE PROTO-MATTHEW.

Being the oldest parts of the *Logia*, common to SS. Matthew and Luke, occasionally used by SS. Mark and John.

An asterisk marks the intrusion of matter from another source, but no asterisk is prefixed to editorial additions. In this list S. Matthew's order is adopted; S. Luke's will be seen to differ very widely from it.

1, 2. FROM THE BAPTIST'S PREACHING.

S. Matthew		S. Mark	S. Luke	S. John
1. iii. 7—10	"Ye offspring of vipers" . . .		iii. 7—9	
2. iii. 12	"Whose fan is in his hand" . . .		iii. 17	
3. iv. 2—10	The three Temptations		iv. 2—12	
4—21. FROM THE SERMON ON THE MOUNT.				
4. v. 3, 4, 6	Three of the shorter Beatitudes . . .		vi. 20 b, 21	
5. v. 11, 12	The longer Beatitude		vi. 22, 23	
6. v. 39 b—42	"Don't retaliate"		vi. 29, 30	
7. v. 44—48	"Love your enemies"		vi. 27*—36	
8. vi. 9—13	The Lord's Prayer		xi. 2 b—4	
9. vi. 19—21	"Treasure in heaven"		xii. 33 b, 34	
10. vi. 22, 23	"The eye the lamp of the body" . .		xi. 34, 35	
11. vi. 24	"Ye cannot serve God and Mammon"		xvi. 13	
12. vi. 25—33	Against anxiety (iv. 24 c)		xii. 22 b—31	
13. vii. 1, 2	"Judge not" (iv. 24 b)		vi. 37*, 38	
14. vii. 3—5	"The beam in your eye"		vi. 41, 42	
15. vii. 7—11	"Ask and it will be given" . . .		xi. 9 b—13	
16. vii. 12 a	The golden rule		vi. 31	
17. vii. 13 a	"The narrow gate"		xiii. 24 a	
18. vii. 16—18	"Grapes of thorns"		vi. 43—45	
=xii. 33—35				
19. vii. 21	Deeds, not words		vi. 46	
20. vii. 22, 23	"Depart from Me"		xiii. 26, 27	
21. vii. 24—27	"Founded on the rock"		vi. 47—49	
22. viii. 19—22	The two aspirants		ix. 57—60 a	

23—36. FROM THE CHARGE TO THE TWELVE.

23. ix. 37, 38	"The labourers few"		x. 2	
24. x. 7, 8	"Preach and heal"		ix. 2	
25. x. 10 b	"Worthy of his food"		x. 7 b	
26. x. 12, 13	"Salute the house"		x. 5, 6	
27. x. 15	"More tolerable for Sodom" . . .		x. 12	
28. x. 16 a	"Lambs amid wolves"		x. 3	
29. x. 24, 25 a	"Theservant not greater than his Lord"		vi. 40	xiii. 16=xv. 20
30. x. 27	"Proclaim on the housetops" . . .		xii. 3	
31. x. 28	"Fear not them that kill the body" .		xii. 4 b, 5 a	
32. x. 29—31	"Of more value than many sparrows"		xii. 6, 7	
33. x. 32, 33	"Confessing Me before men" . . .		xii. 8, 9	
34. x. 34, 35	"Not peace, but a sword"		xii. 51—53	
35. x. 37, 38	"Not worthy of Me"		xiv. 26, 27	
36. x. 40 (=xviii. 5)	"Welcoming you is welcoming Me" .	ix. 37	ix. 48 a	

37—40. FOUR LOGIA RESPECTING JOHN THE BAPTIST.

37. xi. 2—6	His doubt		vii. 18—23	
38. xi. 7—11	"Greater than a prophet" (i. 2)		vii. 24—28	
39. xi. 12, 13	"Taking the kingdom by force" . .		xvi. 16	
40. xi. 16—19	"Like children at play"		vii. 31—35	
41. xi. 21—23 a	"Woe to Chorazin"		x. 13—15	
42. xi. 25, 26	"Revealed unto babes"		x. 21	
43. xi. 27	"None knoweth the Son but the Father"		x. 22	Passim

S. Matthew		S. Mark	S. Luke	S. John
44. xii. 27, 28	"Casting out demons by Beelzebul" .		xi. 19, 20	
45. xii. 30	"He that is not with Me is against Me"		xi. 23	
46. xii. 32 a	Blasphemy against the Holy Spirit .	iii. 29	xii. 10	
47. xii. 39 b, 40	The sign of Jonah	viii 12	xi. 29 b, 30	
48. xii. 41	The men of Nineveh		xi. 32	
49. xii. 42	The queen of the South		xi. 31	
50. xii. 43—45 a	The exorcised demon returns		xi. 24—26	
51, 52. FROM A CONFLATION OF EIGHT PARABLES.				
51. xiii. 16, 17	"Prophets desired to see what ye see"		x. 23 b, 24	
52. xiii. 33	Parable of the Leaven		xiii. 20, 21	
53. xviii. 12—14	Parable of the lost sheep		xv. 4—7	
54. xxii. 2*—10	Parable of the Marriage feast		xiv. 16*—24*	
55—63. FROM THE WOES ON THE PHARISEES.				
55. xxiii. 4	"They lay burdens which they touch not"		xi. 46 b	
56. xxiii. 12	"He that exalteth himself will be abased"		xiv. 11 =xviii. 14b	
57. xxiii. 14	"They lock up heaven"		xi. 52	
58. xxiii. 23	"They tithe mint &c."		xi. 42	
59. xxiii. 25, 26	"They cleanse the outside"		xi. 39 b	
60. xxiii. 27	"They are like whited sepulchres"		xi. 44	
61. xxiii. 29—32	"They restore the tombs of the prophets"		xi. 47, 48	
62. xxiii. 34—36	"The blood of the prophets will be required"		xi. 49—51	
63. xxiii. 37—39	"Your house is left desolate"		xiii. 34, 35	
64—70. FROM THE DISCOURSE ON THE LAST DAYS.				
64. xxiv. 26, 27	The coming like lightning		xvii. 23, 24	
65. xxiv. 37—39	"As in the days of Noah"		xvii. 26*—30	
66. xxiv. 40, 41	"One taken, the other left"		xii. 34, 35	
67. xxiv. 43, 44	"If he had known, he would have watched"	(xiii. 35)	xii. 39, 40	
68. xxiv. 45—47	"Happy the faithful servant"		xii. 42 b—44	
69. xxiv. 48—51 a	The unfaithful punished		xii. 45, 46	
70. xxv. 14, 15, 19—29	Parable of the Talents	(xiii. 34)	xix. 12*—27	

TABLE III. B.

THE DEUTERO-MATTHEW.

Being the later sections of the *Logia*, unknown to S. Luke except a few scraps.

1—8. FROM THE SERMON ON THE MOUNT.

1. v. 5, 7—10	Five of the shorter Beatitudes		
2. v. 13	Salt	ix. 50	xiv. 34, 35 a
3. v. 14, 15	Light	iv. 21	viii. 16=xi. 33
4. v. 17—28, 33—39 a, 43	The moral code of the new Kingdom must be higher than that of Moses		(xvi. 17, 18)
5. vi. 1—8, 14—18	"Beware of hypocrisy"	xi. 25	xii. 58, 59
6. vi. 34	"Be not anxious for the morrow"		
7. vii. 6	"Pearls before swine"		
8. vii. 13 b, 14	"Broad is the way"		
9. vii. 15	"Sheep in wolf's clothing"		

9—11. FROM THE CHARGE TO THE TWELVE.

10. x. 16 b	"Wise as serpents"		
11. x. 25 b	"The Master called Beelzebul"		
12. x. 41	"Welcoming a prophet as prophet"		
13. xi. 28—30	"Come unto Me all ye that labour"		

13—17. FROM A CONFLATION OF EIGHT PARABLES.				
S. Matthew		S. Mark	S. Luke	S. John
14. xiii. 24—30, 36—43	The tares			
15. xiii. 44	The hidden treasure			
16. xiii. 45, 46	The pearl of great price			
17. xiii. 47—50	The drawnet			
18. xiii. 51, 52	Things new and old			
<hr/>				
19. xviii. 23—35	The unmerciful servant			
20. xx. 1—15	The discontented labourers			
21. xxi. 28—32	The two sons			
22. xxii. 4—6, 11—13a	The man without the wedding garment			
<hr/>				
22—26. FROM THE WOES ON THE PHARISEES.				
23. xxiii. 5	"They make broad their phylacteries"			
24. xxiii. 6—10	"Be not ye called Rabbi"			
25. xxiii. 15	They proselytize			
26. xxiii. 16—22	They are casuists			
27. xxiii. 24	They "swallow the camel"			
<hr/>				
27—30. FROM THE DISCOURSE ON THE LAST DAYS.				
28. xxiv. 10—12	"False prophets will arise"			
29. xxv. 1—13	The ten virgins	(xiii. 34—37)		
30. xxv. 16—18	"He hid his Lord's money"			
31. xxv. 31—46	The judgement of the nations			

TABLES III. C—F.

CONFLATIONS AND CONFLATE SECTIONS.

It is important to distinguish between Conflations and Conflate Sections, though the boundary line between them is not always clearly marked.

A Conflation is an artificial speech, made, for convenience of Church reading, by the skilful combination of a number of isolated Utterances, which treat of the same general subject. Narrative is nearly absent and editorial connecting links, except sometimes in S. Luke, are few and slight.

A Conflate Section on the other hand has a large proportion of narrative, into which is inserted a verse or more of narrative or discourse, taken from another Source or at least from another context. The process of conflating therefore is simpler than in Conflations proper.

If S. Luke invented the art of conflating, the compiler of S. Matthew's Gospel perfected it. The Conflations in S. Matthew are longer, smoother, better supplied with refrains and rhetorical amplifications, partly the work of a skilful editor, partly perhaps unconsciously rounded during the oral stage.

There is reason to think that the second Source was not wholly amorphous. It seems to have contained the first beginnings of a Sermon (p. 190, note) and in the Baptist's Preaching (p. 6, note) and in the section "He hath Beelzebul" (p. 33, note) there are signs that conflation was already at work before the oral Gospel left Jerusalem. As a rule however the second Source seems to have contained isolated Utterances, which S. Luke and the compiler of St Matthew, acting independently, have worked up into widely different Conflations.

In the following Tables will be found the Conflations and Conflate Sections of SS. Matthew and Luke. Editorial Notes are not considered sufficiently important to make a section conflate, nor has any notice been taken of the numerous allusions to the fulfilment of Scripture in S. Matthew, for these also are regarded as editorial, but all other cases of mixture are noticed.

TABLE III. C.

CONFLATIONS IN S. MATTHEW.

		Number of verses in the several Sources.				Total
		I	II	IV	VI	
1. v.—vii.	Sermon on the Mount	7	98½		5½	111
2. ix. 35—xi. 1	Charge to the Twelve	18	23½	2½	3	47
3. xiii. 1—53	Eight Parables	20	27	1	5	53
4. xxiii. 1—39	Woes on Pharisees	1½	32½	2	3	39
5. xxiv, xxv.	Eschatology	31½	63	1½	1	97
		78	244½	7	17½	347

TABLE III. D.

CONFLATE SECTIONS IN S. MATTHEW.

		Number of verses in the several Sources.				Total
		I	II	IV	VI	
1. iii. 1—17	Baptist's preaching	8 $\frac{1}{2}$	4 $\frac{1}{2}$	2	2	17
2. iv. 1—11	The Temptation	2	8 $\frac{1}{2}$		$\frac{1}{2}$	11
3. viii. 5—13	Centurion's servant			6 $\frac{1}{2}$	2 $\frac{1}{2}$	9
4. viii. 18—27	Stilling the storm	4 $\frac{1}{2}$	4		1 $\frac{1}{2}$	10
5. xi. 2—19	Of the Baptist		16	1	1	18
6. xi. 25—30	"Revealed unto Babes"		6			6
7. xii. 1—21	The Sabbath	10 $\frac{1}{2}$		10	$\frac{1}{2}$	21
8. xii. 22—37	"He hath Beelzebul"	5	7	4		16
9. xii. 38—50	"An evil generation"	4 $\frac{1}{2}$	6		2 $\frac{1}{2}$	13
10. xiv. 22—33	Walking on the sea	7		4	1	12
11. xv. 1—20	Eating with unwashed hands	16		3	1	20
12. xv. 21—31	The Syrophenician woman	5		4 $\frac{1}{2}$	1 $\frac{1}{2}$	11
13. xvi. 13—20	S. Peter's confession	4 $\frac{1}{2}$		3	$\frac{1}{2}$	8
14. xvii. 14—20	The demoniac boy	5 $\frac{1}{2}$		1	$\frac{1}{2}$	7
15. xviii. 1—14	Little Children	5 $\frac{1}{2}$	3	3	2 $\frac{1}{2}$	14
16. xviii. 15—35	"If thy brother sin"		13	8		21
17. xix. 1—12	Divorce	8		3	1	12
18. xix. 27—xx. 16	Rewards	3 $\frac{1}{2}$	14 $\frac{1}{2}$	$\frac{1}{2}$	1 $\frac{1}{2}$	20
19. xxi. 1—17	Triumphal entry	10		6	1	17
20. xxi. 33—46	Vinedressers slay the heir	12 $\frac{1}{2}$		1	$\frac{1}{2}$	14
21. xxii. 34—40	The Scribe's question	4 $\frac{1}{2}$		1	1 $\frac{1}{2}$	7
22. xxvi. 20—35	Prediction of betrayal	5		1		6
23. xxvi. 47—56	Arrest	7		3		10
24. xxvii. 19—26	Barabbas	4 $\frac{1}{2}$		3	$\frac{1}{2}$	8
25. xxvii. 41—44	Mockery	3		1		4
26. xxvii. 51—54	Portents	1		2 $\frac{1}{2}$	$\frac{1}{2}$	4
		137 $\frac{1}{2}$	82 $\frac{1}{2}$	72	24	316

TABLE III. E.

CONFLATIONS IN S. LUKE.

		Number of verses in the several Sources.					Total
		I	II	III	IV	VI	
1. vi. 12—49	Sermon on the Plain	5 $\frac{1}{2}$	20 $\frac{1}{2}$		9	3	38
2. x. 1—24	Mission of the Seventy	2	11 $\frac{1}{2}$		9	1 $\frac{1}{2}$	24
3. x. 25—37	Good Samaritan	2		10 $\frac{1}{2}$		$\frac{1}{2}$	13
4. xi. 1—13	Prayer		8	5			13
5. xi. 14—28	Casting out demons	5 $\frac{1}{2}$	6		2 $\frac{3}{4}$	$\frac{3}{4}$	15
6. xi. 29—36	Warnings to the age	1	5		1		8
7. xi. 37—54	Discourse at breakfast	1	7			10	18
8. xii. 1—59	Address to the Twelve	4 $\frac{1}{2}$	26 $\frac{1}{2}$	9	13 $\frac{1}{2}$	5 $\frac{1}{2}$	59
9. xiii. 1—9	Jerusalem in danger			8 $\frac{1}{2}$		$\frac{1}{2}$	9
10. xiii. 10—21	Address in Synagogue	2	2		6	2	12
11. xiii. 22—30	Miseries of the Lost	1	2 $\frac{1}{2}$		3 $\frac{1}{2}$	2	9
12. xiii. 31—35	A city of martyrs		2		3		5
13. xiv. 1—24	Discourse at dinner		3 $\frac{1}{2}$		14	6 $\frac{1}{2}$	24
14. xiv. 25—35	Renounce all	$\frac{1}{2}$	3		5	2 $\frac{1}{2}$	11
15. xv. 1—32	Three Parables		2	27		3	32
16. xvi. 1—31	Two Parables	$\frac{1}{2}$	3 $\frac{1}{2}$	25 $\frac{1}{4}$		1 $\frac{3}{4}$	31
17. xvii. 1—10	Four apophthegms	1			6 $\frac{3}{4}$	2 $\frac{1}{4}$	10
18. xvii. 20—37	The last days	2 $\frac{1}{4}$	7 $\frac{3}{4}$		5 $\frac{3}{4}$	2 $\frac{1}{4}$	18
19. xxi. 5—38	Destruction of the Temple	19			7 $\frac{1}{2}$	7 $\frac{1}{2}$	34
		47 $\frac{3}{4}$	110 $\frac{3}{4}$	85 $\frac{1}{4}$	86 $\frac{3}{4}$	52 $\frac{1}{2}$	383

TABLE III. F.
CONFLATE SECTIONS IN S. LUKE.

		Number of verses in the several Sources.						Total
		I	II	III	IV	V	VI	
1. iii. 1—22	The Baptist	6	4		5		7	22
2. iv. 1—13	The Temptation	1	9				3	13
3. iv. 14—30	Visit to Nazareth	2				13	2	17
4. v. 1—11	Call of Simon	2½			7		1½	11
5. v. 27—39	Call of Levi	9½			1		2½	13
6. vii. 36—viii. 3	The anointing	1		10			7	18
7. ix. 18—43 a	Culmination of glory	19			2		4½	25½
8. ix. 51—62	Commencement of last journey		3½	5½			3	12
9. xix. 29—48	Triumphal Entry	11			6		3	20
10. xxii. 14—38	Last Supper	10			9		6	25
11. xxii. 47—53	Arrest	4½			2½			7
12. xxiii. 1—25	Pilate and Herod	7			18			25
13. xxiii. 26—48	Crucifixion	9½		5	7½		1	23
		83	16½	20½	58	13	40½	231½

TABLE IV. A.

DIVISIONS OF S. MATTHEW'S GOSPEL.

S. Matthew's Gospel is formally divided by the Redactor into seven Divisions. Examination also proves that it consists of eleven Marcan and eleven non-Marcan sections. Conflate scraps are enclosed in round brackets.

		Divisions	No. of verses
FIRST DIVISION.			
i., ii.	First non-Marcan Section	IV.	48
SECOND DIVISION.			48
iii. 1—iv. 22	First Marcan Section	I. (II. IV.)	39
iv. 23—vii. 27	Second non-Marcan Section	II. (I. IV.)	112
THIRD DIVISION.			151
vii. 28—x. 14	Second Marcan Section	I. (IV.)	88
x. 15—42			28
FOURTH DIVISION.			116
xi. 1—30	Third non-Marcan Section	II. (I. IV.)	30
xii. 1—37	Third Marcan Section	I. (II. IV.)	37
xii. 38—45	Fourth non-Marcan Section	II.	8
xii. 46—xiii. 23	Fourth Marcan Section	I. (II. IV.)	28
xiii. 24—52	Fifth non-Marcan Section	II. (I. IV.)	29
FIFTH DIVISION.			132
xiii. 53—xviii. 9	Fifth Marcan Section	I. (IV.)	145
xviii. 10—35	Sixth non-Marcan Section	II. (IV.)	26
SIXTH DIVISION.			171
xix. 1—30	Sixth Marcan Section	I. (IV.)	30
xx. 1—16	Seventh non-Marcan Section	II.	16
xx. 17—xxi. 27	Seventh Marcan Section	I. (IV.)	45
xxi. 28—32	Eighth non-Marcan Section	II.	5
xxi. 33—46	Eighth Marcan Section	I. (IV.)	14
xxii. 1—14	Ninth non-Marcan Section	II.	14
xxii. 15—46	Ninth Marcan Section	I. (IV.)	32
xxiii. 1—39	Tenth non-Marcan Section	II. (I.)	39
xxiv. 1—36	Tenth Marcan Section	I. (II. IV.)	36
xxiv. 37—xxv. 46	Eleventh non-Marcan Section	II. (I.)	61
SEVENTH DIVISION.			292
xxvi. 1—xxviii. 20	Eleventh Marcan Section	I. (IV.)	161
			161
			1,071

TABLE IV. B.

DIVISIONS OF S. LUKE'S GOSPEL.

S. Luke's Gospel is composed of four Divisions, containing five Marcan and six non-Marcan sections.

Editorial notes are scattered throughout the whole book and often play an important, but rather literary than historical, part. Frequently they are based on personal inquiry or common knowledge, but more often they are inferences from the passages which follow and must be put lowest in the scale of historical attestation.

		Sources	[Divisions]	No. of verses
i. 1—4	The Preface	Editorial		4
FIRST DIVISION.				
i. 5—ii. 52	First non-Marcan Section .	Special	V.	128
SECOND DIVISION.				
iii. 1—22	First Collection of mixed conflate matter	Mark, <i>Logia</i> , special	I. II. IV.	22
iii. 23—38	Second non-Marcan Section .	Special	V.	16
iv. 1—30	Second Collection of mixed conflate matter	Mark, <i>Logia</i> , special	I. II. V.	30
iv. 31—44	First Marcan Section .	Mark	I.	14
v. 1—11	Third Collection of mixed conflate matter	Special (Marcan scraps)	IV. (I.)	11
v. 12—vi. 19	Second Marcan Section	Mark	I.	47
vi. 20—viii. 3	Third non-Marcan Section .	<i>Logia</i> , special (Marcan scraps)	II. III. IV. (I.)	83
viii. 4—ix. 50	Third Marcan Section .	Mark	I.	103
THIRD DIVISION.				
ix. 51—xviii. 14	Fourth non-Marcan Section .	<i>Logia</i> , special (Marcan scraps)	II. III. IV. (I.)	351
FOURTH DIVISION.				
xviii. 15—43	Fourth Marcan Section	Mark	I.	29
xix. 1—28	Fifth non-Marcan Section .	Special, <i>Logia</i>	III. (II. IV.)	28
xix. 29—xxiv. 11	Fifth Marcan Section .	Mark, special	I. (III. IV.)	243
xxiv. 12—53	Sixth non-Marcan Section .	Special	III. IV.	42
				1,151

TABLE V.

THE TOPOGRAPHY OF THE GOSPELS.

The student will see by a glance at these Tables (1) that while the Synoptists have arranged their Gospels on the same general plan of (a) a Ministry in the North, (b) a journey to Jerusalem, (c) a Ministry in the South, S. John has given several journeys and several periods of Ministry; (2) that while SS. Mark and Matthew devote more than half their Gospels to the North, but say little about the Last Journey, S. Luke has altered the proportions, devoting most of his space to the South, but magnifying the Last Journey until it far exceeds either the Ministry in Galilee or that in Jerusalem.

Our contention is (1) that S. John is silently correcting the topographical arrangement of the Synoptists and must be preferred to them, (2) that S. Luke's treatment of the Last Journey must not be regarded as the representation of the true sequence of events. See the Introduction, chapter xiv.

A. S. MARK'S GOSPEL.

	Topography	North	South	Last Journey	Neutral	Total
i. 1—3	None				3	
i. 4—13	Jordan Valley near Jericho		10			
i. 14—ix. 50	Galilee and the North	360				
x. 1—52	Last Journey to Jerusalem			52		
xi. 1—xvi. 8	Jerusalem		241			
Lost verses	Galilee.	?				
		360	251	52	3	666

B. S. MATTHEW'S GOSPEL.

i. 1—17	None				17	
i. 18—iv. 11	Judaea, Egypt, Jordan	1	58			
iv. 12—xviii. 35	Galilee and the North	542				
xix. 1—xx. 34	Last Journey to Jerusalem			64		
xxi. 1—xxviii. 15	Jerusalem		384			
xxviii. 16—20	Galilee.	5				
		548	442	64	17	1071

C. S. LUKE'S GOSPEL.

i. 1—4	None				4	
i. 5—iv. 13	Chiefly in Judaea	13	150		16	
iv. 14—ix. 50	Galilee and the North	275				
ix. 51—xix. 28	Last Journey to Jerusalem			408		
xix. 29—xxiv. 53	Jerusalem		285			
		288	435	408	20	1151

D. S. JOHN'S GOSPEL.

i. 1—14	None				14	
i. 15—51	Jordan Valley		37			
ii. 1—11	Cana of Galilee (1)	11				
ii. 12	Capernaum (1)	1				
ii. 13—iii. 15	Jerusalem (1)		28			
iii. 16—21	None				6	
iii. 22—36	Judaea		15			
iv. 1—42	Samaria	42				
iv. 43—54	Cana of Galilee (2)	12				
v. 1—47	Jerusalem (2)		47			
vi. 1—13	Gaulanitis	13				
vi. 14—21	Lake of Galilee (1)	8				
vi. 22—vii. 9	Capernaum (2)	59				
vii. 10—x. 39	Jerusalem (3)		171			
x. 40—xi. 16	Peraea		19			
xi. 17—44	Bethany (1)		28			
xi. 45—53	Jerusalem (4)		9			
xi. 54	Ephraim		1			
xi. 55—57	Jerusalem (5)		3			
xii. 1—9	Bethany (2)		9			
xii. 10—36	Jerusalem (6)		27			
xii. 37—50	None				14	
xiii. 1—xx. 31	Jerusalem (7)		268			
xxi. 1—23	Lake of Galilee (2)	23				
xxi. 24, 25	None				2	
		169	662		36	867

The section of the Woman taken in adultery is not included.

TABLE VI.

(1) CHURCH LESSONS: S. MARK.

		No. of verses
—.	i. 1	1
1.	i. 2—8	7
2.	i. 9—13	5
3.	i. 14—20	7
4.	i. 21—39	19
5.	i. 40—45	6
6.	ii. 1—12	12
7.	ii. 13—17	5
8.	ii. 18—22	5
9.	ii. 23—iii. 6	12
10.	iii. 7—19 a	12 $\frac{1}{2}$
11.	iii. 19 b—35	16 $\frac{1}{2}$
12.	iv. 1—20	20
13.	iv. 21—34	14
14.	iv. 35—41	7
15.	v. 1—20	20
16.	v. 21—43	23
17.	vi. 1—6 a	6 $\frac{1}{2}$
18.	vi. 6 b—13	6 $\frac{1}{2}$
19.	vi. 14—29	16
20.	vi. 30—56	27
21.	vii. 1—23	23
22.	vii. 24—30	7
23.	vii. 31—37	7
24.	viii. 1—10	10
25.	viii. 11—21	11
26.	viii. 22—26	5
27.	viii. 27—33	7
28.	viii. 34—ix. 1	6
29.	ix. 2—29	28
30.	ix. 30—50	21
31.	x. 1—12	12
32.	x. 13—16	4
33.	x. 17—31	15
34.	x. 32—45	14
35.	x. 46—52	7
36.	xi. 1—11	11
37.	xi. 12—26	15
38.	xi. 27—33	7
39.	xii. 1—12	12
40.	xii. 13—17	5
41.	xii. 18—27	10
42.	xii. 28—34	7
43.	xii. 35—44	10
44.	xiii. 1—37	37
45.	xiv. 1—11	11
46.	xiv. 12—31	20
47.	xiv. 32—52	21
48.	xiv. 53—65	13
49.	xiv. 66—72	7
50.	xv. 1—15	15
51.	xv. 16—41	26
52.	xv. 42—47	6
53.	xvi. 1—8	8
	Preface	1
	John the Baptist	7
	Our Lord comes forth	5
	Commencement of our Lord's Ministry	7
	Increasing Activity	19
	The Cleansing of a Leper	6
	The healing of the Paralytic	12
	Our Lord and the Tax-gatherers	5
	Three Utterances	5
	The Sabbath Controversy	12
	Appointment of the Twelve	12 $\frac{1}{2}$
	Flagrant Aspersions	16 $\frac{1}{2}$
	Parables	20
	Five Utterances, &c.	14
	Stilling of the Storm	7
	The Gerasene Demoniac	20
	Jairus's Daughter	23
	A Visit to Nazareth	6 $\frac{1}{2}$
	The Mission of the Twelve	6 $\frac{1}{2}$
	Martyrdom of the Baptist	16
	Feeding of Five Thousand	27
	Eating with unwashed Hands	23
	Syrophenician Woman's Daughter healed	7
	Healing of the Deaf man	7
	Feeding of Four Thousand	10
	The Pharisees	11
	Blind man of Bethsaida	5
	Faith followed by trial	7
	Self-renunciation	6
	The Transfiguration	28
	Warnings and Encouragements	21
	Divorce	12
	Blessing Children	4
	Leaving all and following Christ	15
	A painful Contrast	14
	Bartimaeus	7
	The triumphal Entry	11
	The Messiah asserts His authority	15
	The Question about John's Baptism	7
	The Vinedressers slaying the Heir	12
	The Question put by the Pharisees	5
	The Question put by the Sadducees	10
	The Question put by the Scribe	7
	Teaching in the Temple	10
	The Destruction of the Temple	37
	Preliminaries of the Passion	11
	The Last Supper	20
	Gethsemane	21
	Preliminary Examination	13
	S. Peter's Denials	7
	Before Pilate	15
	The Crucifixion	26
	The Burial	6
	The Resurrection	8

(2) CHURCH LESSONS: S. MATTHEW.

		No. of verses
1. i. 1—17	The Genealogy	17
2. i. 18—25	The Incarnation	8
3. ii. 1—23	The Young Child and Herod	23
4. iii. 1—17	John the Baptist	17
5. iv. 1—16	The Temptation	16
6. iv. 17—25	The Beginning of the Ministry	9
7. v. 1—16	The Sermon on the Mount: Citizenship	16
8. v. 17—48	" " Morality	32
9. vi. 1—18	" " Righteousness	18
10. vi. 19—34	" " The higher life	16
11. vii. 1—29	" " Behaviour	29
12. viii. 1—17	Three Miracles	17
13. viii. 18—34	Across the Lake	17
14. ix. 1—8	The Paralytic healed	8
15. ix. 9—17	Matthew called	9
16. ix. 18—34	Four Miracles	17
17. ix. 35—x. 4	The Twelve appointed	8
18. x. 5—xi. 1	The Twelve charged	39
19. xi. 2—24	The Baptist	23
20. xi. 25—30	Mysteries	6
21. xii. 1—21	The Sabbath	21
22. xii. 22—37	Beelzebul	16
23. xii. 38—50	An evil Generation	13
24. xiii. 1—23	Parable of the Sower	23
25. xiii. 24—43	Three Parables	20
26. xiii. 44—58	Three Parables	15
27. xiv. 1—12	The Baptist's Death	12
28. xiv. 13—36	Feeding of Five Thousand	24
29. xv. 1—20	Eating with unwashed Hands	20
30. xv. 21—28	The Canaanitish Woman	8
31. xv. 29—39	Feeding of Four Thousand	11
32. xvi. 1—12	Beware of Pharisees and Sadducees	12
33. xvi. 13—28	S. Peter's Confession and Rebuke	16
34. xvii. 1—20	The Transfiguration	21
35. xvii. 22—27	The Stater in the Fish's Mouth	6
36. xviii. 1—20	Address to the Twelve	20
37. xviii. 21—35	Forgiveness	15
38. xix. 1—12	Divorce	12
39. xix. 13—26	Children and Rich Men	14
40. xix. 27—xx. 16	The first last	20
41. xx. 17—34	The Ascent to Jerusalem	18
42. xxi. 1—17	The triumphal Entry	17
43. xxi. 18—22	The barren Fig-tree	5
44. xxi. 23—46	The Chief-priests' Question	24
45. xxii. 1—14	The Marriage Feast	14
46. xxii. 15—46	Four Questions	32
47. xxiii. 1—39	Woes on the Scribes and Pharisees	39
48. xxiv. 1—51	The Second Advent	51
49. xxv. 1—46	The Last Judgement	46
50. xxvi. 1—35	The Last Supper	35
51. xxvi. 36—75	The Arrest	40
52. xxvii. 1—26	Pilate	26
53. xxvii. 27—66	The Crucifixion	40
54. xxviii. 1—20	The Resurrection	20

(3) CHURCH LESSONS: S. LUKE.

		No. of verses
— i. 1—4	The Preface (not for Church reading)	[4]
1. i. 5—25	The Promise of the Baptist's Birth	21
2. i. 26—56	The Annunciation	31
3. i. 57—80	The Baptist's Birth	24
4. ii. 1—21	The Birth of our Lord	21
5. ii. 22—40	The Presentation in the Temple	19
6. ii. 41—52	The Conversation with the Doctors	12
7. iii. 1—22	The History of John the Baptist	22
— iii. 23—38	The Genealogy (not for Church reading)	[16]
8. iv. 1—13	The Temptation	13
9. iv. 14—30	A Visit to Nazareth	17
10. iv. 31—44	A Day of Healing	14
11. v. 1—11	The Calling of SS. Simon, James, and John	11
12. v. 12—16	The Cleansing of a Leper	5
13. v. 17—26	The Healing of a Paralytic	10
14. v. 27—39	The Call of Levi	13
15. vi. 1—11	Two Sabbath Days	11
16. vi. 12—49	The Sermon on the Mount	38
17. vii. 1—17	Two Miracles	17
18. vii. 18—35	Concerning John the Baptist	18
19. vii. 36—viii. 3	The Anointing of our Lord's Feet	18
20. viii. 4—21	The Parable of the Sower	18
21. viii. 22—39	Two Miracles	18
22. viii. 40—56	Jairus's Daughter	17
23. ix. 1—17	The Mission of the Twelve	17
24. ix. 18—43 a	The Culmination of Glory	25 $\frac{1}{2}$
25. ix. 43 b—50	Warnings and Rebukes	7 $\frac{1}{2}$
26. ix. 51—62	The Commencement of the Last Journey	12
27. x. 1—24	The Mission of the Seventy	24
28. x. 25—42	The Good Samaritan	18
29. xi. 1—13	On Prayer	13
30. xi. 14—28	On Casting out Demons	15
31. xi. 29—36	Warnings to the Present Age	8
32. xi. 37—54	Discourse at a Breakfast Table	18
33. xii. 1—59	An Address to the Twelve	59
34. xiii. 1—9	Jerusalem in Danger	9
35. xiii. 10—21	An Address in a Synagogue	12
36. xiii. 22—30	The Miseries of the Lost	9
37. xiii. 31—35	Jerusalem the City of Martyrdoms	5
38. xiv. 1—24	Discourse at a Dinner Table	24
39. xiv. 25—35	We must give up all to follow Christ	11
40. xv. 1—32	Three Parables on the Lost being Found	32
41. xvi. 1—31	Two Parables with five <i>Logia</i>	31
42. xvii. 1—10	Four disconnected <i>Logia</i>	10
43. xvii. 11—19	The Ten Lepers	9
44. xvii. 20—37	Discourse about the Last Days	18
45. xviii. 1—14	Two Parables	14
46. xviii. 15—34	Five Brief Discourses	20
47. xviii. 35—xix. 28	At Jericho	37
48. xix. 29—48	The triumphal Entry	20
49. xx. 1—xxi. 4	Discourses in the Temple	51
50. xxi. 5—38	The Destruction of the Temple	34
51. xxii. 1—38	The Last Supper	38
52. xxii. 39—65	Midnight Scenes	27
53. xxii. 66—xxiii. 56 a	Good Friday	61 $\frac{1}{2}$
54. xxiii. 56 b—xxiv. 53	Easter Day	53 $\frac{1}{2}$
		1,151

SYMBOLS USED.

(1) *In the Text.*

Square brackets enclose editorial notes or matter introduced from another Source.

Round brackets enclose words of doubtful genuineness, for which WH use square brackets.

An obelus † points to diversity of order.

Braces on the right side point to diversity of order on a larger scale.

Asterisks indicate omissions.

Thick type draws attention to words which are particularly noteworthy, generally because they differ from the parallel records.

Uncial type indicates quotations from the Old Testament.

In the First Division certain sections or words of S. Mark are enclosed within square brackets followed by the figures (ii) or (iii) in the margin, to indicate that they belong to the deutero-Mark or to the trito-Mark; in the Second Division to show that they belong to the deutero-Matthew.

Where there is matter which is common to two or more Evangelists it is divided into lines, and the parallel lines are, as far as possible, ranged alongside each other to facilitate comparison. The Single Tradition is printed in block.

Sources are indicated by the symbols i, ii, iii, iv, v, editorial notes by vi.

(2) *In the Critical Notes.*

Readings, which are so completely rejected by WH as not even to be noticed in their margin, are enclosed in round brackets.

An asterisk marks forms which are not likely to have been used in the first century.

An obelus † shows that the syntax is faulty.

A double obelus ‡ shows that something is wrong in the sense.

Capital letters indicate Greek Uncial MSS.

B stands for the Vatican MS. (Rome) of the fourth century.

Ⲛ stands for the Sinaitic MS. (S. Petersburg) of the fourth century.

C stands for the Cod. Ephraemi Syri MS. (Paris), a palimpsest of the fifth century.

D stands for the Cod. Bezae MS. (Cambridge) of the fifth? century.

Other Greek Uncials are seldom quoted, and it is unnecessary to give a list of them here.

s^a stands for the Lewis-Gibson Syriac Palimpsest.

s^c stands for Dr Cureton's Syriac MS.

ss indicates that s^a, s^c agree; it says nothing about the later Syriac Versions.

s^v stands for the Syriac Peshitta, s^p for the Philoxenian Syriac, s^j for the Jerusalem Syriac.

l indicates one Old Latin Version.

ll indicates more than one Old Latin Version.

2ll, 3ll, &c. indicates that two, three, &c. of the Old Latin Versions give the reading, but the majority go the other way.

? indicates that the reading is uncertain. I have not marked all the places where the Syriac Palimpsest is illegible.

+ means that the words following are added to the text.

± means that the authorities are divided, some adding, others not.

|| means "together with the parallel passages from the other Gospels."

FIRST DIVISION

BEING S. MARK'S GOSPEL
WITH THE IDENTICAL OR EQUIVALENT PASSAGES
FROM SS. MATTHEW AND LUKE
AND PARALLELS FROM S. JOHN AND OTHER WRITERS.

1. Six sections are peculiar to S. Mark, viz.

11a, 13b, 23, 26, 44l, 47h. (Except the preface of **23**.)

2. Eleven sections are omitted by S. Matthew, viz.

11a, 13b, 23, 26, 44l, 47h, 4b, 4e, 15e, 30c, 43c.

3. Fifty-four sections are omitted by S. Luke, viz.

11a, 13b, 23, 26, 44l, 47h, 1b, 3b, 11d, 13d, 17, 19b, 19c, 19d, 20d, 20e, 20f, 21a, 21b, 21c, 21d, 22a, 22b, 24a, 24b, 24c, 25a, 25b, 27c, 29b, 30d, 30e, 30f, 31a, 31b, 31c, 34b, 34c, 34d, 36c, 37a, 37c, 37d, 42, 44g, 45b, 46b, 46d, 47c, 47d, 48d, 51a, 51k, 52b. (But S. Luke has fragments of sections **3b, 11d, 17, 19b, 25a, 25b, 29b, 30e, 30f, 31c, 34c, 34d, 42, 44g, 45b, 46b, 46d**.)

4. S. John touches seventy-two sections, viz.

1a, 1c, 2a, 3a, 3b, 6b, 9b, 10b, 11e, 12b, 12c, 17, 19b, 20a, 20b, 20c, 20d, 20e, 20f, 23, 25a, 26, 27a, 27c, 28, 29a, 29b, 30b, 31a, 32, 34d, 36b, 37b, 37c, 43c, 45a, 45b, 45c, 46a, 46b, 46c, 46d, 47a, 47b, 47d, 47e, 47f, 48a, 48b, 48d, 48e, 49a, 49b, 49c, 49d, 50a, 50c, 50e, 50f, 51a, 51b, 51c, 51d, 51e, 51f, 51k, 51l, 51o, 52a, 52b, 52c, 53a.

“καὶ τοῦτο ὁ πρεσβύτερος ἔλεγε· ‘Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δέ, ὡς ἔφην, Πέτρῳ, ὅς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ’ οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων, ὥστε οὐδὲν ἡμαρτε Μάρκος, οὕτως ἔνια γράψας ὡς ἀπεμνημόνευσεν. ἐνὸς γὰρ ἐποιήσατο πρόνοιαν, τοῦ μηδὲν ὃν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαί τι ἐν αὐτοῖς.’” ταῦτα μὲν οὖν ἱστορεῖται τῷ Παπῷ περὶ τοῦ Μάρκου.

PAPIAS, bishop of Hierapolis, quoted by Eusebius, *Hist. Eccl.* iii. xxxix. 15.

C lacks Matt. i. 1, 2a.
 ——— Mark i. 1—17.
 ——— Luke i. 1, 2a.
 ——— John i. 1—3.
 D ——— Matt. i. 1—20.
 s^c ——— Mark except xvi. 17—20.
 s^a ——— Mark i. 1—11.
 ——— John i. 1—24.

FIRST DIVISION.

TITLES OF THE

KATA ΜΑΘΘΑΙΟΝ.

KATA ΜΑΡΚΟΝ.

In Codd. B and S one of the above headings stands at the top of every page in the Gospels. In Cod. B there is no other title or subscription, but, as time went on, the tendency was to use slightly fuller titles; thus in Cod. C Εὐαγγέλιον κατὰ Μάρκον is put at the end of S. Mark, and in Cod. D, which arranges the Gospels according to the 'Western' order in which those which are attributed to Apostles stand first, we find between SS. Matthew and John the note Εὐαγγέλιον κατὰ Ματθαῖον ἐτελέσθη, ἀρχεται εὐαγγέλιον κατὰ Ἰωάννην.

The uniformity of the titles and their brevity mark them as the work of a bookseller rather than of the author, nor can they be earlier in the above form than the time at which the four Gospels were first collected into one volume, but it is reasonable to suppose that they rest upon the authority of the original title-pages which would in all probability be prefixed to the Gospels when published as four separate volumes, for there is no diversity in the tradition respecting their authorship. Many persons used Tatian's harmony instead of the Gospels. Many harmonists thought that they were doing a pious work in altering readings in SS. Mark and Luke to conform with S. Matthew, but though these changes gave rise

PREFACES.

S. MATTHEW.

i. 1.

ἡ Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ
 Ἀβραάμ.

S. MARK.

i. 1.

Ἄρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ¹.
 1 BD II s^p, v + υἱοῦ θεοῦ

Here follow

THE GENEALOGY.	16 verses
THE INCARNATION.	8 "
THE VISIT OF THE MAGI.	12 "
THE FLIGHT INTO EGYPT.	6 "
THE SETTLEMENT AT NAZARETH.	5 "
See IV. §§ 10—15.	47 "

Religio 36-39 gine

S. Matthew begins with a Genealogy and his first verse is a preface to the Genealogy rather than to the whole Gospel. This studied abruptness is doubtless intentional, being in imitation of the opening of the first book of Chronicles.

S. Mark's preface is short and to the point, like the rest of his Gospel.

S. Luke's preface is formal and singularly untheological. It is not surprising that in the 'Western' text the Holy Spirit has been introduced to correct the secular tone.

In S. Luke's four verses four N.T. ἀπαξ λεγόμενα (ἐπειδήπερ, ἀνατάξασθαι, διήγησιν and αὐτόπται) occur; three words (ἐπιχειρέω, καθέξῃς and κράτιστος) which are peculiar to S. Luke amongst N.T. writers; four words (πληροφορέω, παρακολουθῶ, κατηχέω and ἀσφάλεια) which are peculiar to S. Luke and S. Paul; one word (ἀκριβῶς) which is peculiar to S. Luke, S. Matthew and S. Paul; so foreign are the verses from the ordinary diction of the N.T. Their classical style and secular tone are in striking contrast with what immediately follows.

S. Luke's Preface should be compared with Acts i. 1, τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ᾧ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, 2 ἄχρι ἧς ἡμέρας.....ἀνελήμφθη.

v. 1. That ἀνατάξασθαι means to 'recall or repeat a lesson which has been learned' see Blass 'Philology of the Gospels,' p. 14, but others see no more in it than the idea of orderliness and completeness, cf. συντάσσεται.

v. 2. For second-hand information cf. Heb. ii. 3, σωτηρίας, ἧτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαίωθη.

FOUR GOSPELS.

KATA ΛΟΥΚΑΝ.

KATA ΙΩΑΝΗΝ.

to a troublesome mass of variants, the four Gospels retained their individuality. Criticism may agree with tradition in denying that the first Gospel in its present form is the work of the Apostle S. Matthew, but *κατὰ Ματθαῖον* need not necessarily imply authorship and it remains perfectly possible that this Gospel is in a special degree connected with S. Matthew's teaching.

In the case of S. Mark we have evidence from Bishop Severianus (c. 400 A.D.), preserved in S. Chrysostom's Works xii. 412, that "S. Mark began to speak of the Son of God but immediately contracted his language and cut short his conception." Dr Hort understood this to mean that 'Jesus Christ the Son of God' stood in the title-page but 'Jesus Christ' without 'Son of God' in the first verse of the Gospel. When however the title-page was abbreviated into *κατὰ Μάρκον* the important words 'Son of God' were in some MSS. transferred into the first verse, thus producing a conflate reading. (For the accent of *Mārkos* see Blass on Acts xii. 25.)

PREFACES.

S. LUKE.

i. 1—4.

S. JOHN.

i. 1—5.

1 Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς¹ παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπὴρέται γενόμενοι² τοῦ λόγου, 3 ἔδοξε καὶ μοι³ παρηκολουθηκῶτι ἀνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνώσῃ⁴ περὶ ὧν⁵ κατηχήθης λόγων τὴν ἀσφάλειαν.

1 (D καθά) 2 (C -νου) 3 (ll + et Spiritui sancto)
4 (N -γνοίς) 5 (ll omit) 6 (D † τῶν)

Here follow

ZECHARIAH'S VISION.

21 verses

THE ANNUNCIATION.

13 „

MARY'S VISIT TO ELISABETH.

18 „

THE BAPTIST'S BIRTH.

24 „

THE BIRTH OF OUR LORD.

7 „

THE SHEPHERDS.

13 „

THE CIRCUMCISION.

1 „

THE PRESENTATION IN THE TEMPLE.

17 „

THE RETURN TO NAZARETH.

2 „

THE CONVERSATION WITH THE DOCTORS.

12 „

See V. §§ 1—12.

123 „

Luke i. 2. That παρέδωκαν refers to tradition cf. Mark vii. 3, οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι...κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. A wider reference may however be seen in Acts xvi. 4.

That ὑπὴρέτης τοῦ λόγου means a 'catechist' see 'Composition of the Gospels,' p. 5, and cf. Acts xiii. 5, εἶχον δὲ καὶ Ἰωάννην ὑπὴρέτην. In support of this view cf. Luke iv. 20, πτόξας τὸ βιβλίον ἀποδοὺς τῷ ὑπὴρέτῃ ἐκάθισεν, where ὑπὴρέτης is the 'Chazzan' whose duty was to catechize the boys. In a less strict sense however the word is used in Acts xxvi. 16, "προχειρίσασθαί σε ὑπὴρέτην καὶ μάρτυρα ὧν τε εἰδὲς με ὧν τε ὀφθῆσομαι σοι," and in 1 Cor. iv. 1, οὕτως ἡμᾶς λογιζέσθω ἀνθρώπος ὡς ὑπὴρέτας Χριστοῦ.

v. 3. For καθεξῆς cf. Acts xi. 4, ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων.

v. 4. Cf. Gal. vi. 6, κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πάσιν ἀγαθοῖς. Acts xviii. 25, οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζῶν τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ. Rom. ii. 18, κατηχούμενος ἐκ τοῦ νόμου. 1 Cor. xiv. 19, ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. See also 'Composition of the Gospels' p. 55.

S. John's Preface is a great contrast to S. Luke's, introducing us at once into the central mysteries of God's existence and thus preparing us for the teaching which is to follow.

S. MATTHEW.

S. MARK.

I. JOHN THE BAPTIST.

iii. 1—12 (iv. 17 b, xi. 10).

i. 2—8.

S. Mark's severe simplicity of style in vv. 2—4 would not be likely to satisfy the literary feeling of S. Matthew or S. Luke. S. Matthew therefore has inverted the order of the clauses and improved the connexions between them. S. Luke has prefixed a long editorial note to settle the date and has affixed a continuation of the quotation from Isaiah.

The trito-Mark inserts a prophecy from Malachi, attributing it to Isaiah and giving it in nearly the same form which it holds elsewhere in the *Logia*, not necessarily showing that he was acquainted with the *Logia*, for this verse

1 a. *The Baptist's Mission.*

iii. 1 [Ἐν δὲ ταῖς ἡμέραις ἐκείναις

παρα]γίνεται Ἰωάννης ὁ βαπτιστῆς
κηρύσσων ἐν τῇ ἐρήμῳ [τῆς Ἰουδαίας]
² λέγων “Μετανοεῖτε,
[ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.”]
Doublet:
[iv. (17) “Μετανοεῖτε³,
ἥγγικεν γὰρ³ ἡ βασιλεία τῶν οὐρανῶν.”]
iii. 3 [Οὗτος γὰρ ἐστίν⁴] ὁ ῥηθεὶς
διὰ Ἡσαίου τοῦ προφήτου [λέγοντος]⁵ (1)
[xi. (10) “Ἰδοὺ ἐγὼ⁶ ἀποστέλλω τὸν ἄγγελόν μου
πρὸ προσώπου σου,
ὃς⁷ κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.”]^a
iii. (3) Ἐφωνή βοῶντος ἐν τῇ ἐρήμῳ^{7a}
“Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,
ἑξομολογεῖσθε τὰς τριβόας αὐτοῦ^{8, 7a}.”^b (2)
1 (D ll s^a omit) 2 (CD + καὶ) 3 ss omit 4 (s^a omits)
5 (l omits) 6 (3 ll omit) 7 (P 4 ll καὶ) 8 (l dei nostri,
4 ll + omnis vallis &c. as in Luke ||)

² Καθὼς¹ γέγραπται
ἐν τῷ² Ἡσαίᾳ τῷ προφήτῃ (1)
[Ἰδοὺ³ ἀποστέλλω⁴ τὸν ἄγγελόν μου (iii)
πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου⁵. a]
³ Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
“Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,
ἑξομολογεῖσθε τὰς τριβόας αὐτοῦ⁸.”^b (2)
⁴ Ἐγένετο Ἰωάννης ὁ⁸ βαπτίζων ἐν τῇ ἐρήμῳ (3)
⁹ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. (4)
1 (AD Ὡς) 2 (D omits) 3 (N + ἐγὼ) 4 (N ἀποστελῶ)
5 (A ll + ἔμπροσθέν σου) 6 (D τοῦ θεοῦ ὑμῶν, ll dei nostri)
7 (N + καὶ) 8 (D ll omit) 9 (ND ll s^a + καὶ)

Both the first and the second Divisions begin with John the Baptist; cf. Acts i. 22, “ἀρχάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου”: Acts xiii. 24, “προκηρύξαντος Ἰωάννου...βάπτισμα μετανοίας.” But though John is a conspicuous figure in all the Gospels and in the Acts, he is not alluded to in the rest of the N.T.

1 b. *The Baptist's popularity, his clothing and food.*

We assign Mark i. 5, 6 to the deutero-Mark because these verses are absent from S. Luke but are found in S. Matthew. S. Matthew adds to them the phrase καὶ πάντα ἡ περίχωρος τοῦ Ἰορδάνου which is found, but in a different construction and in a different context, in Luke iii. 3. S. Luke may have borrowed it from S. Matthew, but the word

iii. 4 [Αὐτὸς] δὲ ὁ¹ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ
ἀπὸ τριχῶν καμήλου
καὶ ζώνην δερματίνην² περὶ τὴν ὀσφύν αὐτοῦ³,
ἥ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον³.
5 Τότε ἐξεπορεύετο πρὸς αὐτὸν (1)
⁴ Ἱεροσόλυμα † (3)
καὶ πάντα ἡ Ἰουδαία (2)
[καὶ πάντα ἡ περίχωρος τοῦ Ἰορδάνου,]
6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ποταμῷ⁵ ὑπ’ αὐ-
τοῦ⁶ † (4)
ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

[i. 5 καὶ ἐξεπορεύετο¹ πρὸς αὐτὸν (1) (ii)
πάντα ἡ Ἰουδαία χώρα (2)
καὶ οἱ² Ἱεροσολυμεῖται πάντες³, (3)
καὶ⁴ ἐβαπτίζοντο ὑπ’ αὐτοῦ ἐν τῷ² Ἰορδάνῳ ποταμῷ⁵
ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
6 καὶ ἦν⁷ ὁ² Ἰωάννης⁷ ἐνδεδυμένος
τρίχας⁸ καμήλου
καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ⁹,
καὶ ἔσθων¹⁰ ἀκρίδας^a καὶ μέλι ἄγριον¹¹.]
(5)

1 (D omits) 2 (ss doubtful) 3 (Ebionite Gospel
καὶ τὸ βρώμα αὐτοῦ μέλι ἄγριον + οὐ ἡ γεῦσις ἦν τοῦ μάννα, ὡς
ἐγκρις ἐν ἐλαίῳ (? μέλιτι), cf. LXX. Exod. xvi. 31) 4 (2 ll
+ omnis) 5 (D ll omit) 6 (N omits)

1 (E 4 ll -οντο) 2 (D omits) 3 (l omits) 4 (N l omit)
5 (D 4 ll omit) 6 (AD ll ἦν δὲ) 7 (l + ipse) 8 (D 1 δέρρην,
i.e. δέρριν) 9 (D ll omit) 10 (D ἐσθίων) 11 (l puts
v. 6 after v. 8)

S. LUKE.

VARIOUS.

iii. 1—20 (vii. 27).

S. John i. 6, 19—23.

must have been a commonplace in Christian teaching, taken (perhaps in this form) from a collection of Messianic prophecies. Cf. Mark ix. 48 note.

S. Matthew, probably by one of those assimilations which are the strongest proof of the oral teaching, has put into the Baptist's mouth the phrase "for the kingdom of the heavens hath drawn near." The other Gospels lead us to think that the teaching about the Kingdom originated with our Lord Himself, who adopted however a current Jewish phrase, cf. Psalms of Solomon xvii. 4 f., v. 21.

[iii. 1 Ἐν ἔτει δὲ πεντεκαδικῇ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος¹ Ποντίου Πειλάτου τῆς Ἰουδαίας², καὶ τετρααρχούντος³ τῆς Γαλιλαίας⁴ Ἡρώδου, Φίλιππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος⁵ τῆς Ἰουραίας καὶ⁶ Τραχωνίτιδος⁶ χώρας, καὶ Λυσανίου τῆς Ἀβελιηνῆς⁶ τετρααρχούντος³, 2 ἐπὶ ἀρχιερέως⁷ Ἄννα καὶ Καϊάφα⁸,]

ἐγένετο [ῥῆμα θεοῦ⁹ ἐπὶ] Ἰωάννην [τὸν Ζαχαρίου υἱὸν] ἐν τῇ ἐρήμῳ. (3)

3 καὶ ἦλθεν¹⁰ εἰς πᾶσαν¹¹ περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, (4)

4 ὥς¹² γέγραπται

ἐν [βίβλῳ λόγων]¹³ Ἡσαίου τοῦ προφήτου¹⁴ (1)

[vii. (27)] "Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου⁴

ὃς κατασκευάσει τὴν¹⁵ ὁδὸν σου ἔμπροσθέν σου¹⁶." a

iii. (4) Φωνὴ βοῶντος¹⁷ ἐν τῇ ἐρήμῳ

"Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,

ἔρχομαι ποιῆτε τὰς τρίβους αὐτοῦ¹⁸." (2)

5 [πᾶσα φάραγξ πληρωθήσεται

καὶ πᾶν¹⁹ ὄρος καὶ βογιὸς ταπεινωθήσεται,

καὶ ἔσται τὰ σκολιὰ εἰς ἐγθείας²⁰

καὶ αἱ τραχεῖαι²¹ εἰς ὁδοὺς λείας.

6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ²² b²³.]

1 (D ll Eusebius? ἐπιτροπεύοντος) 2 (N omits) 3 (BD τετραρχ.) 4 (D^s † omits) 5 (N l † τετραρχ.) 6 (D ll Ἀβελιανῆς) 7 (ll, Coptic, Gothic ἀρχιερέων) 8 (CD ll Καίφα, l Capha) 9 (ll domini) 10 (ss omit) 11 (NCD + τὴν) 12 (C καθὼς) 13 (B βιβλίῳ λόγων, ss the prophecy) 14 (C ll + λέγοντος) 15 (D † τὸν) 16 (D 2 ll omit) 17 (ss which crieth) 18 (ss make straight in the plain a way for our God, D^s ε. π. τ. τ. ὁμῶν) 19 (s^s omits) 20 (NCD ll εὐθείαν) 21 (N τροχαῖαι) 22 (D Κυρίου) 23 (ss the glory of the Lord shall be revealed and all flesh shall see it together, s^s + because the mouth of the Lord hath spoken)

περίχωρος, which is used once by S. Mark and twice by S. Matthew, occurs five times in S. Luke's Gospel and once in Acts and may therefore be inserted here editorially. S. Matthew has again inverted the order of the clauses.

For S. John's food cf. Matt. xi. 18, "ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθλὼν μῆτε πίνων." From this the Ebionites inferred that he was a vegetarian, but see Luke vii. 33, "μὴ ἐσθλὼν [ἄρτον] μῆτε πίνων [οἶνον]." Luke i. 15, "καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ."

The word πάντες is used here, as often in the N.T., where a Western writer would have been content with πολλοί. If a single sick or bed-ridden person did not go forth, exception could be taken to the language as exaggerated. In this passage the use of the imperfect might be pleaded in justification, but there are other places (e.g. Matt. iv. 24, page 260) where this cannot be alleged.

^a LXX. Mal. iii. 1, Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

^b LXX. Is. xl. 3, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, "Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.

4 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς πεδία, 5 καὶ ὀφθήσεται ἡ δόξα Κυρίου, καὶ ὕψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ."

^c LXX. 2 Kings i. 8, "Ἀνὴρ δαυὶς καὶ ζώνην δερματίνην περιεξωσμένος τὴν ὁσφὺν αὐτοῦ."

^d LXX. Lev. xi. 22, καὶ ταῦτα φάγεσθε ἀπ' αὐτῶν...τὴν ἀκρίδα καὶ τὰ ὅμοια αὐτῇ.

C lacks Mark i. 1—17.
D ——— Matt. iii. 8—16 a.
———— John i. 16—iii. 26.
s^o ——— Mark except xvi. 17—20.
s^s ——— Mark i. 1—11.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

iii. 7 [Ἰδὼν δὲ ῥα πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων⁷¹ ἐρχο-
μένους ἐπὶ τὸ βάπτισμα²] εἶπεν αὐτοῖς

[“Γεννήματα ἐχιδνῶν,
τὶς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὁργῆς;
8 ποιήσατε οὖν καρπὸν ἁγίου⁷³ τῆς μετανοίας·
9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς
‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’
λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.
10 ἥδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·
ἢ πᾶν οὗν⁷⁴ δένδρον μὴ ποιοῦν καρπὸν καλὸν
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.]

1 (s^o publicans and Pharisees and Sadducees) 2 (CD 11 ss
+ αὐτοῦ) 3 (3 ll plural) 4 (s^s and every)

1 c. The Baptist's Preaching.

Two of these verses are found in all four Gospels and are twice alluded to in the Acts of the Apostles, four more are common to SS. Matthew and Luke, and six are peculiar to S. Luke. It is natural to believe that those verses are the oldest which are most frequently reproduced, and those the latest which are found in one Gospel only.

Remarks on the non-Marcian verses may be reserved until we discuss them under the second division. Here it may be noted (1) that S. Mark's word *ικανός* holds its own in the Synoptic Gospels but S. John's more appropriate rendering *ἄξιος* is found in the Acts. (2) SS. Matthew and Luke agree against S. Mark in the order of the lines. From this fact some critics have insisted on the priority of S. Matthew. But this is quite unnecessary. It is probable that S. Luke here preserves the proto-Marcian form, while the deutero-Mark has borrowed from S. John's oral teaching his thrice-repeated phrase “coming after me.” S. Mark has given us several slight trito-Marcian changes, including the inversion of order and the omission of “and with fire.” S. Matthew during the oral stage has substituted the weaker metaphor of “bearing the sandals” for the primitive expression. But many other explanations are possible.

Conflate.

iii. 11 “ἐγὼ μὲν¹ ὑμᾶς βαπτίζω ἐν ὕδατι [εἰς μετάνοιαν]· (1)
ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, † (2)
οὗ οὐκ εἰμὶ ἱκανὸς } (3)
τὰ ὑποδήματα βαστάσαι. } (3)
αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.⁷² (4)
12 [οὗ τὸ πτόνον ἐν τῇ χειρὶ αὐτοῦ,
καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ,
καὶ συνάξει τὸν σίτον αὐτοῦ³ εἰς τὴν ἀποθήκην⁷⁴,
τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.]”

1 (N + γὰρ) 2 (s^s with fire and with the Holy Ghost,
1 omits καὶ πυρὶ) 3 (5 ll omit) 4 B 11 ss + αὐτοῦ (s^o his
stores)

i. 7 καὶ ἔκλήρυσεν λέγων
“Ἐρχεται ὁ ἰσχυρότερός μου [ὀπίσω (μου)¹],² (2) (ii)
οὗ οὐκ εἰμὶ ἱκανὸς [κύψας]³ (iii) } (3)
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. } (3)
8 ἐγὼ * ἐβάπτισα ὑμᾶς ὕδατι †, (1)
αὐτὸς δὲ βαπτίσει ὑμᾶς * * πνεύματι ἁγίῳ” * * †⁷⁶ (4).]

1 B omits 2 (l omits) 3 (ll omit) 4 (N 1 omit)
5 (N 11 + ἐν) 6 (D 11 ἔλεγεν αὐτοῖς “Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν
ὕδατι, ἔρχεται δὲ ὀπίσω μου ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, καὶ αὐτὸς ὑμᾶς βαπτίζει
ἐν πνεύματι ἁγίῳ.”)

S. LUKE.

VARIOUS.

Conflation.

iii. 7 [Ἐλεγεν ¹ οὖν ² τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' ³ αὐτοῦ⁴ †

“Γεννήματα ἐχιδνῶν,
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν καρποὺς ἀείους¹⁵ τῆς μετανοίας¹⁶
καὶ μὴ ἀρξήσθε λέγειν ὡς ἐαυτοῖς¹⁶
‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’
λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ.
9 ἡ δὲ καλ' ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται·
πάν οὖν⁸ δένδρον μὴ ποιῶν καρπὸν (καλὸν)¹⁹
ἐκκόπεται καὶ εἰς πῦρ βάλλεται.”
10 καὶ ἐπηρώτων¹⁰ αὐτὸν οἱ ὄχλοι λέγοντες “Τί οὖν¹¹ ποιήσωμεν¹²,”
11 ἀποκριθεὶς δὲ ἔλεγεν¹³ αὐτοῖς “Ὁ ἔχων δύο χιτῶνας μεταδότω¹⁴
τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.” 12 ἦλλον δὲ
καὶ τελῶναι¹⁵ βαπτισθῆναι¹⁶ καὶ εἶπαν πρὸς αὐτόν “Διδάσκαλε, τί
ποιήσωμεν¹⁷,” 13 ὁ δὲ εἶπεν πρὸς αὐτούς¹⁸ “Μηδὲν πλέον¹⁹
παρὰ τὸ διαταγαμένον ὑμῖν²⁰ πράσσετε.” 14 ἐπηρώτων²¹ δὲ²²
αὐτόν²³ καὶ στρατεύμενοι λέγοντες²⁴ “Τί ποιήσωμεν¹⁷ καὶ
ἡμεῖς²⁵,” καὶ²⁶ εἶπεν αὐτοῖς²⁷ “Μηδὲνα διασέσητε μηδὲ²⁸ συκο-
φαντήσητε, καὶ ἀρκέσθε τοῖς ὀψωνίοις ὑμῶν.”
1 (S^o Ἐλεγεν) 2 (D ll ss δὲ) 3 (D ll ἐν ὄχλοις) 4 (S^o omits)
5 (D l καρπὸν ἀείων) 6 (ll ss omit, D s † αὐτοῖς)
7 (D ll ss omit) 8 (1 s^o autem, 2 ll omit) 9 (D ss καρποὺς
καλοῦς, ll and Origen omit καλὸν) 10 (D ll ἐπηρώτησαν)
11 (D ll omit) 12 (D s^o + ἵνα σωθῶμεν, 2 ll + ut vivamus)
13 (AD⁸ ss λέγει) 14 (ss + one, s^o + of them) 15 (D l + ὁμοίως)
16 (C + ὑπ' αὐτοῦ) 17 (D + ἵνα σωθῶμεν) 18 (S^o † omits,
D ll εἶπεν αὐτοῖς) 19 (C πλεον) 20 (D + πράσσειν)
21 (CD ll ἐπηρώτησαν) 22 (C omits) 23 (D l omit)
24 (l omits) 25 (D omits) 26 (D l ὁ δὲ, 2 ll omit)
27 (S^o πρὸς αὐτούς) 28 (S^o μηδὲνα)

iii. 15 [Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ¹ Ἰωάννου², μὴ ποτε αὐτὸς εἴη ὁ χριστός,]

16 ἀπεκρίνατο λέγων [πᾶσιν ὁ Ἰωάννης]³
“Ἐγὼ μὲν⁴ ὕδατι βαπτίζω ὑμᾶς⁵, † (1)
ἔρχεται δὲ ὁ ἰσχυρότερός μου,⁶ (2)
οὗ οὐκ εἰμὶ ἱκανός
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ⁷.” (3)
αὐτὸς⁸ ὑμᾶς βαπτίζει ἐν πνεύματι ἀγίῳ καὶ πυρὶ⁹. (4)
[17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ
διακαθάραι¹⁰ τὴν ἄλωνα αὐτοῦ
καὶ συναγαγεῖν τὸν σίτον¹¹ εἰς τὴν¹ ἀποθήκην αὐτοῦ¹², †
τὸ δὲ ἄχυρον κατακαύσει¹³ πυρὶ ἀσβέστω.]”

1 (D omits) 2 (S^o men who were hearing him were
thinking in themselves and saying) 3 (D ἐπιγινώσκοντες τὰ δια-
νοήματα αὐτῶν εἶπεν, S^o he said to them) 4 (D ἐν, ll + in)
5 (CD ll + εἰς μετάνοιαν) 6 (D l ὁ δὲ ἐρχόμενος ἰσχυρότερός μου
ἐστίν) 7 (5 ll calciamenta portare, D λ. τ. ἰ. τοῦ ὑποδήματος)
8 (S^o omits) 9 (S^o with fire and with the Holy Ghost)
10 (CD ll S^o καὶ διακαθαρεύει) 11 (C ll S^o συναΐξει τ. σ., D τὸν μὲν
σ. συναΐξει) 12 (D l omit) 13 (S^o † κατακαύσει)

iii. 18 [Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν¹ εὐηγγελίζετο² τὸν λαόν·
19 ὁ δὲ Ἡρώδης ὁ τετραάρχης³,

ἔλεγχόμενος ὑπ' αὐτοῦ⁴ περὶ Ἡρωδιᾶδος τῆς γυναικὸς⁵ τοῦ ἀδελφοῦ
αὐτοῦ⁶

καὶ⁷ περὶ πάντων τῶν ἐποίησεν πονηρῶν¹⁸ ὁ δὲ Ἡρώδης,¹⁹ 20 προσέ-
θηκεν καὶ¹⁰ τοῦτο ἐπὶ πᾶσιν,

11 κατέκλεισεν¹² τὸν Ἰωάννην ἐν¹³ φυλακῇ.]

1 (D παρακαλῶν) 2 (S^o εὐηγγελίζε) 3 (BD τετραρχῆς)
4 (S^o because John was reproving him) 5 (C + Φιλίππου)
6 (S^o of the brother of Herod) 7 (S^o omits) 8 (S^o τῶν
πονηρῶν ὧν ἐποίησεν) 9 (2 ll omit) 10 (3 ll omit)
11 (C ll + καὶ) 12 (D ll ἐνέκλεισε) 13 (C + τῇ)

S. John viii. 33, ἀπεκρίθησαν πρὸς αὐτόν “Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;” 39 “Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστίν.” λέγει αὐτοῖς (ὁ) Ἰησοῦς “Εἰ τέκνα τοῦ Ἀβραάμ ἐστέ, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε.”

Romans ii. 28, οὗ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἐστίν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· 29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

Romans iv. 11, καὶ σήμερον ἔλαβεν περιτομᾶς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς (τὴν) δικαιοσύνην, 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἔχουσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

Matt. iii. 10. For the metaphor see the parable of the barren fig tree, Luke xiii. 7—9.

Matt. iii. 12. For the metaphor see the parable of the tares, Matt. xiii. 30.

S. John i. 24—28.

[24 Καὶ¹ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 25 καὶ ἠρώτησαν αὐτόν¹² καὶ εἶπαν αὐτῷ “Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ Ἡλίας οὐδὲ ὁ³ προφήτης;”]

26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων¹⁴
“Ἐγὼ⁵ βαπτίζω⁶ ἐν⁷ ὕδατι⁸. (1)
[μέσος⁹ ὑμῶν στήκει¹⁰. ὃν ἡμεῖς οὐκ οἶδατε,]
27 ὁπίσω μου ἐρχόμενος¹², (2)
οὗ οὐκ εἰμὶ (ἐγὼ)¹³ ἄξιος
ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος¹⁴.” (3)
[28 Ταῦτα ἐν Βηθανίᾳ¹⁵ ἐγένετο πέραν τοῦ Ἰορδάνου¹⁶, ὅπου ἦν ὁ Ἰωάννης βαπτίζων¹⁷.]

1 (X ll + οἱ) 2 (S^o 2 ll omit) 3 (C omits) 4 (S^o John
saith to them) 5 (4 ll + quidem) 6 (5 ll + vos) 7 (S^o + τῷ)
8 (2 ll + in paenitentiam, 1 + paenitentiae) 9 (A ll + δέ)
10 (S^o ἐσθίει, C ἔσθην) 11 (C + ὁ, A ll + αὐτός ἐστίν ὁ,
ll + ipse est de quo dicebam) 12 (A ll + ὁς ἐμπροσθέν μου
ἔρχομαι) 13 (S^o plural) 14 (S^o after
Origen Beth Abara) 15 (S^o + ποταμοῦ) 16 (C + τὸ πρῶτον)

[S. John i. 15, “ὁ ὀπίσω μου ἐρχόμενος ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.”]

[S. John i. 27, “ὀπίσω μου ἐρχόμενος.”]

[S. John i. 30, “ὀπίσω μου ἔρχεται ἀνὴρ.”]

[S. John iii. 28, “αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον (ἐγὼ) ‘Οὐκ εἰμὶ ἐγὼ ὁ χριστός,’ ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἐμπροσθέν ἐκείνου.”]

Acts x. 38, “ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἀγίῳ καὶ δυνάμει.”

Compare Acts xiii. 25, “Ἰδοὺ ἐρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.” Acts xviii. 25, Ἀπολλῶς... ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου: cf. xix. 3, 4, “Εἰς τί οὖν ἐβαπτίσθητε;” οἱ δὲ εἶπαν “Εἰς τὸ Ἰωάννου βάπτισμα.” εἶπεν δὲ Παῦλος “Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἐστίν εἰς τὸν Ἰησοῦν.” Acts i. 5, “Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ”: cf. xi. 16.

C lacks Mark i. 1—17.
 — Luke iii. 22—iv. 24.
 D — Matt. iii. 8—16 a.
 — John i. 16—iii. 26.
 s^c — Mark except xvi. 17—20.
 — Luke iii. 16b—vii. 33 a.
 s^e — Mark i. 1—11.

S. MATTHEW.

FIRST DIVISION.

S. MARK.

2. OUR LORD COMES FORTH.

iii. 13—17, iv. 1—11 (xvii. 5 b).

i. 9—13 (ix. 7 b).

Conflate.

iii. 13 ¹Τότε παραγίνεται [ὁ] Ἰησοῦς
 ἀπὸ τῆς Γαλιλαίας
 ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ'
 αὐτοῦ. †

14 [ὁ δὲ διεκώλυεν αὐτὸν λέγων “Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;” 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ² “Ἄφες ἄρτι, οὕτω γὰρ πρέπον ἐστὶν ἡμῶν³ πληρῶσαι πᾶσαν δικαιοσύνην.” τότε ἀφῆλσιν αὐτόν⁴.]

16 ⁵[βαπτισθεὶς δὲ ὁ Ἰησοῦς⁶ εὐθὺς⁶ ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεψύχθησαν⁷ οἱ οὐρανοί, καὶ εἶδεν πνεῦμα [θεοῦ]⁸ καταβαίνον⁹ ὡσεὶ¹⁰ περιστερὰν¹¹ [ἐρχόμενον]¹² ἐπ’¹³ αὐτόν· †

17 καὶ [ἰδοὺ] φωνὴ ἐκ τῶν οὐρανῶν [λέγουσα]¹⁴ }
 “Οὗτός ἐστιν¹⁵ ὁ γιός μου¹⁶ ὁ ἀγαπητός, }
 ἐν ᾧ εὐδόκησα¹⁷.” }
Doublet (assimilated):
 [xvii. (5) καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα
 “Οὗτός ἐστιν ὁ γιός μου ὁ ἀγαπητός,
 ἐν ᾧ εὐδόκησα·
 ἀκούετε ἀγτοῦ.”]

1 (Gosp. Hebr.: Ecce mater domini et fratres eius dicebant ei: “Iohannes baptista baptizat in remissionem peccatorum, eamus et baptizemur ab eo.” Dixit autem eis, “Quid peccavi, ut vadam et baptizer ab eo? Nisi forte hoc ipsum quod dixi ignorantia est.”) 2 NC πρὸς αὐτόν (1 omits) 3 (S ἡμᾶς) 4 (ss+to be baptized) 5 (2ll+Et cum baptizaretur Iesus, lumen ingens circumfulsit (magnum fulgebatur) de aqua ita ut timerent omnes qui advenerant (congregati erant): cf. Justin M. κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ καὶ πῦρ ἀνῆφθη ἐν τῷ Ἰορδάνῃ) 6 (s^e omits) 7 Cll+αὐτῷ 8 (C τὸ πνεῦμα τοῦ θεοῦ) 9 (D καταβαίνοντα, Dll+ἐκ τοῦ οὐρανοῦ) 10 (D ὡς) 11 (CDll+καὶ) 12 (s^c+and it remained) 13 (D εἰς, C πρὸς) 14 (Dllss+πρὸς αὐτόν) 15 (D lss Σὺ εἶ) 16 (s^c+and) 17 (Ebionite Gospel+ἐγὼ σήμερον γεγέννηκά σε.” καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα, δὲ ἰδὼν ὁ Ἰωάννης λέγει αὐτῷ “Σὺ τίς εἶ, Κύριε;” καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν “Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐφ’ ᾧ ἠδόκησα.” καὶ τότε ὁ Ἰωάννης προσπεσὼν αὐτῷ ἔλεγεν “Δέομαί σου, Κύριε, σὺ με βάπτισον.” ὁ δὲ ἐκώλυεν αὐτῷ λέγων “Ἄφες, ὅτι οὕτως ἐστὶ πρέπον πληρωθῆναι πάντα.” Gospel of the Nazarenes+Factum est autem cum ascendisset dominus de aqua descendit fons omnis Spiritus sancti et requievit super eum et dixit illi “Fili mi, in omnibus prophetis expectabam te ut venires et requiescerem in te. Tu es enim requies mea, tu es filius meus primogenitus, qui regnas in sempiternum.” Et Iohannes quidem baptizavit illum in aqua, ille autem Iohannem in spiritu.)

2 a. John baptizes our Lord.

i. 9 ⁹Καὶ ἐγένετο¹² ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν⁵ Ἰησοῦς
 [ἀπὸ Ναζάρετ^{4a} τῆς Γαλιλαίας] (ii)
 καὶ ἐβαπτίσθη εἰς τὸν⁶ Ἰορδάνην ὑπὸ Ἰωάνου¹².
 1 B omits 2 (l omits) 3 (D+δ) 4 (D*1-εθ)
 5 (D †τὴν)

10 καὶ εὐθὺς¹ ἀναβαίνων ἐκ τοῦ ὕδατος
 εἶδεν σχιζομένους² τοὺς οὐρανοὺς
 καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαίνον³ εἰς⁴ αὐτόν

11 καὶ φωνὴ (ἐγένετο⁵) ἐκ τῶν οὐρανῶν
 “Σὺ εἶ ὁ γιός μου ὁ ἀγαπητός,
 ἐν κοίτῃ εὐδόκησα.”^b
Compare [ix. (7) καὶ ἐγένετο⁸ φωνὴ ἐκ τῆς νεφέλης⁹
 “Οὗτός ἐστιν ὁ γιός μου ὁ ἀγαπητός,
 ἀκούετε ἀγτοῦ.”]

1 (Dll omit) 2 (Dll ἠννυμένους) 3 (D †καταβαίνων,
 Nll+καὶ μένον) 4 (Nll ἐπ’¹) 5 ND1 omit 6 (B *υἱός)
 7 (All ᾧ) 8 (Dll ἦλθεν, 1 omits, 1 ecce) 9 (Dll+λέγουσα)

2 b. The Temptation.

Conflate.

iv. 1 ¹Τότε [(ὁ)¹ Ἰησοῦς] ἀνήχθη¹² εἰς τὴν ἔρημον ὑπὸ τοῦ³
 πνεύματος, (1) †
 1 B omits 2 (C ἀνήχθη δὲ ὁ Ἰησοῦς) 3 (s^c+holý)
 1 (D+τὸ ἅγιον)

^a Nazareth is mentioned as our Lord's home in Matt. ii. 23, Luke i. 26, John i. 45, 46 &c.

^b LXX. Isaiah xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου,

S. LUKE.

VARIOUS.

iii. 21, 22, iv. 1—13 (ix. 35).

S. John i. 29—34, xii. 28 b.

iii. 21 Ἐγένετο δὲ [ἐν τῷ βαπτισθῆναι ἅπαντα¹ τὸν λαόν]

καὶ Ἰησοῦ βαπτισθέντος [καὶ προσευχομένου]

1 (N πάντα, I omits)

i. 29 [Τῷ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει
“Ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός
ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον ‘Ὁπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν
μου γέγονεν, ὅτι πρῶτός μου ἦν’ 31 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ἵνα
φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθεν ἐγὼ ἐν ὕδατι βαπτίζων.”]

Two voices from heaven are recorded in the Synoptists, one at the Baptism, the other at the Transfiguration. Both seem to be moulded upon or affected by Isaiah xlii. 1, and perhaps upon that Greek version of it which is given in Matt. xii. 18 (see footnote). There is a difficulty however. The Hebrew word עֲבָד can only mean ‘servant,’ but the Greek equivalent *παῖς* which means ‘a boy’ may indicate either ‘a servant,’ or ‘a son,’ and Greek readers of Isaiah frequently understood it as *υἱός* (see Chase, ‘Credibility of the Acts,’ 135 ff.). It is instructive to compare the three Gospels in the case of those two voices as a lesson in assimilation. In S. Luke, whom we believe to have preserved the proto-Mark account, the voices have nothing in common but ὁ υἱός μου ὁ, or if the ‘Western’ non-harmonistic reading be genuine, as it possibly may be, nothing but υἱός μου. But (1) we suppose that the deutero-Mark altered ἐκκληλεγμένος into the more usual ἀγαπητός, (2) S. Matthew by a double assimilation introduces οὗτός ἐστιν into the Baptism and adds ἐν ᾧ εὐδόκησα to the Transfiguration. Our belief is that, if the oral period had been longer, the clause ἀκούετε αὐτοῦ would inevitably have been added in S. Matthew to the Baptism voice, thus making both voices identical, for it is much to be noticed that the introductory line also in S. Matthew has been assimilated. (See Introduction, p. xviii. a.)

All these changes would be made unconsciously in oral teaching, but what effort would be required to produce them in copying from a document and what motive would cause that effort to be made?

S. Mark’s *σχιζομένους* seems to be an alteration made in the trito-Mark.

S. Luke mentions our Lord’s habit of prayer also in v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the parallels in the other Synoptists support him. All three Gospels mention our Lord’s praying in Gethsemane; also Mark i. 35, vi. 46=Matt. xiv. 23.

iii. (21) ἀνεψυχθῆναι¹ τὸν οὐρανόν

22 καὶ καταβῆναι τὸ πνεῦμα [τὸ ἅγιον σωματικῶς εἶδει] ὡς

περιστερὰν ἐπ’² αὐτόν,καὶ φωνὴν ἐξ³ οὐρανοῦ γενέσθαι

“Ὁ υἱὸς τοῦ πατρὸς μου ὁ ἀγαπητός,

ἐν κοί ἐγδόκησα.”⁴

[cf. ix. 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα

“Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκκληλεγμένος,
ἀγτοῦ ἀκούετε.”]

1 (D ἀνοιχθῆναι) 2 (D II εἰς) 3 (D ἐκ τοῦ) 4 (D II

Τίς μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε)

(Here follows the GENEALOGY. 16 verses, V. § 14.)

[i. 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων¹ ὅτι]

“Τεθάμαι

τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ² οὐρανοῦ,[καὶ ἔμεινεν³ ἐπ’ αὐτόν.33 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν⁴ ὕδατι⁷⁵
ἐκεῖνός μοι εἶπεν ‘Ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον
ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἀγίῳ⁶.” 34 καὶ γὰρ
ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱός⁷ τοῦ θεοῦ.”][S. John xii. (28,) ἦλθεν οὖν⁷⁸ φωνὴ ἐκ τοῦ οὐρανοῦ⁹ “Καὶ ἐδόξασα
καὶ πάλιν δοξάσω.”]

1 (N I omit) 2 (N ἐκ τοῦ) 3 (N III μένον) 4 (N+τῷ)

5 (S omits) 6 (C+καὶ πυρὶ) 7 (N S⁸ ἐκλεκτός) 8 (D καὶ
ἐγένετο) 9 (D II+λέγουσα)

Conflate.

iv. 1 Ἰησοῦς δὲ [πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ
Ἰορδάνου,]

which passage is rendered in Matt. xii. 18, Ἴδου ὁ παῖς μου ὃν ἡρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου. Ps. ii. 7,
Κύριος εἶπεν πρὸς μέ “Τίς μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε.”

S. MATTHEW.

S. MARK.

iv. (1) πειρασθῆναι ὑπὸ τοῦ διαβόλου. (3)
 2 καὶ [νηστεύσας] ἡμέρας τεσσαράκοντα (2)
 [Γκαὶ νύκτας τεσσαράκοντα^{13a} ὑστερον ἐπέειπασεν.
 3 Καὶ προσελθὼν⁴ ὁ πειράζων εἶπεν αὐτῷ
 "Εἰ υἱὸς εἶ τοῦ θεοῦ,
 εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται."
 4 ὁ δὲ ἀποκριθεὶς εἶπεν "Γέγραπται
 Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος,
 ἀλλ' ἐπὶ⁶ παντὶ ῥήματι ἑκπορευομένῳ διὰ στόματος^{7b}
 θεοῦ^b."
 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν,
 καὶ ἔστησεν αὐτὸν ἐπὶ τὸ περὺγιον τοῦ ἱεροῦ,
 6 καὶ λέγει αὐτῷ "Εἰ υἱὸς εἶ τοῦ θεοῦ,
 βάλε σεαυτὸν⁷ κάτω· γέγραπται γὰρ ὅτι
 Τοῖς ἁγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ⁸
 καὶ ἐπὶ χειρῶν ἀροῦσίν⁹ σε,
 μή ποτε προσκώψῃς πρὸς λίθον τὸν πόδα σοῦ^c."
 7 ἔφη αὐτῷ ὁ Ἰησοῦς "Πάλιν¹⁰ γέγραπται
 Ὅτι ἐκπειράσεις¹¹ Κύριον τὸν θεόν σοῦ^d."
 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν,
 καὶ δείκνυσιν¹² αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου
 καὶ τὴν δόξαν αὐτῶν¹³,
 9 καὶ εἶπεν αὐτῷ "Ταῦτά σοι πάντα δώσω¹³· †
 ἐὰν πεσὼν προσκυνήσῃς¹⁴ μοι."
 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς "Ἦπαγε¹⁵, Σατανᾶ·
 γέγραπται γὰρ Κύριον τὸν θεόν σοῦ προσκυνήσεις¹⁶
 καὶ αὐτῷ μόνῳ λατρεύσεις^e."
 11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος¹⁷,
 καὶ [ἰδοὺ] ἄγγελοι [προσῆλθον καὶ] διηκόνουν αὐτῷ. (6)
 3 (s^c omits) 4 (D ll προσῆλθεν + αὐτῷ...καὶ) 5 (CD ll ἐν)
 6 (D ll omit) 7 (C s^c + ἐντεῦθεν) 8 (s^c + to keep thee)
 9 (D s^c αἰρουσίν) 10 (s^c omits) 11 (D Οὐ πειράσεις)
 12 (N δεικνύει, D ἔδειξεν) 13 (s^c These the kingdoms and their
 glory thou hast seen; to thee will I give them) 14 (C † προσ-
 κυνήσεις) 15 (D ll s^c + ὁπίσω μου) 16 (N † προσκυνήσεις)
 17 (ss + for a season)

i. 13 καὶ ἦν ἔν τῇ ἐρήμῳ¹² τεσσαράκοντα ἡμέρας (2)
 3 πειραζόμενος ὑπὸ τοῦ Σατανᾶ, (3)
 [καὶ ἦν μετὰ τῶν θηρίων,] (iii)

iv. 12—22 (iii. 1, 2).

12 [Ἀκούσας] δὲ ὅτι Ἰωάννης παρεδόθη
 ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.
 13 [καὶ καταλιπὼν¹ τὴν Ναζαρέτ² ἐλθὼν κατέκησεν³ εἰς Καφαρναούμ
 τὴν παραθαλασσίαν⁴ ἐν ὁρίοις⁵ Ζαβουλὼν καὶ Νεφθαλείμ· 14 ἵνα
 πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου⁵ λέγοντος
 15 Γῆ Ζαβουλὼν καὶ γῆ⁶ Νεφθαλείμ,
 ὁδὸν θαλάσσης, πέραν τοῦ⁷ Ἰορδάνου,
 Γαλιλαία⁸ τῶν ἐθνῶν,
 16 ὁ λαὸς ὁ καθήμενος ἐν⁹ σκοτίᾳ¹⁰
 φῶς εἶδεν¹¹ μέγα¹²,
 Γκαὶ τοῖς καθήμενοις¹³ ἐν γῶρᾳ καὶ¹⁴ σκιᾷ θανάτου
 φῶς¹⁵ ἀνέτειλεν αὐτοῖς¹⁶.]
 1 (D καταλείπων) 2 (ND Ναζαρέθ) 3 (s^c omits)
 4 (N παρὰ θάλασσαν, D παραθαλάσσιον) 5 (D + τοῦ) 6 (D
 omits) 7 (ss + river) 8 (D ll Γαλιλαίας) 9 (D + τῇ)
 10 (NC σκότει) 11 (D ll εἶδον) 12 (D † μέγα) 13 (D ll οἱ
 καθήμενοι) 14 (s^c in sadness and, s^c omits, D omits καὶ)
 15 (s^c + a great)

[καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.] (6) (ii)

2 (s^c there) 3 (D + † καὶ, ll + καὶ τεσσαράκοντα νύκτας)

3. COMMENCEMENT OF OUR LORD'S MINISTRY.

i. 14—20.

3 a. Teaching in Galilee.

14 Γκαὶ μετὰ¹¹ τὸ παραδοθῆναι τὸν Ἰωάννην] (ii)
 ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν
 1 (N Μετὰ δέ)

S. Matthew's ἀκούσας (12) occurs also in Matt. xiv. 13, in both of which places Keim used it to argue that our Lord fled from fear. But Keim insisted on the priority of S. Matthew for dogmatic reasons of his own, because the miraculous element is, he maintained, slightly less in S. Matthew. To us the ἀκούσας is simply an editorial addition.

It is difficult to explain the fact, that Luke iv. 14 b is almost identical with Matt. ix. 26 καὶ ἐξῆλθεν ἡ φήμη αὐτῇ εἰς ὅλην τὴν γῆν ἐκείνην. Both are editorial notes. The word φήμη does not occur again in N.T. and only four times in LXX., where the more expressive verb διεδόθη is twice joined with it. If the use of φήμη be accidental, ἐξῆλθεν is found in a very similar phrase in Mark i. 28 and repeated in Luke vii. 17.

^a LXX. Deut. ix. 9, καὶ κατεγινόμενον ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον. 1 Kings xix. 8, καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπορεύθη ἐν τῇ ἰσχύϊ τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἕως ὁρους Σωρήβ.
^b LXX. Deut. viii. 3, οὐ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ (v. l. ἐν) παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος.

S. LUKE.

iv. (1) καὶ ἤρθετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ⁵ 2 ἡμέρας
τεσσαράκοντα (2)
πειραζόμενος ὑπὸ τοῦ διαβόλου¹. (3)

[Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεῖσιν αὐτῶν ἐπέειπεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †

“Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος².”

4 καὶ ἠπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς¹³ “Γέγραπται ὅτι⁴

Οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος⁵.”

5 Καὶ ἀναγαγὼν αὐτὸν⁶

ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης⁷
ἐν στιγμῇ χρόνου.

6 καὶ εἶπεν αὐτῷ⁸ ὁ διάβολος “Σοὶ δώσω †

τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν⁹,

ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἂν θέλω δίδωμι¹⁰ αὐτήν.

7 σὺ οὖν ἐὰν προσκυνήσῃς¹¹ ἐνώπιον ἐμοῦ, ἔσται σοῦ πάντα.”

8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ

“Γέγραπται Κύριον τὸν θεόν σοῦ προσκυνήσεις

καὶ αὐτῷ μόνῳ λατρεύσεις¹².”

9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ

καὶ ἔστησεν¹² ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν (αὐτῷ) “Εἰ υἱὸς εἶ τοῦ θεοῦ,

βάλε σεαυτὸν ἐντεῦθεν κάτω¹⁰ 10 γέγραπται γὰρ¹³ ὅτι

τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

[τοῦ διαφυλάξαι σε],

11 καὶ ὅτι⁴ ἐπὶ χειρῶν ἀρουσίς σε

μή ποτε προσκύψῃς πρὸς λίθον τὸν πόδα σοῦ¹⁴.”

12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ⁴ ὁ Ἰησοῦς ὅτι “Εἴρηται¹⁴

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σοῦ¹⁵.”

13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ
ἄχρι καιροῦ¹⁵]. †

1 (D I σατανᾶ)

2 (D ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται)

3 (D καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν)

4 (D omits)

5 (D II

+ ἀλλ’ ἐν παντὶ ῥήματι θεοῦ)

6 (D II + εἰς ὅρος ὑψηλὸν ±

λίαν) 7 (D I τοῦ κόσμου) 8 (D II πρὸς αὐτὸν) 9 (D τού-

των) 10 (8 δώσω) 11 (8 ++ μοι) 12 (D + αὐτὸν) 13 (8

omits) 14 (D II Γέγραπται, s⁸ omits) 15 (D χρόνου)

(N.B. II place vv. 5—8 after v. 12 as in Matt.)

iv. 14, 15, v. 1—11.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς

[ἐν τῇ δυνάμει τοῦ πνεύματος] εἰς τὴν Γαλιλαίαν.] †

[καὶ φήμη ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου¹ περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν², δοξαζόμενος ὑπὸ πάντων³.]

1 (8 χώρας, II regionem) 2 (D II omit) 3 (I hominibus)

(Here follows THE VISIT TO NAZARETH, 15 verses, from
deutero-Mark: much displaced. I. § 17.)

¹ LXX. Ps. cxi. 11, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε + ἐν ταῖς ὁδοῖς σου+. 12 ἐπὶ χειρῶν ἀρουσίς σε μή ποτε προσκύψῃς πρὸς λίθον τὸν πόδα σου.

² LXX. Deut. vi. 16, οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

³ LXX. Deut. vi. 13, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

⁴ LXX. Is. ix. 1, [τοῦτο πρῶτον πίε, ταχὺ ποιεῖ], χώρα Βαβυλῶν, ἡ γῆ Νεφθαλείμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἵδτε φῶς μέγα, οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ’ ὑμᾶς.

⁵ LXX. Deut. viii. 2, καὶ μνησθήσῃ πᾶσαν τὴν ὁδὸν ἣν ἤγαγεν σε Κύριος ὁ θεός σου ἐν τῇ ἐρήμῳ, ὡς ἂν κακώσῃ σε καὶ ἐκπειράσῃ σε, καὶ διαγνωσθῇ τὰ ἐν τῇ καρδίᾳ σου, εἰ φυλάξῃ τὰς ἐντολὰς αὐτοῦ ἡ οὐ.

VARIOUS.

Heb. ii. 18, πέπονθεν αὐτὸς πειρασθεὶς: iv. 15, ἔχομεν ἀρχιερεῖα
.....πεπειρασμένον.. κατὰ πάντα καθ’ ὁμοιότητα χωρὶς ἁμαρτίας.

S. Mark says nothing about fasting. S. Matthew leaves it an open question whether the fast was absolute or relative. S. Luke, by an editorial interpretation, makes it absolute. The tendency towards severity makes us suspect his view, see Mark vi. 8, note. S. Matthew’s “forty days and forty nights” seem to refer back to the fasts of Moses and Elijah.

S. Mark makes the angels attend upon our Lord throughout the forty days, S. Matthew when the forty days were ended. Similarly S. Luke makes the Holy Spirit’s guidance last throughout the forty days. Notice also, that the phrase ἀγέσθαι πνεύματι is Pauline, Rom. viii. 14, Gal. v. 18, in connexion with Sonship.

Matt. iv. 5. Jerusalem is called “the holy city” also in Matt. xxvii. 53.

Matt. iv. 10. Cf. xvi. 23, “Ὑπαγε ὀπίσω μου, Σατανᾶ.”

Acts x. 37, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας.

S. John iii. 24, ii. 12, iv. 3, iv. 43.

[iii. 24, οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.]

[ii. 12, μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.]

[iv. 3, ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.]

[iv. 43, μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν.]

S. MATTHEW.

iv. 17 [Ἀπὸ τότε¹⁶] ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν
 “Μετανοεῖτε¹⁷, (2)
 ἡγγικεν γὰρ¹⁷ ἡ βασιλεία τῶν οὐρανῶν.” (1)
Doublet (assimilated):
 [iii. (1) παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ
 τῆς Ἰουδαίας 2¹⁸ λέγων
 “Μετανοεῖτε,
 ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν^a.”]
 16 (D + γὰρ) 17 ss omit 18 (CD + καὶ)

S. MARK.

i. (14) κηρύσσω τὸ εὐαγγέλιον³ τοῦ θεοῦ¹⁵ [(καὶ λέγων)⁸ (ii)
 ὅτι “Πεπλήρωται ὁ καιρὸς⁷⁴ καὶ ἡγγικεν ἡ βασιλεία
 τοῦ θεοῦ” (1)
 μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.” (2)].
 2 (AD 11 + τῆς βασιλείας) 3 N 1 s^a omit 4 (D 11 Πεπλή-
 ρωνται οἱ καιροὶ) 5 (D 3 11 omit)
 On S. Matthew’s assimilation (17), see Matt. iii. 1, note 1,
 § 1 a.

3 b. The Calling of SS. Simon, (Andrew), James
 and John.

iv. 18 Περιπατῶν¹ δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας
 εἶδεν [δύο ἀδελφούς,] Σίμωνα [τὸν λεγόμενον Πέτρον⁷²]
 καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ³,
 βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν,
 ᾗσαν γὰρ ἀλεεῖς⁴.
 19 καὶ λέγει αὐτοῖς
 “Δεῦτε ὀπίσω μου,
 καὶ ποιήσω ὑμᾶς⁵ ἀλεεῖς⁴ ἀνθρώπων.”
 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

i. 16 [Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλι-
 λαίας (1) (ii)
 εἶδεν¹ Σίμωνα
 καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος²
 ἀμφιβάλλοντας³ ἐν τῇ θαλάσῃ,
 ᾗσαν γὰρ ἀλεεῖς.
 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
 “Δεῦτε ὀπίσω μου,
 καὶ ποιήσω ὑμᾶς γενέσθαι ἀλεεῖς ἀνθρώπων.”]
 18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα⁷⁴ ἠκολούθησαν⁵ αὐτῷ.

21 Καὶ προβὰς [ἐκείθεν] εἶδεν [ἄλλους δύο ἀδελφούς,]
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
 ἐν τῷ πλοίῳ [μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν] (4)
 καταρτίζοντας τὰ δίκτυα [αὐτῶν],
 καὶ ἐκάλεσεν αὐτούς.
 22 οἱ δὲ εὐθέως⁶ ἀφέντες τὸ πλοῖον⁷⁷ καὶ τὸν πατέρα
 αὐτῶν⁷⁸ } †
 ἠκολούθησαν αὐτῷ.
 1 (D Παράγων) 2 (s^a omits) 3 (s^a + repairing their
 nets and) 4 (DE ἀλεεῖς) 5 (D 11 ss + γενέσθαι) 6 (11 omit)
 7 (N + αὐτῶν, 11 s^a their nets) 8 (s^a omits)

19 Καὶ προβὰς⁶ ὀλίγον⁷ εἶδεν
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
 καὶ αὐτοὺς ἐν τῷ πλοίῳ
 καταρτίζοντας τὰ δίκτυα, (3)
 20 καὶ εὐθὺς ἐκάλεσεν αὐτούς.
 καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ (4)]
 [μετὰ τῶν μισθωτῶν] (iii)
 [ἀπῆλθον ὀπίσω αὐτοῦ⁷⁸.] (ii)
 1 (D + τὸν) 2 (D 11 s^a αὐτοῦ) 3 (D 11 s^a + τὰ δίκτυα)
 4 (D 11 πάντα) 5 (B ἠκολούθουν) 6 (D *προσβάς, NC 11 +
 ἐκείθεν) 7 (N omits) 8 (D 11 s^a ἠκολούθησαν αὐτῷ)

(Here follows THE SERMON ON THE MOUNT, 112 verses.

II. § 3.)

^a In the Charge to the Twelve we read “Πορευόμενοι δὲ κηρύσσετε ὅτι “ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν” Matt. x. 7, and in the Charge to the Seventy “καὶ λέγετε αὐτοῖς “ἡγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ...πλήν τούτου γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ” Luke x. 9, 11.

^b With regard to the identification of the miracle of the Draught of Fishes recorded by S. Luke with that recorded by S. John I may remark that the identification is not modern, for Eusebius put both narratives into the ninth canon which contains matter common to SS. Luke and John. Tatian however distinguished them. My reasons for the identification can only be briefly stated here; for a fuller discussion of the whole question of S. Luke’s order I must refer the student to my edition of S. Luke. The student should remember that S. Luke, both in his Gospel and in the Acts, is most significantly silent about that visit of our Lord to Galilee after His resurrection, of which all the other evangelists make mention. If S. Luke was unaware of it (see Luke xxiv. 49), there would be the more reason for him to infer that the Draught of Fishes belonged to the earlier period of our Lord’s ministry.

S. LUKE.

VARIOUS.

S. Luke makes no mention of S. Andrew nor does he speak of any call, but only of forsaking and following. He has blended with this section by conflation the Draught of Fishes. Those, who believe that S. Mark gives us S. Peter's recollections, can hardly doubt that S. Luke has, as usual and from lack of information, put the miracle into the wrong context, for it is not conceivable that S. Peter should either have forgotten the event or concealed it. If this be so, S. John may be held to have put the miracle in its right place.

If the whole section belongs to the deutero-Mark, S. Luke's misplacing it accords with his invariable custom. By putting it *after* the healing of S. Peter's wife's mother as well as by combining the Draught of Fishes with it, S. Luke accounts for S. Peter's readiness to follow our Lord, which S. Mark, as usual, attributes to the constraining power of Christ's will over other men's minds^b.

(1) In SS, Mark and Matthew the fishermen in the one case are in their boats casting a seine net, in the other are on the shore mending their nets, but in S. Luke in both cases they are washing their nets—a different tradition. (2) S. Matthew has interpreted S. Mark's obscure word *ἀμφιβάλλοντας*. (3) S. Luke preserves our Lord's saying in a different translation or tradition. (4) S. Luke's *Μὴ φοβοῦ* is found also in Mark v. 36, vi. 50, Matt. x. 28, xiv. 27, xxviii. 5, 10, Luke i. 13, 30, ii. 10, viii. 50, xii. 7, 32.

Conflation.

Scraps from the deutero-Mark (slightly misplaced): and a section from S. John's oral teaching much misplaced.

v. 1 [Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἑπικεῖσθαι αὐτῷ¹ καὶ 2 ἀκούειν τὸν λόγον τοῦ θεοῦ

καὶ αὐτοὺς ἦν ἐστὼς⁷³ παρὰ τὴν λίμνην⁴ Γεννησάρετ⁵, (1)
2 καὶ εἶδεν πλοῖα⁶ δύο⁴ ἐστῶτα παρὰ τὴν λίμνην,
οἱ δὲ ἄλεις⁷ ἀπ' αὐτῶν ἀποβάαντες ἔπλυνον⁸ τὰ δίκτυα. (3)
3 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων⁹, ὃ ἦν Σίμωνος,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον¹⁰, καθίσας δὲ ἔκ
τοῦ πλοίου¹¹ ἐδίδασκεν τοὺς ὄχλους. 4 ὥς¹² δὲ ἐπαύσατο λαλῶν,
εἶπεν πρὸς τὸν Σίμωνα “Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ
δίκτυα ὑμῶν εἰς ἄγρην.” 5 καὶ ἀποκριθεὶς¹³ Σίμων εἶπεν¹⁴ “Ἐπι-
στάτα¹⁵, δι’ ὅλης¹⁶ νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ
ῥήματί σου χαλάσω τὰ δίκτυα.” 6 καὶ τοῦτο ποιήσαντες¹⁷ συνέ-
κλεισαν πλῆθος ἰχθύων πολὺ, διερρήσσετο δὲ¹⁸ τὰ δίκτυα αὐτῶν³⁰.
7 καὶ κατένευσαν¹⁹ τοῖς μετόχοις²⁰ ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος
συλλαβέσθαι²¹ αὐτοῖς* καὶ ἦλθαν, καὶ²² ἔπλυνον ἀμφότερα²³ τὰ
πλοῖα ὥστε²⁴ βυθίζεσθαι αὐτά²⁵. 8 ἰδὼν δὲ Σίμων²⁶ Πέτρος²⁵
προσέειπεν τοῖς γόνασιν Ἰησοῦ²⁷ λέγων²⁸ “Ἐξελλθε ἀπ’ ἐμοῦ, ὅτι
ἄνθρωπος ἁμαρτωλὸς εἰμι, κύριε⁴.” 9 θάμβος γὰρ περιέσχεν αὐτὸν²⁹ καὶ
πάντας τοὺς σὺν αὐτῷ³⁰ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν³¹ συνέλαβον³⁴,]

10 ὁμοίως δὲ καὶ Ἰάκωβον
καὶ Ἰωάννην υἱοὺς Ζεβεδαίου³², [οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι.]
καὶ εἶπεν πρὸς τὸν Σίμωνα Ἰησοῦς }
“Μὴ φοβοῦ.” } (2)
ἀπὸ τοῦ νῦν ἀνθρώπους ἔσθι ζωγρῶν.” }
11 καὶ [καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν] ἀφέντες πάντα³³

ἠκολούθησαν αὐτῷ.

1 (N συναχθῆναι) 2 (CD II s^a τοῦ) 3 (D I ἐστῶτος
αὐτοῦ) 4 (N omits) 5 (1 s^a Γεννησάρ) 6 C II πλοῖαρια
7 (BD ἄλεις) 8 NC ἐπλυναν 9 (D II πλοῖον) 10 (D
ὅσον ὅσον) 11 (ND I ἐν τῷ πλοίῳ) 12 (D ὅτε) 13 (CD + ὁ)
14 (CD II + αὐτῷ) 15 (D I Διδάσκαλε) 16 (CD + τῆς)
17 (D I οὐ μὴ παρακούσμαι, D I s^a καὶ εὐθὺς χαλάσαντες τὰ δίκτυα,
C II read τὸ δίκτυον for τὰ δίκτυα here and in the next verse)
18 (C *διερρήτο δὲ, D II ὥστε ῥήσσεσθαι) 19 (N κατένευσεν, D II
κατένευον) 20 (C + τοῖς) 21 (N συναμβάνεσθαι, D βοηθεῖν)
22 (D I ἐλθόντες οὖν) 23 (N ἀμφότεροι) 24 (C + ἥδη, D II s^a +
παρὰ τι) 25 (D II omit) 26 (D ὁ δὲ Σίμων) 27 (D II s^a
αὐτοῦ τοῖς ποσὶν) 28 (D II + “Παρακαλῶ) 29 (N αὐτοῖς)
30 (D omits) 31 NC II ἡ 32 (N II Ἰάκωβος καὶ Ἰωάννης οἱ
υἱοὶ Z., C omits υἱοὺς Z.) 33 (D I ἦσαν δὲ κοινωνοὶ αὐτοῦ
Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου* ὁ δὲ εἶπεν αὐτοῖς, “Δεῦτε καὶ
μὴ γίνεσθε ἄλεις ἰχθύων, ποιήσω γὰρ ὑμᾶς ἄλεις ἀνθρώπων.” οἱ δὲ
ἀκούσαντες, πάντα * κατέλειψαν ἐπὶ τῆς γῆς καὶ) 34 (S 2 II -εν)

(S. John's parallel to the Draught of Fishes is given in IV. § 64.)

Luke v. 1, 2. λίμνη occurs also in Luke viii. 22, 23, 33. The other Gospels less correctly use θάλασσα instead.

Luke v. 5. ἐπιστάτης occurs seven times in S. Luke, but in no other book of the N.T. It is used occasionally by the LXX.

S. John i. 35—42.

35 [Τῷ ἐπαύριον πάλιν ἰσθίκει Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ
δύο, 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει¹ “Ἴδε ὁ ἄμνος
τοῦ θεοῦ.” 37 καὶ³ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεὶς δὲ³ ὁ Ἰησοῦς καὶ θεασάμενος
αὐτοὺς ἀκολουθοῦντας⁴ λέγει αὐτοῖς⁵ “Τί ζητεῖτε;” οἱ δὲ εἶπαν
αὐτῷ “Ραββί,” ὃ λέγεται μεθερμηνεύμενον⁶ Διδάσκαλε,⁷⁶ “ποῦ
μένεις;” 39 λέγει αὐτοῖς “Ἐρχεσθε καὶ ὀψεσθε.” ἦλθαν οὖν καὶ
εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην* ὥρα ἦν
ὡς δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρος⁸ εἰς ἕκ τῶν
δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ⁹.
41 εὗρίσκει οὗτος πρῶτον¹⁰ τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ
λέγει αὐτῷ “Εὗρήκαμεν τὸν Μεσσίαν,” ὃ ἐστὶν μεθερμηνεύμενον
Χριστὸς⁷⁸. 42 ἤγαγεν¹¹ αὐτὸν πρὸς τὸν Ἰησοῦν.]

1 (s^a + “Behold the Christ”) 2 (C + ὁ αἶρων τὴν ἁμαρτίαν
τοῦ κόσμου) 3 (N omits) 4 (C + αὐτῷ) 5 (N ἔρμηνεύμενον)
6 (ss omit) 7 (N ἴδετε) 8 (s^a omits) 9 (s^a of these
disciples of John) 10 (N πρῶτος) 11 (l adducunt)

Luke v. 10. The familiar ἄλεις ἀνθρώπων has not left its mark on New Testament literature, but S. Luke's equivalent has perhaps moulded the language of 2 Tim. ii. 26, ἐξωγρημένοι ὑπ’ αὐτοῦ εἰς τὸ ἐκεῖνον θέλημα.

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iv. 13, vii. 28, 29, iv. 24a, viii. 14—17 (iv. 23=ix. 35).

iv. 13 is slightly misplaced: see above.

iv. 13 καὶ [καταλείπων¹ τὴν Ναζαρά²] ἐλθὼν [κατ'ῶκῃσεν³] εἰς Κα-
 φαρναοὺμ

[τὴν παραθαλασσίαν⁴ ἐν ὁρίοις⁵ Ζαβουλὼν καὶ Νεφθαλείμ]

vii. 28 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,]

ἐξεπλήρσοντο [οἱ ὄχλοι] ἐπὶ τῇ διδασκῇ αὐτοῦ.

29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
 καὶ οὐχ ὡς οἱ γραμματεῖς [αὐτῶν]⁶.

1 (D καταλείπων) 2 (ND Ναζάρεθ) 3 (s^a omits)

4 (N παρὰ θάλασσαν, D παραθαλάσσιον) 5 (C ll s^a + καὶ οἱ
 Φαρισαῖοι)

(Here follows *THE CLEANSING OF THE LEPER*, slightly
 misplaced, § 5.)

In the more famous case of the Gerasene demoniac (Mark v. 7, I. § 15) the same words which occur here *Τί μοι καὶ σοί, Ἰησοῦ;* are put into the mouth of the man. Yet it is improbable (1) that two men would use exactly the same phrase and (2) that the Gerasene would know our Lord's name. The truth seems to be that in many narratives the actual words which had been spoken were forgotten and a commonplace was inserted to fill the gap. It should be remembered that in Hebrew literature the repetition of a phrase is regarded as an embellishment (e.g. Amos i. 3—ii. 6, Job i. 13—19), whereas in the West variety is preferred, as being truer.

S. Matthew's mention of the Roman province of Syria—not named in S. Mark—is an indication that the Gospel was written outside of Palestine. A native of Judæa would have been more precise.

S. Luke's *φωνῇ μεγάλῃ* (33) occurs in Mark i. 26, v. 7=Luke viii. 28.

S. Luke's *εἰς τὸ μέσον* (35) occurs in Mark iii. 3=Luke vi. 8.

iv. 24 καὶ ἀπῆλθεν¹ ἡ ἀκοὴ αὐτοῦ
 εἰς ὅλην² τὴν Συρίαν³.

1 (N ἐξ-) 2 (N πᾶσαν) 3 (Γ Blass *συνόραν*)

viii. 14 Καὶ

ἐλθὼν [ὁ Ἰησοῦς] εἰς τὴν οἰκίαν¹ Πέτρου

1 (s^a + of Simon)

S. MARK.

4. INCREASING ACTIVITY.

i. 21—39.

4 a. *Our Lord in the Synagogue at Capernaum.*

i. 21 Καὶ ἔισπορεύονται¹ εἰς Καφαρναοὺμ.

Καὶ εὐθὺς² τοῖς σάββασιν εἰσελθὼν³ εἰς τὴν συναγωγὴν
 ἐδίδασκεν⁴.

22 καὶ ἐξεπλήρσοντο ἐπὶ τῇ διδασκῇ αὐτοῦ,

ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων

καὶ⁵ οὐχ ὡς οἱ γραμματεῖς⁶.

1 (D^s ll εἰσπορεύονται) 2 (s^a omits, C + ἐν) 3 NCD s^a omit

4 (N ἐδίδασκεν, D ll + αὐτοῦς, 1 + populum) 5 (D ll omit)

6 (C ll s^a + αὐτῶν, 2 ll + et Farisaei)

4 b. *The Demoniac in the Synagogue at Capernaum.*

i. 23 Καὶ εὐθὺς¹ ἦν ἐν τῇ συναγωγῇ αὐτῶν²

ἄνθρωπος ἐν πνεύματι ἀκαθάρτι,

καὶ ἀνέκραξεν³ 24 λέγων

“Τί ἡμῖν καὶ σοί⁵, Ἰησοῦ Ναζαρηνέ;

ἦλθες ἀπολῆσαι ἡμᾶς;

οὐδὲ⁶ σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.”

25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς (λέγων)⁷

“Φιμώθητι καὶ ἐξέλθε ἔξ αὐτοῦ⁸.”

26 καὶ ὑπαράξαν αὐτὸν τὸ πνεῦμα⁹ τὸ ἀκάθαρτον

καὶ φωνῆσαν¹⁰ φωνῇ μεγάλῃ (1)

ἐξῆλθεν¹¹ ἐξ¹² αὐτοῦ.

27 καὶ ἐθαμβήθησαν¹³ ἅπαντες,

ὥστε συνζητεῖν αὐτοὺς¹⁴ λέγοντας¹⁵

“Τί ἐστὶν τοῦτο; διδασκῇ καινῇ

κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπι-
 τάσσει¹⁶;

καὶ ὑπακούουσιν αὐτῷ.”

28 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς¹⁷ πανταχοῦ¹⁸

εἰς ὅλην τὴν περίχωρον [τῆς Γαλιλαίας¹⁹.] (iii)

1 (CD ll s^a omit) 2 (D ll omit) 3 (D ἐνέκραξεν)

4 (C + “Εα,) 5 (B σὺ) 6 N οἶδαμὲν 7 N omits

8 (D ll ἐκ τοῦ ἀνθρώπου, + πνεῦμα ἀκάθαρτον) 9 (B ‡ omits)

10 (C κράξαν) 11 (D ll ἐξῆλθεν τὸ πνεῦμα τὸ ἀκάθαρτον

σπαράξας αὐτόν. καὶ κράξας φωνῇ μεγάλῃ ἐξῆλθεν) 12 (CD ll ἀπ')

13 (D ἐθαμβήθησαν) 14 CD ll s^a πρὸς ἑαυτοὺς 15 (C + λέγοντες)

16 (D “Τίς ἡ διδασκῇ ἐκείνη;” ἢ “Καινὴ αὕτη ἡ ἐξουσία, ὅτι καὶ

τοῖς...,” s^a “What is this new teaching? He hath authority

and commandeth...”) 17 (N ll s^a omit) 18 (ND ll omit)

19 (N Ἰουδαίας, s^a + and many followed him)

4 c. *S. Peter's Wife's Mother healed of a Fever.*

i. 29 Καὶ εὐθὺς¹ ἐκ τῆς συναγωγῆς ἔξελθόντες

ἦλθαν² εἰς τὴν οἰκίαν Σίμωνος³ [καὶ Ἀνδρέου (iii)

μετὰ Ἰακώβου καὶ Ἰωάννου.]

1 (D ll s^a omit) 2 BD ll ἐξελθὼν ἦλθεν, (s^a He went forth

and they came) 3 (s^a + Peter)

S. LUKE.

VARIOUS.

Those who believe in the priority of S. Mark must confess that S. Matthew has shown great literary skill in transferring Mark i. 22 to conclude the Sermon on the Mount. His editorial addition "having left Nazareth" points back to Matt. ii. 23.

Capernaum was in the tribe of Naphthali.

iv. 31—44.

iv. 31 Καὶ [κατ']ῆλθεν εἰς Καφαρναούμ [πόλιν τῆς Γαλιλαίας¹].

For the visit to Capernaum see John ii. 12 quoted above.

Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν

32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. †

1 (D + τὴν παραθαλάσσιον ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ)

iv. 33 Καὶ ἐν τῇ συναγωγῇ ἦν †
ἄνθρωπος ἔχων πνεῦμα¹ ῥαϊμονίου ἀκαθάρτου^{2,3},
καὶ ἀνέκραξεν φωνῇ μεγάλῃ⁴ (1)

34 "[Ea⁵] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
⁶ἦλθες⁷ ἀπολέσαι ἡμᾶς;

οἰδᾷ σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ."

35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων
"Φιμώθητι καὶ ἔξελθε ἀπ'⁸ αὐτοῦ."

καὶ ῥίψαν⁹ αὐτὸν τὸ δαιμόνιον [εἰς τὸ¹⁰ μέσον]

11

ἐξῆλθεν ἀπ' αὐτοῦ [μὴδὲν βλάψαν¹² αὐτόν].36 καὶ ἐγένετο θάμβος¹³ ἐπὶ πάντας,

καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες

"Τίς ὁ λόγος οὗτος

ὅτι ἐν ἐξουσίᾳ [καὶ δυνάμει] ἐπιτάσσει τοῖς ἀκαθάρτοις
πνεύμασιν, †

καὶ ἐξέρχονται;"

37 Καὶ ῥέεπορεύετο ἡχος¹⁴ περὶ αὐτοῦ

εἰς πάντα τόπον τῆς περιχώρου.

1 (ll omit) 2 (l omits) 3 (D ll δαιμόνιον ἀκάθαρτον)
4 (CD ll s^a + λέγων) 5 (D ll s^a omit) 6 (l + quid, l + ut
quid) 7 (D + ὡδε, ll + ante tempus) 8 (C ἐξ)
9 (D ῥίψας) 10 (D s^a omit) 11 (D + † ἀνακραυγᾶσαν τε)
12 (D βλάψας) 13 (D ll + μέγας) 14 (D ἐξῆλθεν ἡ ἀκοή)

iv. 38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς
εἰσῆλθεν¹ εἰς τὴν οἰκίαν² Σίμωνος³.

1 (D ἦλθεν) 2 (N + τοῦ) 3 (D ll + καὶ Ἀνδρέου)

S. MATTHEW.

S. Luke's phrase πυρετῷ μεγάλῳ is said to indicate enteric fever rather than the malarial fever which was much commoner. S. Luke, as a physician, may well have made special inquiry into the case, as he had abundant opportunity

viii. (14) εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·

15 καὶ
 ἤψατο τῆς χειρὸς αὐτῆς,
 καὶ² ἀφῆκεν αὐτὴν ὁ πυρετός,
 καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ³.

2 (ss + in the same moment) 3 (ll ss αὐτοῖς)

viii. 16 Ὁψίας δὲ γενομένης¹
 προσήνεγκαν αὐτῷ } †
 δαιμονιζομένους πολλούς. }

καὶ ἐξέβαλεν τὰ πνεύματα [λόγῳ], (2)
 καὶ πάντας² τοὺς κακῶς ἔχοντας ἐθεράπευσεν. (1) †
 17 [ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου¹³ λέγοντος
 Αὔτως τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσοις
 ἐβάστασεν^a.]

1 (s^c Now at sunset) 2 (ss omit) 3 (s^c omits)

(Here follow

THE TWO ASPIRANTS, 5 verses. II. § 4.
 THE STORM ON THE LAKE, 5 „ I. § 14.
 THE GADARENE DEMONIACS, 7 „ I. § 15.
 17 „

All of which are put much later in the other Gospels.)

(Compare iv. 23 = ix. 35, i. § 18.)

iv. 23 [καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
 ἐν τῷ λαῷ.]

Doublet:

ix. 35 [καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.]

S. MARK.

i. 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα,
 καὶ εὐθὺς⁴ λέγουσιν αὐτῷ περὶ αὐτῆς.

31 καὶ προσελθὼν ἤγειρεν αὐτὴν
 κρατήσας τῆς χειρὸς.⁵
 καὶ⁶ ἀφῆκεν αὐτὴν ὁ πυρετός,
 καὶ * * διηκόνει αὐτοῖς.

4 (ll s^c omit) 5 (D ll ἐκτείνας τὴν χεῖρα κρατήσας ἤγειρεν
 αὐτήν, C ll + αὐτῆς) 6 (D ll s^c + εὐθέως)

4 d. Healing the Sick and casting out Demons.

i. 32 Ὁψίας¹ δὲ γενομένης², ὅτε ἔδυσεν³ ὁ ἥλιος,
 ἔφερον³ πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας⁴
 καὶ τοὺς δαιμονιζομένους.⁵

[33 καὶ ἦν ὅλη ἡ πόλις ἐπισυναγμένη πρὸς τὴν θύραν.⁵] (iii)
 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς¹ ἔχοντας¹ ποικίλαις⁶
 νόσοις,⁶ (1)

καὶ δαιμόνια πολλὰ ἐξέβαλεν,⁷ (2) †

καὶ οὐκ ἤφιν λαλεῖν τὰ δαιμόνια,
 ὅτι ᾔδεισαν αὐτὸν⁷ *⁹ (Χριστὸν εἶναι)¹⁰.

1 (s^c omits) 2 (NC ἔδν) 3 (D *ἐφέροσαν) 4 (D ll s^c +
 νόσοις ποικίλαις, N skips from here to κακῶς ἔχοντας in v. 34)
 5 (D ll s^c + αὐτοῦ) 6 (N s^c omit) 7 (N ll ἐξέβαλεν) 8 (D
 αὐτοῦ καὶ † τοὺς δαιμόνια ἔχοντας, ἐξέβαλεν αὐτὰ ἀπ' αὐτῶν, καὶ
 οὐκ ἤφιν αὐτὰ λαλεῖν, ὅτι ᾔδεισαν αὐτόν. καὶ ἐθεράπευσεν πολλοὺς
 κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν.)
 9 (C + τὸν) 10 (KD ll s^c omit)

4 e. Retirement, Prayer and fresh Activity.

i. 35 Καὶ πρῶ [ἐννυχα λίαν] ἀναστὰς¹ ἐξῆλθεν (iii)
 (καὶ ἀπῆλθεν)² εἰς³ ἔρημον τόπον

[κακεῖ προσήνευτο⁴.] (iii)

36 καὶ κατεδίωξεν⁵ αὐτόν⁶ [Σίμων καὶ οἱ⁷ μετ' αὐτοῦ], (iii)
 37 καὶ⁸ εὔρον⁹ αὐτόν

καὶ¹⁰ λέγουσιν αὐτῷ ὅτι, "Πάντες ζητοῦσιν σε."

38 καὶ λέγει αὐτοῖς

"Ἀγωμεν¹¹ ἀλλαχοῦ¹² εἰς τὰς ἐχόμενας κωμοπόλεις¹³,
 ἵνα¹⁴ καὶ ἐκεῖ κηρύξω,

εἰς τοῦτο γὰρ¹⁵ ἐξῆλθον¹⁶."

39 καὶ ἦλθεν¹⁷ κηρύσσων¹⁸ εἰς τὰς συναγωγὰς αὐτῶν
 εἰς ὅλην τὴν Γαλιλαίαν

[καὶ τὰ δαιμόνια ἐκβάλλων.] (iii)

1 (D s^c ll s^c omit) 2 B ll omit 3 (D + τὸν) 4 (D *προσ-
 ἤνευτο) 5 (CD ll s^c κατεδίωξαν) 6 (C + ὁ, D + ἵτε, d tune)
 7 (B † omits) 8 (D ll s^c + ὅτε) 9 (C εὐρόντες) 10 (CD ll s^c
 omit) 11 (N *Ἀγωμεν) 12 (D ll s^c omit) 13 (D ll s^c ἐγγὺς
 κώμας καὶ εἰς τὰς πόλεις) 14 (s^c omits) 15 (C + καὶ)
 16 (D ἐξεληλυθα) 17 (CD ll ἦν) 18 (N κηρύσσειν)

^a LXX. Is. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν δδυνάται.

S. LUKE.

VARIOUS.

for doing. But on the other hand we must admit the natural tendency to heighten our Lord's miracles. We cannot regard the nature of the fever to be as historically certain as the existence of fever and its cure.

iv. (32) ³ πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη⁴ πυρετῷ
[μεγάλῃ],

καὶ ἤρώτησαν αὐτὸν περὶ αὐτῆς.

39 καὶ ἐπιστὰς⁵ ἐπάνω αὐτῆς⁶ [ἐπιτίμησεν τῷ πυρετῷ],

καὶ ἀφῆκεν αὐτήν⁷.

[παρὰχρήμα] ὅδε ἀναστὰς⁸ διηκόνει⁹ αὐτοῖς.

3 (C+ή) 4 (D κατεχομένη) 5 (D ἐπισταθεῖς) 6 (8^a omits)

7 (N1+ό πυρετός) 8 (D ὥστε ἀναστὰσαν αὐτήν διακονεῖν)

S. Mark's *ἔδυσεν* is incorrect Greek for *ἔδω*, the 1 aor. being transitive. Perhaps for this reason the other Gospels avoid it. S. Luke's present participle gives a different idea and perhaps misses the point. For if this happened on the Sabbath and the people waited for the Sabbath to be over before they would carry forth the sick, not the time when the sun was sinking but half an hour after it had sunk, when three stars are visible, is required. But it is by no means certain that this event happened on the same day as the two preceding paragraphs. S. Mark's order being often unchronological. S. Mark gives two definitions of time, S. Matthew uses one of them, S. Luke the other. Those who hold that S. Mark's Gospel is the latest of the three use this passage to prove that he conflates his authorities.

iv. 40 Δύνοντος¹ δὲ τοῦ ἡλίου

ἅπαντες ὅσοι² εἶχον ἀσθενούντας νόσοις ποικίλαις ἡγα-
γον³†

αὐτοὺς πρὸς αὐτόν

ὁ δὲ [ἐν] ἐκάστῳ αὐτῶν⁴ τὰς χεῖρας ἐπιτίθει⁵] ἐθεράπευεν⁶
αὐτούς.

41 ἐξήρχετο⁷ δὲ καὶ δαιμόνια ἀπὸ⁸ πολλῶν,

[κράζοντα⁹ καὶ λέγοντα ὅτι "Σὺ εἶ¹⁰ υἱὸς τοῦ θεοῦ"]

καὶ [ἐπιτιμῶν] οὐκ εἶα αὐτὰ λαλεῖν,

ὅτι ᾔδεισαν τὸν⁴ χριστὸν αὐτὸν εἶναι. †

1 (D^s Δύσαντος, Origen Δύντος) 2 (D^s 11 οἱ) 3 (D ἐφε-
ρον)

4 (D omits) 5 (NC ἐπιθεῖς) 6 NC ἐθεράπευσεν
7 NC ἐξήρχοντο 8 (N omits) 9 (AD κραυγάζοντα, N κρα-
ζόντων) 10 (A 211+ό χριστός)

iv 42 Γενομένης δὲ ἡμέρας ἐξεληθὼν
ἐπορεύθη εἰς ἔρημον τόπον¹.

καὶ οἱ ὄχλοι² ἐπεζήτουν αὐτόν,

καὶ ἦλθον ἕως αὐτοῦ,

[καὶ κατεῖχον³ αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν].

43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι

"Καὶ ταῖς ἐτέραις πόλεσιν⁴

εὐαγγελίσασθαι με δεῖ [τὴν βασιλείαν⁵ τοῦ θεοῦ],

"ὅτι ἐπὶ⁶ τοῦτο⁷ ἀπεστάλην⁸."

44 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς⁹

τῆς Ἰουδαίας¹⁰.

1 (N† omits) 2 (8^a many multitudes) 3 (D ἐπείχον)

4 (D1 εἰς τὰς ἄλλας πόλεις) 5 (N τὸ εὐαγγέλιον) 6 (CD11

εἰς) 7 (D1 εἰς τοῦτο γὰρ) 8 (8^a omits) 9 (AC11 ἐν ταῖς
συναγωγαῖς) 10 (D11 Γαλιλαίας)

(Here follows THE CALLING OF SIMON &c., 11 verses,
from deuterio-Mark: misplaced. I. § 3 b, IV. § 64.)

The form *διηκόνει* for *ἐδιακόνει* is incorrect though used by Euripides (s. v. l.) Cycl. 406, for the word is not formed from *διὰ+κόνει* but from *διάκονος*.

Our Lord's touch is sacramental and aids the faith of the sufferer, assisting the cure, see Mark i. 41 note.

S. Luke uses the word *ἐπέστην* 16 times, *ἐφεστώς* twice; S. Paul uses the verb thrice. Other N.T. writers do not use it at all. Cf. *ἐπίστασις* and *ἐπιστάτης*.

S. Luke uses the word *παρὰχρήμα* 16 times; elsewhere in the N.T. it is only found in Matt. xxi. 19, 20.

S. Mark says that *all* the sick were brought and *many* healed, implying that some failed for lack of faith. The other Gospels alter this, perhaps lest it should be thought that our Lord's power failed (Matt. iv. 24, xii. 15, xiv. 35).

S. Luke's *τὸν χριστὸν* probably preserves the proto-Mark. The loss of the Article turns *χριστός* into a proper name and belongs to the language of a later date (Mark ix. 41 note), but see Hort's note on 1 Pet. i. 11.

S. Luke's editorial addition that "the demons cried and said 'Thou art the Son of God'" is derived from Mark iii. 11, a strange transference easily understood under the oral hypothesis.

πρωί means the morning watch, i.e. (at the equinoxes) 3—6 A.M. Being further defined by *ἐννυχία λαν* it can hardly point to a later time than 4 A.M. Yet S. Luke says "when the day had come" i.e. 6 A.M. It is difficult to believe that he had S. Mark's written Gospel before him and deliberately altered it, but a change like this is natural in oral tradition. Probably *ἐννυχία λαν* belongs to the trito-Mark.

Ἰουδαία means (1) 'Judaea,' (2) 'the country of the Jews' i.e. the whole of Palestine including Galilee, possibly including Samaria. Cod. N introduces the latter use into Mark i. 28. Elsewhere it is found only in S. Luke, who usually writes *πᾶσα* or *ὅλη ἡ Ἰουδαία* in this sense. Examples are Luke i. 5, iii. 1, iv. 44, vi. 17, vii. 17, xxiii. 5, Acts i. 8, ii. 9, x. 37, xi. 1, 29, xv. 1, xxvi. 20, xxviii. 21. The stricter sense is found in Luke ii. 4, v. 17, Acts xii. 19, xxi. 10. A foreigner like S. Luke needed some word to express the whole country and 'Syria' meant much more, while 'Palæstina' or 'the Holy Land' was not yet in use.

D lacks Matt. vi. 20—ix. 2.
 s^a — Mark i. 44 b—ii. 20.
 s^c — Matt. viii. 23—x. 32.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

In Matt. xi. 5=Luke vii. 22 (II. § 6 a) we are told in a summary of our Lord's mighty works that "lepers were cleansed," as though this miracle was one of frequent occurrence. Yet the only other recorded instance is that of the

5. THE CLEANSING OF A LEPER.

(Disobedience.)

i. 40—45.

viii. 1—4 (slightly misplaced).

1 [Καταβάντος δὲ αὐτοῦ¹ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.]

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν² †
 προσεκύνει αὐτῷ λέγων

“Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.”

3 καὶ ἐκτείνας τὴν χεῖρα³ ἥψατο αὐτοῦ
 λέγων “Θέλω, καθαρίσθητι.”

καὶ εὐθέως⁴ ἐκαθερίσθη αὐτοῦ ἡ λέπρα. †

4 καὶ
 λέγει⁵ αὐτῷ [ὁ Ἰησοῦς]

“Ὅρα μηδενὶ εἶπῃς,

ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ⁶,

καὶ προσένεγκον⁷

[τὸ δῶρον] ὃ προσέταξεν Μωυσῆς⁸ α

εἰς μαρτύριον αὐτοῖς.”

1 (N Καταβάντι δὲ αὐτῷ) 2 (C II ἐλθὼν) 3 (N+ αὐτοῦ)
 4 (N omits) 5 (N I εἶπεν) 6 (s^c to the priests) 7 (N προσ-
 ἐνεγκε)

(Here follow

THE HEALING OF THE CENTU-
 RION'S SERVANT,
 THE HEALING OF S. PETER'S
 WIFE'S MOTHER,
 HEALING OF THE SICK,
 THE TWO ASPIRANTS,
 THE STORM ON THE LAKE,
 THE GADARENE DEMONIAK,

9 verses. IV. § 1.

2 „ I. § 4 c.
 2 „ I. § 4 d.
 5 „ II. § 4.
 5 „ I. § 14.
 7 „ I. § 15.)

30

ix. 1—8.

1 Καὶ [ἐμβὰς εἰς¹ πλοῖον διεπέρασεν,] καὶ ἦλθεν εἰς τὴν ἰδίαν²
 πόλιν.

2 Καὶ ἰδοὺ προσέφερον³ αὐτῷ παραλυτικὸν
 ἐπὶ κλίνῃς βεβλημένον,

1 (C+τὸ) 2 (F II Ἰουδαίαν) 3 (C προσφέρουσιν)

40 Καὶ * ἔρχεται πρὸς αὐτὸν λεπρὸς
 παρακαλῶν¹ αὐτὸν (καὶ γονυπετῶν)² λέγων αὐτῷ ὅτι

“* Ἐὰν³ θέλῃς⁴ δύνασαι⁵ με καθαρίσαι.”

41 καὶ σπλαγχνισθεὶς⁶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο⁷ †
 καὶ λέγει αὐτῷ⁸ “Θέλω, καθαρίσθητι.”

42 καὶ⁹ εὐθὺς ἄπηλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ¹⁰ ἐκαθερίσθη.

43 καὶ [ἐμβριμῆσάμενος αὐτῷ ἑθὺς ἐξέβαλεν αὐτόν, (iii)

44 καὶ¹⁰] λέγει αὐτῷ

“Ὅρα μηδενὶ μηδεν¹¹ εἶπῃς,

ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ

καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου

ᾧ¹² προσέταξεν Μωυσῆς^a

εἰς μαρτύριον αὐτοῖς.”

[45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ¹³ καὶ διαφη- (iii)
 μίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν¹⁴ δύνασθαι
 φανερώς εἰς πόλιν¹⁵ εἰσελθεῖν, ἀλλὰ ἕξω ἐπ'¹⁶ ἐρήμοις
 τόποις (ἦν)¹⁷. καὶ¹⁸ ἤρχοντο πρὸς αὐτὸν πάντοθεν.]

1 (D^s ἐρωτῶν) 2 B II omit, (D καὶ, C+ αὐτὸν καὶ)
 3 (B αὐτῷ, “Κύριε, ὅ τι ἐὰν, C II αὐτῷ “Κύριε, ἐὰν, D II “Ἐὰν)
 4 (D^s II + θέλεις) 5 (B δύνη) 6 (D II ὀργισθεὶς, 2 II omit) 7 (D II
 + αὐτοῦ) 8 (N 2 II omit) 9 (C II + εἰπόντος αὐτοῦ) 10 (s^c omits)
 11 (ND II omit) 12 (C καθὼς) 13 (D II omit) 14 (D omits)
 15 N C εἰς πόλιν φανερώς 16 (CD ἐν) 17 B omits 18 (2 II omit)

6. THE HEALING OF THE PARALYTIC.

(Commencement of Opposition.)

ii. 1—12.

6 a. Faith rewarded.

[1 Καὶ εἰσελθὼν¹ πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν² (iii)
 ἠκούσθη ὅτι ἓν οἶκον³ ἐστίν· 2 καὶ⁴ συνήχθησαν
 πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν,
 καὶ ἐλάλει αὐτοῖς⁵ τὸν⁶ λόγον.]

3 καὶ * ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
 * * αἰρόμενον ὑπὸ τεσσάρων.

4 καὶ μὴ δυνάμενοι προσενέγκαι⁷ αὐτῷ⁸ διὰ τὸν
 ὄχλον⁹ ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ [ἐξο- (iii)
 ρύζαντες⁹] χαλῶσι τὸν κράβαττον ὅπου¹⁰ ὁ παρα-
 λυτικὸς κατέκειτο¹¹.

1 (AC II s^p εἰσῆλθεν) 2 (ACD II s^p + καὶ) 3 AC I εἰς
 οἶκόν 4 (CD II s^p + εὐθέως) 5 (D II πρὸς αὐτοῦς) 6 (D
 omits) 7 (CD II προσεγγίσει) 8 (D ἀπὸ τοῦ ὄχλου)
 9 (D II s^v omit) 10 (AC II s^p ἐφ' ᾧ) 11 (D ἦν...κατα-
 κείμενος)

^a Levit. xiv. 1—32.

S. LUKE.

VARIOUS.

Ten lepers in Luke xvii. 11—19 (III. § 14). This may indicate how fragmentary 'the recollections of the Apostles' were. The man's disobedience is the first recorded instance of successful opposition to our Lord's will.

v. 12—16.

12 [Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων] .
καὶ ἰδοὺ ἀνὴρ ἡλικίᾳ ἡλικίᾳ⁷¹.
[ἰδὼν δὲ τὸν Ἰησοῦν] πεσὼν² ἐπὶ πρόσωπον ἔδεξέθη αὐτοῦ⁷³
λέγων †

“Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.”

13 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ
λέγων “Θέλω, καθαρίσθητι.”

καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ⁷⁴.

14 καὶ

αὐτὸς παρήγγειλεν αὐτῷ

μηδενὶ εἰπεῖν,

“ἀλλὰ ἀπελθὼν⁷⁵ δειξόν σεαυτὸν τῷ ἱερεῖ⁷⁶, †

καὶ⁷⁷ προσένεγκε περὶ τοῦ καθαρισμοῦ σου

καθὼς προσέταξεν Μωυσῆς⁷⁸

εἰς μαρτύριον αὐτοῖς⁷⁸.”

15 [διήρχετο δὲ μάλλον ὁ λόγος περὶ⁷⁷ αὐτοῦ, καὶ συνήρχοντο ὄχλοι
πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.]

1 (D leprosy) 2 (D1 εἰσεσεν) 3 (D1 omit) 4 (D1
ἐκαθαρίσθη) 5 (D11 ἀπελθε δὲ καὶ) 6 (s^o to the priests)
7 (N omits) 8 (D11 ἵνα εἰς μαρτύριον ᾗν ὑμῶν τοῦτο, D + ὁ
δὲ ἐξελεῖν ἤρξατο κηρύσσειν καὶ διαφημίζειν τὸν λόγον, ὥστε
μηκέτι δύνασθαι αὐτὸν φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἔξω ᾗν
ἐν ἐρήμοις τόποις καὶ συνήρχοντο πρὸς αὐτόν· καὶ ἦλθεν πάλιν εἰς
Καφαρναούμ.)

v. 17—26.

17 [Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἡλικίᾳ ἡλικίᾳ¹ διδάσκων, καὶ
ἦσαν καθήμενοι² Φαρισαῖοι καὶ² νομοδιδασκαλοὶ¹³ οἱ⁴ ἦσαν⁵ ἐλη-
λυθότες⁶ ἐκ πάσης⁷ κόμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ᾗν εἰς⁷⁸ τὸ⁹ ἰᾶσθαι αὐτόν. 10]

18 καὶ ἰδοὺ¹¹ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ᾗν
παραλελυμένος,

[καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι (αὐτόν¹²) ἐνώπιον αὐτοῦ].

19 καὶ μὴ εἰρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον
ἀναβάντες¹³ ἐπὶ τὸ δῶμα διὰ τῶν κεράμων¹⁴ καθήκαν
αὐτὸν σὺν τῷ κλινιδίῳ¹⁵ εἰς τὸ μέσον ἔμπροσθεν τοῦ
Ἰησοῦ¹⁶.

1 (D11 sedebat) 2 (B + οἱ) 3 (D1
αὐτοῦ διδάσκοντος συνελεῖν τοὺς Φαρισαίους καὶ νομοδιδασκάλους)
4 (N†, D1 s^o omit) 5 (D1 s^o + δὲ) 6 (AD1 συνεληλυθότες)
7 (B + † τῆς) 8 (D omits) 9 (D τοῦ) 10 (CD11 αὐτοῖς)
11 (s^o omits) 12 NCD11 omit 13 (D11 ἀνέβησαν)
14 (s^o omits, D καὶ ἀποστεγάσαντες τοὺς κεράμους, ὅπου ᾗν)
15 (D τὸν κράβαττον σὺν τῷ παραλυτικῷ) 16 (B πάντων)

Biblical leprosy perhaps included what is now known as leprosy—a frightful and incurable disorder, but it also included a great variety of much milder skin diseases. Leprosy was troublesome, but seldom fatal. The leper was styled unclean, not sick. He was excluded from family life and social intercourse. This was a serious inconvenience and often lasted a long time but it ended in restoration to health, so that means were provided for pronouncing the man to be clean.

Our Lord's habit of touching the sick is alluded to in Mark i. 31, v. 23, 41, vii. 33, viii. 22 f., ix. 27.

Those who uphold the priority of S. Matthew will see another conflation in Mark i. 42.

The adverbial use of πολλά (Mark i. 45) is peculiar to S. Mark, cf. iii. 12, v. 10, 23, 38, 43, ix. 26, xv. 3.

Luke v. 19. For πολας (sc. ὁδοῦ) cf. Luke xix. 4 ἐκείνης ἡμελλεν διέρχεσθαι. With this local genitive cf. the adverbs οὐ, ποῦ; ὅπου.

S. Luke has rewritten S. Mark's description, presumably because he was dissatisfied with it. S. Matthew has omitted it. Plainly no cottage, such as S. Peter's house may have been, is intended, but a large mansion crowded inside and at the door. Access to the roof was obtained by an outside staircase. Perhaps our Lord stood in the atrium or courtyard in front of the impluvium or tank which collected rain water from the roof and passed it for storage into the cistern below, retaining a few inches depth of it for ornament and use. Here would be a vacant space, favourable for seeing and hearing, and the sick man could be lowered over the impluvium with safety to himself and to the crowd. The space above was ordinarily open to the sky but in hot weather might be covered with hangings (Ovid Met. x. 595). The removal of some such temporary covering is probably all that the proto-Mark meant by 'unroofing the roof,' but in the trito-Mark the word ἐξορύξαντες is added which naturally means much more and, perhaps for that reason, is omitted from the 'Western' text. S. Luke does not say that any tiles were removed but simply that the man was lowered through an aperture in them. It must be remembered that neither Evangelist was present at the scene and both descriptions are attempts to fill in an outline. The net result is to throw some discredit upon S. Mark's 'picturesque' wording. It would seem that some of this picturesqueness is not due to his preservation of the fullness of his source, but to his own embellishment of it.

S. MATTHEW.

ix. (2) καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
 εἶπεν τῷ παραλυτικῷ
 “[Θάρσει, τέκνον· ἀφίενταί⁴ σου⁵ αἱ ἁμαρτίαι.]”

4 (C ἀφώνται, D ἀφίονται) 5 (D⁸ I σοι)

ix. 3 Καὶ [ἰδοῦ] τινες τῶν γραμματέων
 εἶπαν ἐν ἑαυτοῖς
 “Οὗτος βλασφημεῖ.”

4 καὶ εἰδὼς¹ ὁ Ἰησοῦς
 τὰς ἐνθυμήσεις αὐτῶν
 εἶπεν²

“Ἵνα τί ἐνθυμείσθε [πονηρὰ] ἐν ταῖς καρδίαις ὑμῶν;
 5 τί [γάρ]³ ἐστιν εὐκοπώτερον,
 εἰπεῖν “Ἀφίενταί⁴ σου αἱ ἁμαρτίαι,”
 ἢ εἰπεῖν “Ἐγείρε καὶ⁵ περιπάτει;”

6 ἵνα δὲ εἰδῇτε⁶ ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
 ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας,”
 [τότε] λέγει τῷ παραλυτικῷ “Ἐγείρε⁷
 ἄρον σου τὴν κλίνην καὶ ὑπάγε⁸ εἰς τὸν οἶκόν σου †.”
 7 καὶ ἐγερθεῖς⁹

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

8 [Ἰδόντες] δὲ οἱ ὄχλοι ἐφοβήθησαν¹⁰ καὶ ἐδόξασαν τὸν θεὸν
 [τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις].

1 NCD II ἰδὼν 2 (D II s⁸+αὐτοῖς) 3 (s⁸ II omit)
 4 (C II Ἀφώνται, ND Ἀφίονται) 5 (N omits) 6 (CD⁸ I
 ἰδῇτε) 7 NC I ἐγερθεῖς, (D II +καὶ) 8 (N πορεύου) 9 (s⁸ he
 took up his bed and) 10 (C ἐθαύμασαν, I admirantes
 timuerunt)

S. MARK.

ii. 5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
 λέγει τῷ παραλυτικῷ
 “¹²Τέκνον¹³, ἀφίενταί¹⁴ σου¹⁵ αἱ ἁμαρτίαι.”

12 (C +Θάρσει) 13 (N +μου) 14 (NCD II ἀφώνται)
 15 (C II σοι)

6 b. *Murmuring of the Scribes.*

ii. 6 ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι
 καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν¹
 7 “Τί² οὗτος οὕτω λαλεῖ; βλασφημεῖ¹³
 τίς δύναται ἀφίεναι⁴ ἁμαρτίας εἰ μὴ εἰς⁵ ὁ θεός;”

8 καὶ εὐθὺς⁶ ἐπιγινούς ὁ Ἰησοῦς [τῷ πνεύματι αὐτοῦ⁶] (iii)
 ὅτι (οὕτως)⁷ διαλογίζονται ἐν ἑαυτοῖς
 λέγει⁸ (αὐτοῖς)⁹

“Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
 9 τί ἐστιν εὐκοπώτερον,
 εἰπεῖν τῷ παραλυτικῷ¹⁰ “Ἀφίενταί¹¹ σου¹² αἱ ἁμαρτίαι,”
 ἢ εἰπεῖν “Ἐγείρου¹³ [(καὶ)¹⁴ ἄρον τὸν κράβαττόν (iii)
 σου]¹⁵ καὶ περιπάτει¹⁶;”

10 ἵνα δὲ εἰδῇτε¹⁷ ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
 ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς¹⁸, †”
 λέγει τῷ παραλυτικῷ 11 “σοὶ λέγω, Ἐγείρε
 ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.¹
 12 καὶ ἡγέρθη καὶ εὐθὺς¹⁵ ἄρας τὸν κράβαττον

ἐξῆλθεν [ἔμπροσθεν¹⁹ πάντων.] * * * (iii)
 ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν
 * * * (λέγοντας)²⁰ ὅτι
 “Οὕτως οὐδέποτε εἶδαμεν²¹.”

1 (D II +λέγοντες) 2 B⁷ O τι 3 (C I λαλεῖ βλασφημίας);
 4 (D +τὰς) 5 (D⁸ omits) 6 (D II omit) 7 B 2 II omit
 (C +αὐτοί) 8 (CD II εἶπεν) 9 B I omit 10 (D παρα-
 λύτῳ, D inverts the order of the next two clauses) 11 (CD I
 Ἀφώνται) 12 (CD II σοι) 13 (NCD Ἐγείρε) 14 CD⁸ II
 omit 15 (II omit) 16 (NCD II ὑπάγε +εἰς τὸν οἶκόν σου)
 17 (C ἰδῇτε) 18 NCD II ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας (2 II
 omit ἐπὶ τῆς γῆς) 19 (CD ἐναντίον) 20 B I omit, (D καὶ
 λέγειν) 21 (N ἐφάνη ἐν τῷ Ἰσραὴλ)

7. OUR LORD AND THE TAX-GATHERERS.

(Opposition continued).

7 a. *The Call of Levi (Matthew).*

ii. 13—17.

[¹³ Καὶ ἐξῆλθεν¹ πάλιν² παρὰ³ τὴν θάλασσαν· καὶ (iii)
 πᾶς ὁ² ὄχλος ἤρχετο πρὸς αὐτόν⁴, καὶ ἐδίδασκεν αὐ-
 τοὺς.]

14 Καὶ παράγων εἶδεν Λευεὶν⁵ τὸν τοῦ Ἀλφαίου
 καθήμενον ἐπὶ τὸ τελώνιον,

ix. 9—13 (xii. 7).
 9 ¹Καὶ παράγων [ὁ Ἰησοῦς¹² ἐκεῖθεν³] εἶδεν [ἀνθρώπων]
 καθήμενον ἐπὶ τὸ τελώνιον,
 Μαθθαῖον λεγόμενον,
 1 (s⁸ + And He departed thence) 2 (s⁸ our Lord) 3 (N omits) 4 (N αὐτοῦς)
 5 (D II Ἰάκωβον)

S. LUKE.

V. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν
εἶπεν¹⁷

“Ἀνθρῶπε¹⁸, ἀφέωνταί σοι¹⁹ αἱ ἁμαρτίαι σου.”

17 (D λέγει, CD 1 s⁹+τῷ παραλντικῷ) 18 (ll viro) 19 (ND⁵ omit)

V. 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς [καὶ οἱ Φαρι-
σαῖοι¹ λέγοντες] †

“Τίς ἐστιν οὗτος ὃς²² λαλεῖ βλασφημίας;
τίς δύναται ἁμαρτίας ἀφεῖναι³ εἰ μὴ ὁ ἰσχύς²⁴ τοῦ θεοῦ;”

22 ἐπιγινούσ δὲ ὁ Ἰησοῦς

τοὺς διαλογισμοὺς αὐτῶν

[ἀποκριθεὶς⁵] εἶπεν πρὸς⁶ αὐτούς

“Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν⁶;

23 τί ἐστιν εὐκοπώτερον,

εἰπεῖν ‘Ἀφέωνταί σοι αἱ ἁμαρτίαι σου⁷,’ †

ἢ εἰπεῖν ‘Ἐγείρε καὶ περιπάτει’;

24 ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει †
ἐπὶ τῆς γῆς⁸ ἀφιεῖν⁹ ἁμαρτίας”

εἶπεν¹⁰ τῷ παραλελυμένῳ¹¹ “σοὶ λέγω, ἔγρει
καὶ ἄρας¹² τὸ κλινιδίον¹³ σου πορεύου εἰς τὸν οἶκόν σου.”

25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν¹⁴, ἄρας ἔφ⁵ ὁ
κατέκειτο¹⁵, †

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ [δοξάζων τὸν θεόν].

26 Καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν¹⁶,
καὶ ἐπλήσθησαν φόβου¹⁷ λέγοντες ὅτι¹⁸

“Εἶδαμεν παράδοξα σήμερον.”

1 (D ll+ἐν ταῖς καρδίαις αὐτῶν) 2 (D τί οὗτος) 3 (NC ll
ἀφιεῖν) 4 (D⁵ 1 εἰς) 5 (CD ll omit) 6 (D ll+πονηρά)
7 (ND σου αἱ ἁμαρτίαι, C † σου αἱ ἁμαρτίαι σου) 8 (D † omits)
9 (D ἀφεῖναι) 10 (D ll λέγει) 11 (NCD παραλντικῷ)
12 (ND ll ἄρον...καὶ) 13 (D 1 τὸν κράβαττον) 14 (N αὐτοῦ)
15 (D 1 τὴν κλίνην) 16 (D 1 omit) 17 (D *θάμβου)
18 (D omits)

V. 27—32.

27 Καὶ¹ [μετὰ ταῦτα] ἐξῆλθεν² καὶ ἔθεάσατο [τελώνην]
ὀνόματι Λευὲν³

καθήμενον ἐπὶ τὸ τελώνιον,

1 (s⁹ omits) 2 (D ἐλθὼν πάλιν παρὰ τὴν θάλασσαν
τὸν ἐπακολουθοῦντα αὐτῷ ὄχλον ἐδίδασκεν) 3 (D παράγων εἶδεν
Λευεὶ τὸν τοῦ Ἀλφαίου, C+καλούμενον)

VARIOUS.

Compare S. Luke

[vii. 48 εἶπεν δὲ αὐτῷ

“Ἀφέωνταί σου αἱ ἁμαρτίαι.”

49 καὶ ἤρξαντο οἱ συνανακείμενοι

λέγειν ἐν ἑαυτοῖς

“Τίς οὗτος ἐστὶν ὃς καὶ ἁμαρτίας ἀφίησιν;”]

Compare S. Luke

vi. 8, αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν.

xi. 17, αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα.

Compare S. John

[v. 8 λέγει αὐτῷ ὁ Ἰησοῦς “Ἐγείρε ἄρον τὸν κράβαττόν σου καὶ
περιπάτει.” 9 καὶ εὐθέως ἐγένετο ὑγιής ὁ ἄνθρωπος, καὶ ἦρε τὸν
κράβαττον αὐτοῦ καὶ περιπάτει.]

Although S. Luke does not give the Hellenistic word
κράβαττος (=σκήμπους in Attic) here, he uses it in Acts v. 15,
ix. 33. Perhaps we may infer that he had no objection to
the word himself, but some of the catechists who handed on
the oral record to him did object to it. S. Mark has it here
and in vi. 55. S. John uses it four times in chap. v., S. Mat-
thew never.

The proto-Mark seems to have contained some expression
of the fear which is mentioned in both the other Gospels.

The idea that Levi is only another name of Matthew was
unknown to Origen and is hardly probable. A man might
bear two names if one were Greek and the other Semitic, as
Saul and Paul; or if one were a patronymic, as Nathanael and
Bartholomew; or descriptive, as Simon and Cephas, Judas and
Iscaiot, but Levi and Matthew were both common Semitic
names. Probably there has been some change of names dur-
ing oral transmission.

FIRST DIVISION.

S. MATTHEW.

ix. (9) καὶ⁴ λέγει αὐτῷ “Ἀκολουθεῖ μοι.”
 καὶ ἀναστὰς ἠκολούθησεν⁵ αὐτῷ.
 4 (S omits) 5 (SD ἠκολούθει)

Conflate.

ix. 10 Καὶ ἔγένετο αὐτοῦ ἀνακειμένου¹ ἐν τῇ οἰκίᾳ²,

καὶ³ [ἰδὼν] πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
 [ἐλθόντες⁴] συνανέκειντο⁵ τῷ Ἰησοῦ⁶
 καὶ τοῖς μαθηταῖς αὐτοῦ.

11 καὶ ἰδόντες οἱ Φαρισαῖοι †

ἔλεγον⁷ τοῖς μαθηταῖς αὐτοῦ
 “Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἔσθιει
 [ὁ διδάσκαλος ὑμῶν]¹⁸,”

12 ὁ δὲ ἀκούσας εἶπεν

“Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ⁹
 ἀλλὰ οἱ κακῶς ἔχοντες.

[13 πορευθέντες δὲ μάθετε τί ἐστίν Ἐλεος θέλω καὶ οὐ θυσίαν^a.]
 οὐ [γὰρ] ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς¹⁰.”

Doublet:

[xii. 7 εἰ δὲ ἐγνώκετε τί ἐστίν Ἐλεος θέλω καὶ οὐ θυσίαν^a,]
 οὐκ ἂν κατεδικάσατε τοὺς ἀναίτους.]

1 (S ἀνακειμένων, s^s illegible) 2 (Sah + αὐτοῦ, Cop, Ar^c
 + Simonis, Ar^p + Matthæi) 3 (SD omit) 4 (S1 omit)
 5 (D συνέκειντο) 6 (s^s our Lord) 7 (D1 εἶπον) 8 (s^s do
 ye eat, 1 scdes) 9 (S ἱατρῶν) 10 (C11 s^s + εἰς μετάνοιαν)

ix. 14—17.

14 Τότε προσέρχονται αὐτῷ¹ οἱ μαθηταὶ Ἰωάνου λέγοντες †
 “Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν²,

οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν;”

15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς³

“Μὴ⁴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος⁵
 πενθεῖν⁶ ἐφ’ ὅσον μετ’ αὐτῶν ἐστὶν ὁ νυμφίος; †

ἔλεύσονται δὲ⁷ ἡμέραι ὅταν ἀπαρθῇ⁸ ἀπ’ αὐτῶν ὁ νυμφίος,⁹

καὶ τότε νηστεύουσιν¹⁰.

1 (s^s omits) 2 CD11 s^s + πολλὰ 3 (s^s our Lord)
 4 (D11 + τι) 5 (D11 νυμφίον) 6 (D11 νηστεύειν)
 7 (D + αἰ) 8 (D ἀρθῇ) 9 (S⁺ omits) 10 (D^s νηστεύουσιν,
 D11 + ἐν ἐκείναις ταῖς ἡμέραις)

S. MARK.

ii. (14) καὶ λέγει αὐτῷ “Ἀκολουθεῖ μοι.”
 καὶ ἀναστὰς ἠκολούθησεν⁶ αὐτῷ.
 6 (C ἠκολούθει)

7 b. Eating with Sinners.

ii. 15 Καὶ γίνεται¹ κατακέεισθαι αὐτὸν² ἐν τῇ οἰκίᾳ αὐτοῦ,

καὶ³ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
⁴συνανέκειντο τῷ Ἰησοῦ
 καὶ τοῖς μαθηταῖς αὐτοῦ,

[ἦσαν γὰρ πολλοὶ⁵ καὶ ἠκολούθουν⁶ αὐτῷ.] (iii)
 16 καὶ οἱ⁷ γραμματεῖς τῶν Φαρισαίων¹⁸ ἰδόντες⁹
 [ὅτι ἐσθίει¹⁰ μετὰ τῶν ἁμαρτωλῶν καὶ¹¹ τελωνῶν] (iii)
¹²ἔλεγον τοῖς μαθηταῖς αὐτοῦ
 “Ὅτι¹³ μετὰ τῶν τελωνῶν καὶ¹⁴ ἁμαρτωλῶν ἐσθίει¹⁵,”

17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς³ (ὅτι)¹⁶

“Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ¹⁷
 ἀλλ’ οἱ κακῶς ἔχοντες.”

οὐκ¹⁸ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς¹⁹.”

1 (CD11 ἐγένετο, C + ἐν τῷ) 2 (D11 κατακειμένων αὐτῶν)
 3 (D11 omit) 4 (C + ἐλθόντες) 5 (D11 + οἱ) 6 (CD11
 ἠκολούθησαν) 7 (S omits) 8 (ACD11 καὶ οἱ Φαρισαῖοι)
 9 (D καὶ εἶδαν) 10 (SD ὅτι ἦσθιεν, C11 αὐτὸν ἐσθίοντα)
 11 (D + τῶν) 12 (D + καὶ) 13 (C T1 ὅτι, SD Διὰ τί)
 14 (BD + τῶν) 15 (C11 + καὶ πίνει, (SC11 + ὁ διδάσκαλος ὑμῶν)
 16 (SD omit) 17 (11 medicos) 18 (C11 οὐ γὰρ)
 19 (C11 + εἰς μετάνοιαν)

8. THREE UTTERANCES.

(Opposition continued.)

ii. 18—22.

8 a. Wedding Guests cannot fast.

[18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάνου καὶ οἱ Φαρισαῖοι¹] (iii)
 νηστεύοντες.]

καὶ ἔρχονται καὶ λέγουσιν αὐτῷ

“Διὰ τί οἱ μαθηταὶ Ἰωάνου καὶ οἱ μαθηταὶ² τῶν Φαρι-
 σαίων νηστεύουσιν,

οἱ δὲ σοὶ (μαθηταὶ)³ οὐ νηστεύουσιν;”

19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς¹²

“Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος⁴

ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστὶν νηστεύειν;

[ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ’ αὐτῶν (iii)
 οὐ δύνανται νηστεύειν.¹²]

20 ἔλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ⁵ ἀπ’ αὐτῶν ὁ νυμφίος,

καὶ τότε νηστεύουσιν⁶ ἐν ἐκείνῃ τῇ ἡμέρᾳ⁷.

1 (B11 τῶν Φαρισαίων) 2 (D11 omit) 3 B omits
 4 (211 nuptiarum, 11 sponsi) 5 (C ἀρθῇ) 6 (D^s νηστεύουσιν)
 7 (11 in illis diebus)

^a LXX. Hosea vi. 6, διότι ἔλεος θέλω ἢ θυσίαν.

S. LUKE.

v. (27) καὶ εἶπεν αὐτῷ “Ἀκολουθεῖ μοι.”

28 καὶ [καταλιπὼν πάντα⁴] ἀναστὰς⁵ ἠκολούθει⁶ αὐτῷ.

4 (NC πάντας) 5 (S omits) 6 (NC II ἠκολούθησεν)

S. Mark seems to say that our Lord was sitting at dinner in His own house, surrounded by tax-gatherers and sinners, on some occasion not necessarily connected with Levi. S. Luke however seems correctly to have interpreted S. Mark's ambiguous expression, for offence was given by accepting hospitality not by giving it, there being danger that the strict rules of ceremonial cleanness in cooking the food would not be observed.

v. 29 Καὶ ἐποίησεν δοχὴν [μεγάλην Λευεῖς¹ αὐτῷ²] ἐν τῇ οἰκίᾳ³ αὐτοῦ.

καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων²

οἳ ἦσαν μετ' αὐτῶν⁴ κατακείμενοι.⁵ †

30 καὶ [ἐγγύζον] οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν⁶

πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες

“Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν⁷ ἐσθίετε [καὶ πίνετε];”

31 καὶ [ἀποκριθεὶς] (ὁ) Ἰησοῦς εἶπεν πρὸς αὐτοὺς

“Οὐ¹ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ

ἀλλὰ οἱ κακῶς ἔχοντες.”

32 οὐκ ἐλήλυθα⁸ καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς⁹

[εἰς μετάνοιαν].”

1 (D11 Λευεῖ) 2 (S omits) 3 (S τῷ οἴκῳ) 4 B αὐτοῦ

5 (D1 ἀνακειμένων) 6 (ND omit) 7 (CD omit) 8 (D ἦλθον) 9 (S ἀσεβεῖς)

The proto-Mark, we hold, left ἔρχονται without a nominative, so that the sense was ‘Some people come and say to him.’ S. Luke interprets this that the Pharisees came, S. Matthew that John's disciples came. The trito-Mark seems to say that both came, but probably ἔρχονται was still intended to be indefinite. Those who believe in the posteriority of S. Mark will see here a conflate reading. Cf. Mark i. 32 note.

v. 33—39.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν

“Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν [πυκνὰ καὶ δεήσεις ποι-
οῦνται,] ὁμοίως² καὶ οἱ³ τῶν Φαρισαίων, †

οἱ δὲ ἴσοι ἐσθίουσιν [καὶ πίνουσιν]⁴.”

34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς †

“Μὴ δύνασθε τοὺς υἱοὺς⁵ τοῦ νυμφῶνος⁶

ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν⁷ ποιῆσαι νηστεύσαι⁸;

35 ἐλεύσονται δὲ ἡμέραι, καὶ⁹ ὅταν ἀπαρθῇ ἀπ' αὐτῶν
ὁ νυμφίος } †

10 τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις¹¹.”

1 (NCD II + Διὰ τί) 2 (D omits) 3 (D + μαθηταί)

4 (D1 μαθηταὶ σοῦ οὐδὲν τούτων ποιῶσιν) 5 (ND II δύνανται οἱ υἱοὶ) 6 (II sponsi) 7 (D1 ἐφ' ὅσον ἔχουσιν τὸν νυμφίον μεθ' αὐτῶν) 8 (ND II νηστεύειν, C ποιῆσαι νηστεύειν) 9 (NC II omit) 10 (S II + καὶ) 11 (S transposes to next clause)

VARIOUS.

S. Luke's καταλιπὼν πάντα is borrowed from ἀφέντες πάντα Luke v. 11.

The O.T. contains no law against eating with Gentiles, but the Rabbis forbade doing so and pious Jews obeyed them, cf. Acts x. 28, “ὁμοίως ἐπίστασθε ὡς ἀθέμιτον ἐστὶν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ.” xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς. Luke xv. 2, καὶ διεγγύζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι “Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.” Gal. ii. 11, “Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.” 12 πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν” ὅτε δὲ ἦλθον, ὑπέστηλθεν καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

S. Mark uses ὅ τι to ask a direct question,—an incorrect use, which has naturally been altered in the other Gospels. Cf. Mark ii. 7, v. l., ix. 11, 28. Perhaps the same use is to be recognised in John viii. 25.

It is strange that the unintelligible Aramaic phrase “Sons of the bridechamber” not only holds its own in all three Gospels—except in the ‘Western’ text of Matt.—but in versions including the English R.V. The Greek equivalent would be οἱ κεκλημένοι εἰς τοὺς γάμους and would include “the friend of the bridegroom” John iii. 29 and “his companions” Judges xiv. 11.

S. Luke's πυκνὰ occurs here only in N.T. except as a variant for πυγμῇ in Mark vii. 3, πυκνότερον in Acts xxiv. 26, πυκνός 1 Tim. v. 23.

δεήσεις occurs in Luke i. 13, ii. 37 and 15 times in the Epistles.

For a note on fasting in the Christian Church see II. § 3, f. 3.

FIRST DIVISION.

S. MATTHEW.

ix. 16 “οὐδεὶς δὲ ἐπιβάλλει ἑπίβλημα ῥάκους ἀγνάφου¹†
 ἐπὶ ἱματίῳ παλαιῷ·

ἄρει γὰρ τὸ πλήρωμα αὐτοῦ² ἀπὸ τοῦ ἱματίου³,
 καὶ χεῖρον σχίσμα γίνεται.

1 (s^a a new patch, C ἐπ. ῥακ. *ἀγνάφους) 2 (S omits)
 3 (s^a else the complement of the new pulls away the weakness of
 the old)

ix. 17 “οὐδὲ βάλλονσιν οἶνον νέον εἰς ἀσκούς παλαιούς·
 εἰ δὲ μῆγε¹, ῥήγνυνται οἱ ἀσκοί,²
 καὶ ὁ οἶνος ἐκχέεται³ καὶ οἱ ἀσκοὶ ἀπόλλυνται⁴.
 ἄλλα βάλλονσιν⁵ οἶνον νέον εἰς ἀσκούς καινούς,

[καὶ ἀμφοτέροι συντηροῦνται⁷.]”

1 (B μῆ) 2 (D11 s^a ῥήσσει ὁ οἶνος ὁ νέος (s^a omits ὁ νέος)
 τοὺς ἀσκούς) 3 (D1 ἀπόλλυνται) 4 (D omits, C1 ἀπολοῦνται)
 5 (S βλητέον) 6 (D1 βάλλουσιν δὲ) 7 (D11 τηροῦνται)

(Here follow

JAIRUS'S DAUGHTER, 9 verses. I. § 16.
 TWO BLIND MEN, 5 ” IV. § 17.
 DUMB DEMONIAČ, 3 ” IV. § 18.
 CHARGE TO THE TWELVE, 46 ” I. § 10b, II. § 5.
 THE BAPTIST'S DOUBT, 19 ” II. § 6.
 CITIES UPBRAIDED, 5 ” II. § 7.
 REVELATION TO BABES, 6 ” II. § 8.)

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xii. 1—14.

Conflate.

1 [Ἐν ἐκείνῳ τῷ καιρῷ] ἐπορεύθη [δ' Ἰησοῦς] τοῖς¹ σάββασιν²†
 διὰ τῶν σπορίμων·

οἱ δὲ μαθηταὶ αὐτοῦ [ἐπέινασαν, καὶ]
 ἤρξαντο τίλλειν στάχυν³ [καὶ ἐσθίειν].

2 οἱ δὲ Φαρισαῖοι [ιδόντες⁴] εἶπαν αὐτῷ

“Ἰδοὺ⁵ [οἱ μαθηταὶ σου] ποιοῦσιν ὃ οὐκ ἔξεστιν [ποιεῖν] ἔν
 σαββάτῳ⁶.”

3 ὁ δὲ εἶπεν αὐτοῖς

“Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ

ὅτε ἐπέινασεν

καὶ οἱ μετ' αὐτοῦ;

4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

καὶ τοὺς ἄρτους τῆς προθέσεως⁷ ἔφαγον⁸,

ὃ⁹ οὐκ ἔξον ἦν¹⁰ αὐτῷ φαγεῖν [οὐδὲ τοῖς μετ' αὐτοῦ], } + (1)
 εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

[5 ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι¹¹ τοῖς σάββασιν¹² οἱ ἱερεῖς ἐν τῷ
 ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀνατίοι εἰσιν; 6 λέγω δὲ¹³ ὑμῖν
 ὅτι τοῦ ἱεροῦ μείζον¹⁴ ἐστὶν ὥδε. 7 εἰ δὲ ἐγνώκειτε τί ἐστὶν
 Ἐλεος θέλω καὶ οὐ γὰρ ὀφείλει¹⁵, οὐκ ἂν κατεδικάσατε τοὺς
 ἀνατίους.]

Doublet:

[ix. 13 πορευθέντες δὲ μάθετε τί ἐστὶν Ἐλεος θέλω καὶ οὐ
 ὀφείλει¹⁵.] }
 θυσίας¹⁶· οὐ γὰρ ἦλθον καλεῖσαι δικαίους ἀλλὰ ἁμαρτωλοὺς¹⁵.]

xii. 8 κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.”

1 (D omits) 2 (B σαββάτοις) 3 (D τοῦ (= τοὺς?) στάχ. τίλλ.)
 4 (CD11 ss + αὐτοὺς) 5 (ss W hy) 6 (ss omit) 7 (C *πρόσ-
 εως, D *προσθέσεως) 8 (CD11 ἔφαγεν) 9 (NC11 οὐς)
 10 (C ἔξεστιν) 11 (CD + ἐν) 12 (s^c omits, s^a illegible) 13 (D1 s^c
 γὰρ, s^a illegible) 14 (C11 μείζων) 15 (C11 s^a + εἰς μετάνοιαν)

* LXX. 1 Sam. xxi. 6, καὶ ἔδωκεν αὐτῷ Ἀβιμέλεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως.

S. MARK.

8b. The New Cloth and the Old Cloak.

ii. 21 “οὐδεὶς¹ ἑπίβλημα ῥάκους ἀγνάφου² ἐπιράπτει³.
 ἐπὶ ἱματίῳ παλαιῷ·
 εἰ δὲ μῆ,

αἶρει τὸ⁴ πλήρωμα ἅπ' αὐτοῦ⁵ τὸ καινὸν⁶ τοῦ παλαιοῦ⁷,
 καὶ χεῖρον⁸ σχίσμα γίνεται.

1 (D11 + δὲ) 2 (s^a a new patch) 3 (D ἐπισυνράπτει)
 4 (S omits) 5 (B ἀφ' ἐαυτοῦ, C αὐτοῦ, D11 omit) 6 (D11 + ἀπὸ)
 7 (s^a else the complement of the new pulls away the weakness of
 the old) 8 (D †χεῖρων)

8c. The New Wine in the Old Wine-Skins.

ii. 22 “καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς·
 εἰ δὲ μῆ, ῥήξει ὁ οἶνος τοὺς ἀσκούς,
 καὶ ὁ οἶνος * ἀπόλλυται¹ καὶ οἱ ἀσκοί².†
 ἄλλα * οἶνον νέον εἰς ἀσκούς καινούς³.”

1 (NC s^a ἐκχέεται, D omits) 2 (NC D s^a + ἀπολοῦνται)
 3 D11 omit, (C + βλητέον, s^a + they put)

9. THE SABBATH CONTROVERSY.

(Opposition becomes acute.)

ii. 23—iii. 6.

9a. Lord of the Sabbath.

23 Καὶ ἐγένετο¹ αὐτὸν ἐν τοῖς σάββασιν διαπορεύεσθαι²
 διὰ τῶν σπορίμων,
 καὶ οἱ μαθηταὶ αὐτοῦ³

ἤρξαντο ἑδὸν ποιεῖν⁴ τίλλοντες⁵ τοὺς στάχυν⁶ * *.

24 καὶ οἱ⁶ Φαρισαῖοι ἔλεγον αὐτῷ⁷

“Ἰδε, τί ποιοῦσιν⁸ τοῖς σάββασιν ὃ οὐκ ἔξεστιν⁹;”†

25 καὶ¹⁰ λέγει¹¹ αὐτοῖς

“Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ

ὅτε [χρεῖαν ἔσχεν καὶ] ἐπέινασεν (iii)

αὐτὸς καὶ οἱ μετ' αὐτοῦ¹²;

26 (πῶς)¹³ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

[ἐπὶ Ἀβιαθάρ¹⁴ ἀρχιερέως¹⁵] (iii)

καὶ τοὺς ἄρτους τῆς προθέσεως¹⁶ ἔφαγεν¹⁷,

οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τὰς ἱερεῖς¹⁷, (1)

καὶ ἔδωκεν καὶ⁷ τοῖς σὺν αὐτῷ¹⁸ οὔσιν;” (2)

27 καὶ ἔλεγεν αὐτοῖς¹⁹

“[Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο (iii)

καὶ²⁰ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·

28 ὥστε]²¹ κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ
 σαββάτου.”†

1 (D11 + πάλιν) 2 S παραπορεύεσθαι 3 (D s1 omit)
 4 B ὁδοποιεῖν (D omits) 5 (D11 τίλλειν) 6 (D11 οἱ δὲ,
 s^a omits καὶ) 7 (D11 omit) 8 (D11 + οἱ μαθηταὶ σου)
 9 (D11 + αὐτοῖς) 10 (D1 + ἀποκριθεὶς, v. 25 is illegible in s^a)
 11 (B ἔλεγεν, D11 εἶπεν) 12 (D + δυντες) 13 BD omit
 14 (AC + τοῦ) 15 (D s^a, one cursive and 5 ll omit)
 16 (D *προσθέσεως) 17 (ACD τοῖς ἱερεῦσιν, D11 + μόνοις)
 18 (D μετ' αὐτοῦ) 19 (D11 λέγω δὲ ὑμῖν) 20 (ll omit)
 21 (D11 omit, s^a The Sabbath was made for man; therefore)

S. LUKE.

γ. 36 [Ἐλεγεν Ἦ δὲ καὶ⁷¹ παραβολὴν πρὸς αὐτοὺς ὅτι]
 “Οὐδεὶς ἐπιβλημα ἀπὸ² ἱματίου καινοῦ σχίσας² ἐπιβάλλει
 ἐπὶ ἱμάτιον παλαιόν·
 εἰ δὲ μήγε,
 καὶ³ τὸ καινὸν σχίσει⁴ καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπι-
 βλημα τὸ ἀπὸ τοῦ καινοῦ.”⁷⁵

1 (N omits) 2 (AC 11 omit) 3 (N omits) 4 (A 11
 σχίζει) 5 (D τὸ ἀπὸ τοῦ κ. ἐπιβλημα)

(Conflate.)

γ. 37 “καὶ οὐδεὶς βάλλει¹ οἶνον νέον εἰς ἀσκοὺς παλαιούς·
 εἰ δὲ μήγε, ῥήξει² ὁ οἶνος [ὁ νέος⁷³] τοὺς ἀσκοὺς⁴,
 καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολούνται·
 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον⁵.
 39 [Ὁ οὐδεὶς πῶν παλαιὸν⁷ θέλει νέον· λέγει γάρ “Ὁ παλαιὸς
 χρυστός⁸ ἐστίν.”].⁹

1 (C ἐπιβάλλει) 2 (C 11 ῥήσσει) 3 (N omits) 4 (D +
 τοὺς παλαιούς) 5 (N D 11 βάλλουσιν, CD 11 + καὶ ἀμφοτέροι
 (± συν-)τηροῦνται) 6 (N C 11 + καὶ) 7 (A 11 + εὐθέως)
 8 (AC 11 8^p χρυστότερός) 9 D 11 omit

vi. 1—11.

1 Ἐγένετο δὲ ἐν σαββάτῳ¹ διαπορεύεσθαι² αὐτὸν
 διὰ³ σπορίμων,
 καὶ ἔτιλλον⁴ οἱ μαθηταὶ αὐτοῦ
 καὶ ἦσθιον τοὺς⁵ στάχνας [ψάχοντες ταῖς χερσίν⁶]. } †
 2 τινὲς δὲ τῶν Φαρισαίων εἶπαν⁷
 “Τί ποιεῖτε⁸ ὁ οὐκ⁹ ἔξεστιν¹⁰ τοῖς σάββασιν;”
 3 καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν¹¹ (ὁ)¹² [Ἰησοῦς] †
 “Οὐδὲ¹³ [τοῦτο] ἀνέγνωτε ὁ ἐποίησεν Δαυεὶδ
 ὅτε ἐπεινάσεν
 αὐτὸς καὶ οἱ μετ’ αὐτοῦ¹⁴;
 4 (ὡς¹⁵) εἰσῆλθεν¹⁶ εἰς τὸν οἶκον τοῦ θεοῦ
 καὶ τοὺς ἄρτους τῆς προθέσεως¹⁷ [λαβὼν¹⁸] ἔφαγεν
 καὶ ἔδωκεν¹⁹ τοῖς μετ’ αὐτοῦ, (2)
 οὓς²⁰ οὐκ ἔξεστιν²¹ φαγεῖν εἰ μὴ ἰμόνους τοὺς ἱερεῖς²²;” (1)
 5 καὶ ἔλεγεν αὐτοῖς²³

“Κύριός ἐστιν τὸ σαββάτον ὁ υἱὸς τοῦ ἀνθρώπου²⁴.”

1 (ACD 11 8^p + † δευτεροπρώτῳ) 2 (C πορεύεσθαι) 3 (CD +
 τῶν) 4 (D 1 ἤρξαντο τίλλειν) 5 (N omits) 6 (C 11 + αὐτῶν)
 7 (D ἔλεγον αὐτῷ) 8 (D *Ἰδε τί ποιοῦσιν οἱ μαθηταὶ σου) 9 (N
 *οὐχ) 10 (N C 1 + ποιεῖν, C 11 + ἐν) 11 (D⁸ ἔλεγεν) 12 B omits
 13 (D Οὐδέποτε) 14 (D σὺν αὐτῷ, C + ὄντες) 15 BD omit
 16 (D εἰσελθὼν) 17 (D *προσθέσεως) 18 (N D omit)
 19 (N D + καὶ) 20 (D οἷς) 21 (D 11 ἐξὸν ἦν) 22 (D μόνοις
 τοῖς ἱερεῖσιν) 23 (D 11 + ὅτι) 24 D 11 ὁ υἱὸς τοῦ ἀνθρώπου
 καὶ τοῦ σαββάτου (see also note in next column)

^b LXX. Hosea vi. 6, διότι ἔλεος θέλω ἢ θυσίαν.

VARIOUS.

In S. Luke our Lord's saying has been recast, perhaps from a timid anxiety to give something which no sane man would do. To repair an old garment with a piece of new stuff is a common device, but no one would tear a new coat to shreds in order to patch up an old one, for the new coat would be destroyed and the faded colours of the old would ill harmonize with the brightness of the new. True, but in our Lord's Parables the spiritual thought is often so prominent as to disregard the literal meaning, cf. ii. § 11 b. When S. Luke wrote, Christianity had been made up into a garment; when our Lord spoke, it existed only in the piece.

Luke v. 39 appends a new *logion*, which was probably not spoken on this occasion, but on some other occasion unknown. It will then have been put here by conflation, because the metaphor is taken from wine. So our Lord's sayings about salt are collected in Mark ix. 49, 50. See however Hort *Judaistic Christianity*, p. 23 f.

S. Mark's curious ὁδὸν ποιεῖν probably stands for ὁδοιπορεῖν by a too literal rendering of the Aramaic.

On variant No. 17 see Nestle's note upon the remarkable confusion in MSS. between πρὸ and πρὸς. *Textual Criticism*, p. 237.

(Cod. D transposes Luke vi. 5 to the end of vi. 10 and gives instead of it τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ “Ἀνθρώπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.”)

The clause “in the high priesthood of Abiathar” creates an historical difficulty, for it seems clear from 1 Sam. that Abiathar's father Ahimelech was high priest when David ate the shewbread. However in 2 Sam. viii. 17 we read “Ahimelech son of Abiathar” was high priest under David. So also in 1 Chron. xviii. 16 “Abimelech (LXX. Ahimelech) son of Abiathar” is high priest. Gesenius supposed that Abiathar died and was succeeded by his son who perhaps bore his grandfather's name. But see 1 Kings i. 25, 42. It is more probable that there is a clerical error in the Hebrew MSS. of 2 Sam. viii. 17, and that this error misled the writer of Chronicles and S. Mark, whose clause is, it would seem, an editorial addition of the trito-Mark. A true view of our Lord's *κένωσις* does not exclude the possibility of mistakes of this kind in His utterances, but we believe that the mistake, if mistake there be, is entirely due to S. Mark's desire to supplement the narrative with his own explanations.

The striking apophthegm in Mark ii. 27 probably belongs to the trito-Mark, for if it had been current at an earlier date, it is not likely to have been lost from the oral teaching. Some however would account for the omission by theological timidity.

Conflate.

xii. 9 Καὶ [μεταβάς ἐκεῖθεν] ἦλθεν εἰς τὴν συναγωγὴν
 [αὐτῶν]

10 καὶ [ἰδοὺ] ἄνθρωπος¹ χεῖρα ἔχων ξηράν.

καὶ [ἐπηρώτησαν αὐτὸν λέγοντες]

“Εἰ [ἔξεστι] τοῖς σάββασιν θεραπεύειν²;”

ἵνα κατηγορήσωσιν³ αὐτοῦ.

[11 ὁ δὲ⁴ εἶπεν αὐτοῖς “Τίς⁵ (ἔσται)⁶ ἔξ ὑμῶν⁷ ἄνθρωπος ὃς ἐξεῖ⁸ πρόβατον ἔν⁹, καὶ ἐὰν¹⁰ ἐμπέσῃ¹¹ τοῦτο¹² τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει¹³ αὐτὸ καὶ ἐγερεῖ¹⁴; 12 πόσῳ οὖν διαφέρει ἄνθρωπος¹⁵ προβάτου. ὥστε ἐξεστὶν τοῖς σάββασιν¹⁶ καλῶς ποιεῖν.”]

13 [Τότε] λέγει τῷ ἀνθρώπῳ

“Ἐκτεινόν σου τὴν χεῖρα· †”

καὶ ἐξέτεινεν¹⁷, καὶ ἀπεκατεστάθη [ὕγις⁹ ὥς ἡ ἄλλη¹⁸].

14 Ἐξελθόντες δὲ οἱ Φαρισαῖοι

συμβούλιον ἔλαβον κατ’ αὐτοῦ

ὅπως αὐτὸν⁴ ἀπολέσωσιν.

1 (D ll + ἦν ἐκεῖ τὴν, ss + a certain and right hand. The Gospel of the Nazarenes called this man a stonemason and put a speech into his mouth “Caementarius eram, manibus victum quaeritans; precor te, Iesu, ut mihi restituas sanitatem, ne turpiter mendicem cibos.”) 2 (s^a † omits, ND τοῖς σάββασιν θεραπεύσαι) 3 (D κατηγορήσουσιν) 4 (ss omit) 5 (D^s *Tl) 6 C? ll omit, (D ll ss ἐστὶν) 7 (D ἐν ὑμῖν) 8 (D ll ss ἔχει) 9 (ll ss omit) 10 (D l omit) 11 (N πέση) 12 (D ll omit) 13 (D l κρατεῖ, N ll κρατήσας, — καὶ) 14 (CD l ἐγείρει) 15 (D + τοῦ) 16 (B σαββάτοις) 17 (ll ss + his hand) 18 (N omits)

xii. 15—21, x. 1—4.

15 Ὁ δὲ Ἰησοῦς [γνοὺς] ἀνεχώρησεν [ἐκεῖθεν].

Καὶ ἠκολούθησαν αὐτῷ¹ πολλοί,

1 (CD ll + ὄχλοι)

9 b. The Paralytic healed on the Sabbath-day.

iii. 1 Καὶ εἰσῆλθεν πάλιν εἰς¹ * συναγωγὴν,

καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην² ἔχων τὴν χεῖρα·

2 καὶ παρετήρουν³ αὐτὸν

εἰ⁴ τοῖς σάββασιν θεραπεύσει⁵ αὐτόν⁶,

ἵνα κατηγορήσωσιν⁷ αὐτοῦ⁸.

3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα⁹ ἔχοντι ξηράν^{10 11}

“Ἐγείρε¹² εἰς τὸ μέσον¹³.”

4 καὶ λέγει αὐτοῖς¹⁴

“Ἐξεστὶν¹⁵ τοῖς σάββασιν ἀγαθοποιῆσαι¹⁶ ἢ κακοποιῆσαι,

ψυχὴν σῶσαι¹⁷ ἢ ἀποκτείνει;”

οἱ δὲ ἐσιώπων.

5 καὶ περιβλεψάμενος αὐτοὺς [μετ’ ὀργῆς, (iii)

συνλυπούμενος ἐπὶ τῇ πωρώσει¹⁸ τῆς καρδίας αὐτῶν,]

λέγει τῷ ἀνθρώπῳ

“Ἐκτεινον τὴν χεῖρά σου¹⁹.”

καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη²⁰ ἡ χεὶρ αὐτοῦ²¹.

6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς⁶ (iii)

[μετὰ τῶν Ἑρῳδιανῶν]

συμβούλιον ἐδίδουν²² κατ’ αὐτοῦ

ὅπως αὐτὸν ἀπολέσωσιν.

1 (CD + τὴν) 2 (D ξηράν) 3 (CD παρετηροῦντο) 4 (NCD + ἐν) 5 (N θεραπεύει) 6 (D ll omit) 7 (CD κατηγορήσουσιν) 8 (D † αὐτόν) 9 (B * χεῖραν) 10 (D ἐξηραμένην) 11 (NC τὴν ξηράν χεῖρα ἔχοντι) 12 (D ll + καὶ στήθι) 13 (D^s 1 ἐν μέσῳ) 14 (D ll εἶπεν πρὸς αὐτούς) 15 (D + ἐν) 16 (ND 1 (+ τι) ἀγαθὸν ποιῆσαι) 17 (D + μάλλον) 18 (D ll s^a νεκρώσει) 19 B omits 20 (C ἀπεκατέστη) 21 (D ll + εὐθέως) 22 NC ἐποίησαν, (D^s † ποιοῦντες)

10. APPOINTMENT OF THE TWELVE APOSTLES.

iii. 7—19^a.

10 a. Popularity.

7 Ἐκ δὲ¹ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν [πρὸς² τὴν θάλασσαν] (iii)

καὶ πολὺ πλῆθος³ ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,

καὶ ἀπὸ⁴ τῆς Ἰουδαίας⁵ 8 καὶ ἀπὸ Ἱεροσολύμων

[καὶ ἀπὸ⁶ τῆς Ἰδουμαίας⁷ καὶ⁸ πέραν τοῦ Ἰορδάνου] (iii)

καὶ⁹ περὶ Τύρον καὶ¹⁰ Σιδῶνα,

πλῆθος πολὺ, ἀκούοντες¹¹ ὅσα¹² ποιεῖ¹³ ἦλθαν πρὸς αὐτόν.

1 (D ll ὁ δὲ) 2 (D εἰς) 3 (D ll s^a πολλὸς ὄχλος) 4 (D ll omit)

5 NC 1 καὶ ἀπὸ τῆς Ἰουδαίας ἠκολούθησαν, (D ll omit ἠκολούθησαν)

6 (D^s omits) 7 (N ll s^a omit) 8 (D l + οἱ)

9 (N † omits, D ll + οἱ) 10 (D + οἱ περὶ) 11 (CD ἀκούσαντες)

12 (CD ll ᾶ) 13 NCD ll ἐποίει

S. LUKE.

The Sabbath controversy in S. Matthew is reduced to very small proportions, being only alluded to in these two sections. It occupies a more prominent place in S. Mark and still more so in S. John. It gave the Pharisees a popular cry. Jesus—they argued—cannot be a man of God, for He breaks the Sabbath. Thus our Lord's popularity was undermined and the way for the crucifixion prepared.

vi. 6 [Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ]

εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν [καὶ διδάσκειν].

καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ [ἡ δεξιὰ] ἦν ξηρά.⁷¹
7 παρετηροῦντο² δὲ³ αὐτὸν [οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι]

εἰ [ἐν]³ τῷ σαββάτῳ θεραπεύει⁴,

ἵνα [εὐρωσιν] κατηγορεῖν⁵ αὐτοῦ.

8 [αὐτὸς δὲ ᾗδει⁶ τοὺς διαλογισμοὺς αὐτῶν,]

εἶπεν⁷ Ἦ δὲ τῷ ἀνδρὶ¹³ τῷ⁸ ξηρὰν ἔχοντι τὴν χεῖρα †

“Ἐγείρε⁹ [καὶ στήθι] εἰς τὸ μέσον¹⁰.”

[καὶ ἀναστὰς ἔστη¹¹.]

9 εἶπεν δὲ [(ὁ)¹² Ἰησοῦς] πρὸς αὐτούς [“Ἐπερωτῶ¹³ ὑμᾶς,

εἰ] ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,

ψυχὴν σῶσαι ἢ ἀπολέσαι;”

14

10 καὶ περιβλεψάμενος [πάντας] αὐτοὺς¹⁵

εἶπεν⁷ αὐτῷ²¹

“Ἐκτεινον τὴν χεῖρά σου.”

ὁ δὲ ἐποίησεν¹⁶, καὶ ἀπεκατεστάθη¹⁷ ἡ χεὶρ αὐτοῦ¹⁸.

11 Αὐτοὶ δὲ [ἐπλήσθησαν ἀνοίας,

καὶ] διελάλουν¹⁹ πρὸς ἀλλήλους

τί ἂν ποιήσαιεν [τῷ Ἰησοῦ]²⁰. †

1 (D καὶ εἰσελθόντος αὐτοῦ πάλιν εἰς τὴν συναγωγὴν σαββάτῳ,
ἐν ᾗ ἦν ἄνθρωπος ξηρὰν ἔχων τὴν χεῖρα) 2 (N παρετήρουν)

3 (D omits) 4 B θεραπεύσει 5 (D κατηγορήσαι)

6 (D II γινώσκων) 7 (D λέγει) 8 (N + † τὴν) 9 (D

Ἐγείρου) 10 (D II ἐν τῷ μέσῳ) 11 (D ἐστάθη) 12 B omits

13 (D II Ἐπερωτήσω) 14 (D + οἱ δὲ ἐσιώπων) 15 (D II + ἐν

ὁργῇ) 16 (SD II ἐξέτεινεν) 17 (N ἀπεκατέστη, B ἀποκατ-)

18 (D II + ὥς (± καὶ) ἢ ἄλλη, Cod D puts v. 5 here) 19 (D

διελογίζοντο) 20 (N... † ποιήσαιεν..., D πῶς ἀπολέσωσιν αὐτόν)

21 (N D II τῷ ἀνθρώπῳ)

S. Luke by slightly inverting the order of the following clauses has skilfully used them to introduce the Sermon on the Mount. S. Matthew, who has cut them down to very brief dimensions, uses them only as an introduction to his quotation from Isaiah. In both cases we have an example of the working of conflation in disturbing the text.

vi. 17—19, 12—16.

(Slightly misplaced.)

17 [καὶ καταβὰς μετ' αὐτῶν ἔστι ἐπὶ τόπου πεδινοῦ,] †
καὶ [ὄχλος πολὺς¹] μαθητῶν αὐτοῦ,

καὶ πλῆθος πολὺ [τοῦ λαοῦ²] †

ἀπὸ [πάσης³] τῆς³ Ἰουδαίας καὶ Ἱερουσαλὴμ⁴

καὶ [τῆς παραλίου] Τύρου καὶ Σιδῶνος,

οἱ ἦλθαν⁵ [ἀκοῦσαι αὐτοῦ καὶ λαθῆναι ἀπὸ τῶν νόσων αὐτῶν].

1 (D II s omits) 2 (N I omit) 3 (D omits) 4 (N II + καὶ

Περαίας) 5 (D ἄλλων πόλεων ἐληλυθόντων)

VARIOUS.

With Matt. xii. 11, 12 compare Luke xiv. 5, xiii. 15 (IV. § 2).

The stronger human emotions of anger, pain, grief, surprise, agony, are freely attributed to our Lord in S. Mark and in S. John, for S. Peter and S. John who had known Him intimately in the flesh had no hesitation in ascribing such passions to Him. But most traces of these feelings have been removed from S. Luke and (except in Gethsemane) from S. Matthew. We cannot but think that these changes are deliberate. Either there was a timid desire to set a fence about our Lord's person, as against non-Christians, or, more probably, deference was paid to the prejudices of those Christians who had been educated as Stoics and had been taught that a good man is never surprised, angry or agonized. He is indifferent to pain and perfect calm is essential to his character. S. Paul's view of the “meekness and gentleness of Christ” (2 Cor. x. 1) may also have influenced S. Luke.

S. Luke's statement that our Lord knew the thoughts of his adversaries is also found in Mark ii. 8 = Matt. ix. 4 = Luke v. 22, xi. 17.

S. Luke's ἡ δεξιὰ (6) may be compared with the same addition in Matt. v. 29. He may have received special information, but the tendency to heighten distress must be allowed for, cf. μονογενῆς Luke viii. 42, ix. 38.

Compare S. John v. 18, x. 39, xi. 53.

[v. 18, διὰ τοῦτο οὖν μάλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλκε τὸ σάββατον ἀλλὰ καὶ πατέρα ἰσὺον ἔλεγε τὸν θεόν, ἵσον ἑαυτὸν ποιῶν τῷ θεῷ.]

[x. 39, ἐζήτουν (οὖν) αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.]

[xi. 53, ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.]

C lacks Luke vi. 5—36.
 s^a — Luke v. 29—vi. 11.
 s^c — Matt. viii. 23—x. 31.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

xii. (15) καὶ ἐθεράπευσεν αὐτοὺς πάντας,

16 καὶ ἐπετίμησεν¹² αὐτοῖς
 ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν³.
 [17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος
 18 Ἰδοὺ ὁ παῖς μου⁴ ὃν ἠρέτισα,
 ὃ ἀγαπητός μου ὃν⁵ ἐγδόκησεν ἡ ψυχὴ μου.
 Θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ⁶.
 19 Οὐκ ἐρίσει οὐδὲ κραγῆσει,
 οὐδὲ ἀκούσει τις ἔν ταῖς πλατείαις⁷ τὴν φωνὴν
 αὐτοῦ.
 20 Κάλυπον συντετριμμένον οὐ κατεάζει
 καὶ λίνον τγφόμενον οὐ⁹ σβέσει,
 ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.
 21 καὶ¹⁰ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν^{11a}.]
 2 (D ll αὐτοῦς. πάντας δὲ οὓς ἐθεράπευσεν ἐπέπληξεν) 3 (D
 ποιῶσιν) 4 (D + εἰς) 5 (C? D ll ἐν ᾧ) 6 (D^s ἀπαγγέλλει)
 7 (D^s ἀκούει) 8 (s^a omits) 9 (D + μὴ) 10 (D ll + ἐν)
 11 (D^s ἐλπίζουσιν)

(Misplaced.)

x. 1 Καὶ

προσκαλεσάμενος τοὺς δώδεκα μαθητὰς¹ αὐτοῦ

[ἔδωκεν αὐτοῖς] ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκ-
 βάλλειν² αὐτὰ¹
 [καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν¹ μαλακίαν³].
 2 Τῶν δὲ⁴ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· †
 1 (s^a omits) 2 (CD ἐκβαλεῖν) 3 (ll + ἐν τῷ λαῷ)
 4 (D omits)

S. MARK.

[iii. 9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον¹⁰ (iii)
 προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν
 αὐτόν¹¹.]

10 πολλοὺς γὰρ ἐθεράπευσεν¹²,

[ὥστε ἐπιπίπτειν¹³ αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον (iii)
 μάστιγας. 11 καὶ τὰ¹⁴ πνεύματα τὰ¹⁴ ἀκάθαρτα,
 ὅταν¹⁵ αὐτὸν ἐθεώρουν¹⁶, προσέπιπτον αὐτῷ καὶ
 ἔκραζον λέγοντα¹⁷ ὅτι¹⁸ “Σὺ εἶ¹⁹ ὁ υἱὸς τοῦ θεοῦ.”]
 [12 καὶ πολλὰ ἐπετίμα αὐτοῖς (ii)
 ἵνα μὴ αὐτὸν φανερόν ποιήσωσιν²⁰.]

10 (B πλοῖαρια) 11 (D ll + πολλοί) 12 (ll ἐθεράπευσεν)
 13 (D ll + ἐν) 14 (D omits) 15 (D + οὖν) 16 (s^a omits)
 17 & D λέγοντες 18 (D ll omit) 19 (C + ὁ χριστός)
 20 (D ποιῶσιν, C ll + ὅτι ᾗδουσιν, C l + τὸν χριστὸν αὐτόν, C l +
 εἶναι)

10b. Names of the Twelve.

iii. 13 Καὶ

ἀναβαίνει εἰς τὸ ὄρος

καὶ προσκαλεῖται οὓς ᾗθελεν αὐτός,
 [καὶ ἀπῆλθον¹ πρὸς αὐτόν.] (iii)

14 καὶ ἐποίησεν δώδεκα,
 ὧς καὶ ἀποστόλους ὠνόμασεν²,
 [ἵνα ᾧσιν μετ' αὐτοῦ καὶ] ἵνα³ ἀποστέλλῃ αὐτοὺς [κη- (iii)
 ρύσσειν⁴

15 καὶ] ἔχειν⁵ ἐξουσίαν⁶ ἐκβάλλειν τὰ δαιμόνια·

16 καὶ ἐποίησεν τοὺς δώδεκα⁷

1 (D ll ἦλθον) 2 (C? D ll s^a omit) 3 (B omits) 4 (D ll
 + τὸ εὐαγγέλιον) 5 (D ll ἔδωκεν αὐτοῖς) 6 (D ll s^a + θερα-
 πεύειν τὰς νόσους καὶ) 7 (D ll s^a omit)

^a LXX. Is. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμφομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου·
 ἔδωκε τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει· 2 οὐ κεκράζεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ.

S. LUKE.

VARIOUS.

vi. 18 καὶ οἱ ἐνοχλούμενοι⁶ ἀπὸ πνευμάτων ἀκαθάρτων
ἐθεραπεύοντο· †

[19 καὶ πᾶς ὁ ὄχλος ἐζήτουν⁷ ἄψασθαι⁸ αὐτοῦ,
ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.]

6 (D ὀχλούμενοι) 7 (D 11 s^p ἐζήτει) 8 (D ἄψασθαι)

(Here follow

THE SERMON ON THE MOUNT,	30 verses.	II. § 3.
THE CENTURION'S SERVANT,	10	„ IV. § 1.
THE WIDOW'S SON AT NAIN,	7	„ V. § 16.
JOHN THE BAPTIST'S DOUBT,	18	„ II. § 6.
ANOINTING OF OUR LORD'S FEET,	15	„ III. § 1.
THE MINISTERING WOMEN,	3	„ IV. § 67.)
	83	

S. Mark says that our Lord healed many, S. Matthew that He healed all; cf. Matt. iv. 24, viii. 16, xiv. 35. See Mark i. 34 note.

Mark iii. 11^b is transferred to Luke iv. 41.

The charge which our Lord lays on these men not to make Him known is a commonplace in S. Mark; i. 44, v. 43, vii. 36, viii. 26, 30, ix. 9.

S. Luke's *προσευχή* (12^c) in the sense of 'Synagogue' occurs probably in Luke vi. 12, certainly in Acts xvi. 13, 16 and in Juvenal iii. 296. S. Luke seems to have received special information here from some eyewitness unknown. S. Luke's *ἐκλεξάμενος* is used of the selection of the Twelve in Acts i. 2, John vi. 70, xv. 16, 19, &c.

S. Mark's τὸ ὄρος (13) does not mean any particular mountain but, as in Matt. v. 1 and elsewhere, the highlands which everywhere rise out of the sunken valley of the Jordan, which at Gennesaret is 600 feet, at Jericho 1,300 feet, below the level of the Mediterranean.

Acts i. 2, τοῖς ἀποστόλοις...οὓς ἐξελέξατο. 1 Cor. xv. 5, Χριστὸς...ᾧ ὄφθη Κηφᾶ, εἰτα τοῖς δώδεκα. Acts ii. 14, vi. 2. Rev. xxi. 14, δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. Gal. ii. 9, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης οἱ δοκοῦντες σὺλloi εἶναι δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίαν, ἵνα ἡμεῖς εἰς τὰ ἔθνη αὐτοὶ δὲ εἰς τὴν περιτομήν. Outside the number of the twelve the title 'Apostle' is given constantly to S. Paul (1 Cor. ix. 1 ff.), twice to S. Barnabas, and once (Rom. xvi. 7) probably to Andronicus and Junias. There are also the ἀπόστολοι ἐκκλησιῶν or 'delegates of the churches' 2 Cor. viii. 23, Phil. ii. 25.

Compare S. John vi. 70.

[ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμεν; καὶ ἐξ ὑμῶν εἰς διάβολὸς ἐστίν."]

vi. 12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις¹
ἔξελεῖν αὐτὸν² εἰς τὸ ὄρος [προσεύξασθαι³,
καὶ ἦν διανυκτερεύων ἐν⁴ τῇ προσευχῇ [τοῦ θεοῦ⁵].
13 καὶ [ὅτε ἐγένετο ἡμέρα], προσεφώνησεν⁶ τοὺς μαθητὰς
αὐτοῦ,

καὶ [ἐκλεξάμενος ἀπ' αὐτῶν] δώδεκα,
οὓς καὶ ἀποστόλους ὠνόμασεν⁷,

1 (D 11 s^p ἐκείναις) 2 (E 11 ἐξ ἡλθεν) 3 (D (+καὶ) προσ-
εύχεσθαι) 4 (N ἐπὶ) 5 (D omits) 6 (D ἐφώνησεν)
7 (D ἐκάλεσεν)

The names of the Twelve seem to fall into three quaternions, the first of which seem to have maintained the closest intimacy with our Lord and to have profited most from His teaching, the second next and the third least. In all four lists S. Peter is *coryphaeus* of the first quaternion, S. Philip of the second and S. James of the third. The only other Apostle whose place is fixed is Judas Iscariot who had perhaps once been first (see below) but became last until he made way for Matthias or (as some say) for S. Paul.

S. Matthew, except (s. v. l.) in the first quaternion, has arranged the Twelve in pairs, perhaps because they were sent forth two by two. That S. John was S. Peter's companion see Chase, *Hastings' Dict. B.* iii. p. 758, but see the note on Iscariot below.

1 Cor. xii. 28, οὓς μὲν ἔθετο...ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους κ.τ.λ. Acts i. 25, ...ἀποστολῆς ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

3 κάλαμον τεθλασμένον οὐ συντρίβει, καὶ λίνον καπνιζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. 4 [ἀναλάμψει καὶ οὐ θραυσθήσεται, ὥς ἂν θῇ ἐπὶ τῆς γῆς κρίσιν], καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

C lacks Luke vi. 5—36.
 s^a — Luke v. 29—vi. 11.
 s^c — Matt. viii. 23—x. 31.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

- x. (2) [πρώτος] Σίμων [ὁ λεγόμενος]³ Πέτρος (1)
 καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ (4)
 καὶ⁴ Ἰάκωβος ὁ⁵ τοῦ Ζεβεδαίου (2)
 καὶ Ἰωάνης ὁ ἀδελφὸς αὐτοῦ, (3)
- 3 Φίλιππος (5)
 καὶ Βαρθολομαῖος, (6)
 Θωμᾶς (8)
 καὶ Μαθθαῖος [ὁ τελώνης], (7)
- Ἰάκωβος ὁ τοῦ Ἀλφαίου (9)
 καὶ Θαδδαῖος⁶, (10)
 4⁷ Σίμων ὁ Καναναῖος⁸ (11)
 καὶ⁹ Ἰούδας ὁ¹⁰ Ἰσκαριώτης¹¹ ὁ καὶ παραδοὺς αὐτόν. (12)
- 3 (s^a omits) 4 (CD 11 omit) 5 (D omits) 6 (C il-
 legible, D 1 Λεββαῖος. Arm. Aeth. Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος,
 11 Judas Zelotes, s^a omits) 7 (D 11 + καὶ) 8 (Σ Κανανίτης,
 D 11 Χαναναῖος, s^a + Judah the son of James) 9 (Σ + ὁ)
 10 (C omits) 11 (D 11 * Σκαριώτης, C Ἰσκαριώθ, s^a Scariot)

S. MARK.

First quaternion.

- iii. (16) καὶ ἐπέθηκεν ὄνομα τῷ⁸ Σίμωνι Πέτρον, (1)
 17 καὶ Ἰάκωβον τὸν⁹ τοῦ Ζεβεδαίου (2)
 καὶ¹⁰ Ἰωάνην τὸν ἀδελφὸν τοῦ Ἰακώβου¹¹ (3)
 [καὶ ἐπέθηκεν αὐτοῖς¹² ὄνομα¹³ Βοανηργές, ὃ¹⁴ ἔστιν (iii)
 Υἱοὶ Βροντῆς]¹⁴,
 18 καὶ Ἀνδρέαν * * * (4)
- Second quaternion.
 καὶ Φίλιππον^a (5)
 καὶ Βαρθολομαῖον (6)
 καὶ Μαθθαῖον (7)
 καὶ Θωμᾶν^b (8)
- Third quaternion.
 καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου (9)
 καὶ Θαδδαῖον¹⁵ (10)
 καὶ Σίμωνα τὸν¹⁷ Καναναῖον¹⁸ (11)
 19 καὶ Ἰούδαν Ἰσκαριώθ¹⁹, ὃς καὶ παρέδωκεν αὐτόν. (12)

- 8 (D omits) 9 (D τὸν Ἰάκωβον) 10 (D + τὸν) 11 (11 s^a
 αὐτοῦ, C omits τοῦ) 12 (D * ἐαυτοῖς) 13 (NC 11 ὀνόματα
 14 (s^a omits) 15 (D 11 Λεββαῖον) 16 (C † omits)
 17 (D † τὸ) 18 (A Κανανίτην) 19 (D 11 † Ἰούδας * Σκαριώθ,
 s^a Scariot)

11. FLAGRANT ASPERSIONS AND REPLIES.

iii. 19^b—35.

11 a. "He is mad."

[Καὶ ἔρχεται¹ εἰς οἶκον²⁰ καὶ συνέρχεται πάλιν (ὁ)² (iii)
 ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς³ μηδὲ⁴ ἄρτον⁵ φα-
 γεῖν. 21 καὶ ἰακούσαντες οἱ παρ' αὐτοῦ⁶ ἐξήλθον
 κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη⁷.]

- 1 (D εἰσέρχονται, C 11 ἔρχονται) 2 (NC omit 3 (D omits)
 4 (NC D † μήτε) 5 (D^s ἄρτους) 6 (D 11 ὅτε ἤκουσαν περὶ
 αὐτοῦ οἱ γραμματεῖς καὶ οἱ λοιποὶ, s^a his brothers). 7 (D * ἐξέ-
 σταται αὐτούς, 11 exsential eos, or omit the clause)

With the questioning of our Lord's sanity compare S. Peter's
 protest Matt. xvi. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο
 ἐπιτιμᾶν αὐτῷ λέγων "Πεῖός σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο."

The reading of Cod. D, "And when the Scribes and the rest heard about Him they came forth to seize Him, for they said 'He is driving the people mad'" is an extreme example of changing the text for a purpose. Cf. Mark iii. 5 note. The form ἐξέσταται, which is wrong in accident and in syntax, condemns the reading.

John i. 40—42, ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρον εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάνου καὶ ἀκολουθησάντων αὐτῷ· εὗρεσκε οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ "Εὗρήκαμεν τὸν Μεσσίαν" ὃ ἔστιν μεθερμηνευόμενον Χριστός. ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν "Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάνου, σὺ κληθήσῃ Κηφᾶς" ὃ ἐρμηνεύεται Πέτρος.

Acts xii. 1, 2, Ἡρώδης ὁ βασιλεὺς... ἀνείλεν Ἰάκωβον τὸν ἀδελφὸν Ἰωάνου μαχαίρῃ.

John xx. 2, μαθητὴν δὲ ἐφίλει ὁ Ἰησοῦς. xiii. 23 &c., δὲ ἡγάπα (ὁ) Ἰησοῦς. xx. 3 &c., ὁ Πέτρος καὶ ὁ ἄλλος μαθητής.

S. Mark's strange form Βοανῆ ρόγες perhaps stands for Βανῆ ρόγες (=בָּנֵי רֹגֵז), the vowel o having been transposed at an early date; or Βοανῆ may be conflate for Βονῆ and Βανῆ, either of which might represent B'nē. The Syriac versions favour בָּנֵי רֹגֵז as the latter word. This in Hebrew means *tumult* and not *thunder* (Ps. ii. 1). See Dalman's *Worte Jesu* and the *Encyclopædia Biblica*. Prof. Burkitt says with truth that no satisfactory explanation has been found for this word. To me it gives additional reason for doubting whether the whole of these trito-Markan additions come from the pen of S. Mark. Cf. Mark vii. 3 note. The title seems to be given in condemnation with reference probably to Luke ix. 54.

There is reason to believe that S. John's 'Nathanael' is the same person as the Synoptists' 'Bartholomew,' for 'the son of Tolmai' is a patronymic.

The 'Western' reading Λεββαῖος=Λεβῆς=Λεβὲς is an attempt to include the Levi of Mark ii. 14 amongst the Twelve. S. Luke is supported by S. John, xiv. 22, in naming this Apostle Judas.

S. Luke has translated the Aramaic Καναναῖος into the Greek Ζηλωτής. S. Matthew has altered the correct form Ἰσκαριώθ into the common form Ἰσκαριώτης. S. Luke has used the more hateful προδότης for the milder παραδιδόναι.

^a John i. 44, ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρον.

^b John xi. 16, εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συνμαθηταῖς "Ἀγόμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ."

S. LUKE.

vi. 14—16.

¹⁴ Σίμωνα ὃν καὶ ⁸ ὠνόμασεν⁹ Πέτρον (1)
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ (4)
καὶ ⁸ Ἰάκωβον (2)
καὶ Ἰωάννην¹⁰ (3)

καὶ¹¹ Φίλιππον (5)
καὶ Βαρθολομαῖον¹² (6)
¹⁵ καὶ¹¹ Μαθθαῖον (7)
καὶ Θωμᾶν¹³ (8)

(καὶ)¹⁴ Ἰάκωβον¹⁵ Ἀλφαίου (9)
καὶ Σίμωνα τὸν [καλούμενον] Ζηλωτὴν (11)

¹⁶ καὶ¹¹ Ἰούδαν Ἰακώβου^c (10)
καὶ Ἰούδαν Ἰσκαριώθ¹⁶ ὃς¹⁷ ἐγένετο προδότης. (12)
7 (D + πρῶτον) 8 (Il omit) 9 (D ll ἐπώνμασεν)
10 (D + τὸν ἀδελφὸν αὐτοῦ, οὗς ἐπώνμασεν Βοανηργές, ὃ ἐστὶν
Τίος Βροντῆς, s* + the sons of Zebedee) 11 (A ll omit) 12 (N
† omits) 13 (D + τὸν ἐπικαλούμενον Δίδυμον) 14 AB ll omit
15 (D + τὸν τοῦ) 16 (D ll * Σκαριώθ, s* Scariot) 17 (D + καὶ)

VARIOUS.

Acts i. 13^b, 26^b.

¹³ ὁ τε Πέτρος (1)
καὶ Ἰωάννης (3)
καὶ¹ Ἰάκωβος (2)
καὶ Ἀνδρέας, (4)

Φίλιππος (5)
καὶ Θωμᾶς, (8)
Βαρθολομαῖος (6)
καὶ Μαθθαῖος (7)

Ἰάκωβος² Ἀλφαίου (9)
καὶ¹ Σίμων ὁ³ ζηλωτῆς (11)
καὶ Ἰούδας Ἰακώβου.^c (10)
²⁶ [Μαθθίας d.]

1 (D omits) 2 (D + ὁ τοῦ) 3 (N omits)

The following table exhibits the number of times which the several Apostles are individually named in the New Testament exclusive of the four lists above.

	S. Matthew	S. Mark	S. Luke	S. John	Acts	Catholic Epistles	S. Paul	Hebrews	Revelation	Total
1. Simon, Symeon, Peter, Cephas, Bar-Jona, Son of Jonas or of John	24	23	27	39	57	2	10			182
2. James) "Sons of Zebedee," "Boanerges," John is "The disciple	5	8	4	1	1					19
3. John } whom Jesus loved," "The other disciple"	5	9	6	16 ¹	8		1		4 ²	49
4. Andrew ³	1	3		5						9
5. Philip				12						12
6. Bartholomew i.e. 'son of Tolmai' (=Nathanael?)				6 ⁴						6
7. Matthew*	1									1
8. Thomas, Didymus, i.e. 'the twin' ⁵				7						7
9. James the Son of Alphæus, "the little" (see Cod. D, Mark ii. 14)†		2	1							3
10. Thaddæus, "Judas (son) of James," "Judas not Iscariot"†				1						1
11. Simon the Cananean or Zealot										0
12. Judas Iscariot or "Son of Simon Iscariot" ⁶	4	2	3	9	2					20
Totals	40	47	41	96	68	2	11	0	4	309

* If Matthew be the same as Levi he is also mentioned in Mark ii. 14=Luke v. 27, 29.

† On the assumption that the 'brethren of our Lord' were not Apostles. See Acts i. 13—14, a passage which has been strangely neglected in this controversy.

¹ Never mentioned by name but as "the disciple whom Jesus loved" (ἡγάπα or ἐφίλει) or "the other disciple."

² On the assumption that John the Apostle wrote the Apocalypse.

³ John vi. 8, [λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, 9 "Ἐστὶν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;"]

⁴ Always called Nathanael, who is probably the same as Bartholomew.

⁵ John xx. 24, [Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.]

John xx. 28, [ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ "Ὁ κύριός μου καὶ ὁ θεός μου."]

⁶ John vi. 70, [ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν." 71 λέγειν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἐμελλεν παραδιδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.]

John xii. 4, 6, [Ἰούδας ὁ Ἰσκαριώτης...κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.] Although Iscariot stands last in all the lists till he cedes to Matthias, it may well be that he had once been first. Else he had not been entrusted with the bag. In the picture of the Last Supper by E. G. Lewis, he sits next our Lord, S. John on the other side and S. Peter afar off. This arrangement, though unusual, fits best with the beckonings and whispers described in the fourth Gospel. S. Mark (xiv. 10) distinctly calls him the Chief of the Twelve if it be allowed that in Biblical Greek ὁ εἰς=ὁ πρῶτος, as in τῇ μιᾷ τῶν σαββάτων and ὁ εἰς...ὁ ἕτερος 'the first...the second.' Dr Swete points out that in Enoch xx. ὁ εἰς is used seven times of the seven archangels. It seems to me there to mean that each of them was *primus inter pares*, the head of the angels who attended to his special province. When the disciples contended about which of them was greatest, the adherents of Iscariot were perhaps supporting his claims against S. Peter who had been coming to the front gradually. 'The first became last and the last first.'

^c John xiv. 22, λέγει αὐτῷ Ἰούδας οὐχ ὁ Ἰσκαριώτης.

^d Acts i. 26, ἔπεσεν ὁ κλήρος ἐπὶ Μαθθίαν καὶ συνεκατηψήφισθη μετὰ τῶν ἑνδεκα ἀποστόλων.

Conflate.

xii. 22 [Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν¹· καὶ ἐθεράπευσεν αὐτόν², ὥστε τὸν³ κωφὸν λαλεῖν καὶ βλέπειν⁴. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον “Μήτι⁵ οὗτός ἐστιν ὁ υἱὸς Δαυείδ;”]

24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

“Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοῦλ⁶ ἄρχοντι τῶν δαιμονίων.”

Doublet:

ix. 32 [Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ⁷ κωφὸν δαιμονιζόμενον· 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες “Οὐδέποτε ἐφάνη οὕτως ἐν τῷ⁸ Ἰσραήλ.”]

(34 Ὁ δὲ Φαρισαῖοι

ἔλεγον

“Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια⁹.”)

[iii. 22 καὶ οἱ γραμματεῖς¹ οἱ ἀπὸ Ἱεροσολύμων κατα- (ii) βάντες

ἔλεγον ὅτι “Βεεζεβοῦλ² ἔχει,” καὶ ὅτι

“Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.”

(Luke xi. 16=Mark viii. 11=Matt. xvi. 1=xii. 38.)

23 καὶ * * * *

προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς³

“Πῶς δύναται⁴ Σατανᾶς Σατανᾶν ἐκβάλλειν⁵; (i)

24 καὶ ἐὰν βασιλεία ἐφ’ ἐαυτὴν μερισθῇ,

οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη·

25 καὶ ἐὰν οἰκία ἐφ’ ἐαυτὴν μερισθῇ,

οὐ δυνήσεται⁶ ἢ οἰκία ἐκείνη στῆναι⁷.

26 καὶ εἰ ὁ Σατανᾶς ἀνέστη

ἐφ’ ἐαυτὸν καὶ ἐμερίσθη⁸,

οὐ δύναται στῆναι⁹ ἀλλὰ¹⁰ τέλος ἔχει.]

1 (11+καὶ)

2 (NC D 11 Βεεζεβοῦλ)

3 (D 11 ὁ κύριος

Ἰησοῦς)

4 (s^a cannoi)

5 (D ἐκβαλεῖν)

6 (D 11 δύναται)

7 (D ἐστάναι, NC 11 σταθῆναι)

8 (s^a εἰ ὁ Σατανᾶς ἀνέστη

ἐφ’ ἐαυτὸν, ἐμερίσθη καὶ, D 11 ἐὰν ὁ Σατανᾶς Σατανᾶν † ἐκβάλλει,

μεμέριστα ἐφ’ ἐαυτόν)

9 (D 11 σταθῆναι ἢ βασιλεία αὐτοῦ)

10 (D +τὸ)

πῶς [οὖν] σταθῆσεται ἡ βασιλεία αὐτοῦ;
 [27 Ὁ καὶ εἰ¹² ἐγὼ ἐν Βεεζεβοῦλ⁶ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.]

1 NC D 11 προσήνεχθη αὐτῷ δαιμονιζόμενος (± τυφλὸς καὶ κωφός) 2 (s^a † αὐτοῦς) 3 (C + τυφλὸν καὶ...καὶ) 4 (11 s^a + and heard) 5 (D + ὅτι) 6 (CD 11 Βεεζεβοῦλ) 7 (CD 11 + ἀνθρωπον) 8 (D omits) 9 D 11 s^a omit 10 (D 11 ss ἰδῶν) 11 (D ἐφ’ ἐαυτὴν) 12 (ss shall be made desolate) 13 (D στήσεται) 14 (D εἰ δὲ καὶ) 15 (D εἰ δὲ)

Conflate.

xii. 29 “ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ †

καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι¹,

ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν †;

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει².

30 [ὁ μὴ ὢν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει³.]

1 (NC D 11 διαρπάσαι) 2 (NC D διαρπάσει) 3 (s^a + με)

11 c. *The Strong Man armed keeping his House.*

[iii. 27 “ἀλλ’ οὐ δύναται οὐδεὶς¹ εἰς τὴν οἰκίαν τοῦ (ii) ἰσχυροῦ εἰσελθῶν

τὰ σκεύη αὐτοῦ² διαρπάσαι

ἐὰν μὴ πρῶτον τὸν ἰσχυρόν δῇσῃ,

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει³.]

1 (D 11 s^a οὐδεὶς δύναται)

2 (D 11 τὰ σκεύη τοῦ ἰσχυροῦ

εἰσελθὼν εἰς τὴν οἰκίαν)

3 (D^s διαρπάσει)

S. LUKE.

VARIOUS.

xi. 14—23, xii. 10, viii. 19—21.

Conflation.

(Scrap from the deutero-Mark: misplaced and combined with some non-Marcian matter.)

xi. 14 [Καὶ ἦν ἐκβάλλων δαιμόνιον¹ κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος² ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι·]

15 τινὲς δὲ¹³ ἔξ αὐτῶν⁷⁴

εἶπαν “Ἐν Βεεζεβοὺλ⁵

τῷ⁶ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια^{7.}”

[16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ’ αὐτοῦ.]

17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα
εἶπεν αὐτοῖς

“Πᾶσα βασιλεία ἔφ’ ἐαυτὴν διαμερισθεῖσα⁷⁸

ἐρημοῦται,
καὶ οἶκος ἐπὶ οἶκον
πίπτει⁹.

18 εἰ δὲ καὶ ὁ Σατανᾶς

ἐφ’ ἐαυτὸν διεμερίσθη¹⁰,

πῶς¹¹ σταθήσεται ἡ βασιλεία αὐτοῦ;

[ὅτι¹² λέγετε ἐν Βεεζεβοὺλ⁵ ἐκβάλλειν με τὰ δαιμόνια.

19 εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ⁵ ἐκβάλλω τὰ δαιμόνια¹³,

οἱ⁶ υἱοὶ ὑμῶν ἐν τίνι¹⁴ ἐκβάλλουσιν;

διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. †

20 εἰ δὲ ἐν δακτύλῳ θεοῦ (ἐγὼ)¹⁵ ἐκβάλλω τὰ δαιμόνια,

ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.]

1 (C11 + καὶ αὐτὸ ἦν) 2 (C ἐκβληθέντος) 3 (D ταῦτα δὲ εἰπόντος αὐτοῦ προσφέρεται αὐτῷ δαιμονιζόμενος κωφός καὶ ἐκβαλόντος αὐτοῦ πάντες ἐθαύμαζον. καὶ τινες) 4 (11 s^c ex Phariseais) 5 (CD11 Βεεζεβοὺλ) 6 (D omits) 7 (D + ὁ δὲ ἀποκριθεὶς εἶπεν “Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβαλεῖν;”) 8 (8D διαμερισθεῖσα ἐφ’ ἐαυτὴν (C μερισθεῖσα) 9 (D11 πεσεῖται) 10 (8C ἐμερίσθη) 11 (D οὐ) 12 (8 τl) 13 (8^c + from your sons) 14 (D † τl) 15 (811 omit

xi. 21 “ὅταν δὲ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἐαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστίν² τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπὶ δὲ³ δὲ⁴ ἰσχυρότερος αὐτοῦ⁵ ἐπελθὼν νικῆσιν αὐτόν⁶, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ’ ἣ ἐπεποιθεῖ⁷, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

[23 ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζεται.]

1 (8 omits) 2 (8 ἔσται) 3 (D ἐάν) 4 (C + ὁ) 5 (D omits) 6 (D † omits) 7 (D ἐπέποιθεν)

W. S. 2

Matt. ix. 32—34 and xii. 22—24 are sufficiently alike to be called doublets. Some critics regard them as accidental repetitions of the same narrative taken from different sources. There is less reason to do so if we omit ix. 34 as the ‘Western’ text does, or if we believe it to be genuine but due to unconscious assimilation during the oral stage.

Notice that S. Luke agrees with S. Matthew against S. Mark in this passage and that he misplaces it. Our contention is that the section belongs to the deutero-Mark and that S. Mark has preserved the original wording. S. Matthew gives that wording when it had been altered by oral transmission. And S. Luke received it as a scrap from the Church of Jerusalem at about the same date as that at which S. Matthew received it and therefore in nearly the same form. In proof of this we appeal to S. Luke’s dislocation of order which we hold to be generally decisive, and also to the significant fact that both SS. Matthew and Luke enclose the same non-Marcian *logion* between this and the next deutero-Mark section.

Notice how S. Luke (xi. 15) transfers to the rabble the infamous accusation which the other Gospels ascribe to the Scribes and Pharisees. The same transference is made in Luke iii. 7. By this transference S. Luke obscures the history, for it appears to have been a malignant design of the ruling classes to undermine our Lord’s popularity by connecting His miracles with Satan. He is a bad man, they argued, because He breaks the Sabbath; and being a bad man He cannot be working in the power of God and therefore all who accept His cures do so at the risk of losing their souls. This argument would appeal with peculiar force to that superstitious age. Coming from the religious leaders it could not be ignored.

On the difference between asking for a sign (i.e. a miracle) and a sign from heaven (i.e. a thunderclap or voice) and S. Matthew’s confusion of the two from assimilation, see ‘N.T. Problems,’ p. 48.

For our Lord’s knowledge of His adversaries’ thoughts, see Mark ii. 8 = Matt. ix. 4 = Luke v. 22, vi. 8.

S. Luke xi. 18^d may be compared with Mark iii. 30.

S. Luke seems to have rewritten xi. 21—23 or to have received it in a different form. Possibly the word *πανοπλία* has been borrowed from S. Paul’s famous description in Ephes. vi. 10 ff. where it is used twice but not elsewhere in N.T.

Notice the indefinite use of the definite article, for ὁ ἰσχυρὸς means ‘any strong man,’ cf. Luke viii. 5, where ‘the sower’ means ‘a sower,’ the word being only relatively definite. This use is very common but is seldom noticed.

11 d. Blasphemy against the Holy Spirit.

xii. 31 “Διὰ τοῦτο λέγω ὑμῖν,
 πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται¹ τοῖς ἀνθρώ-
 ποις †,

ἡ δὲ τοῦ πνεύματος βλασφημία †
 οὐκ ἀφεθήσεται².

[32 καὶ ὁς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ³ἀφεθήσεται αὐτῷ· ὁς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἀγίου¹⁴, οὐκ ἀφεθήσεται¹⁵ αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.”]

1 B + ὑμῖν 2 (CD 11 + τοῖς ἀνθρώποις) 3 (B + οὐκ)
 4 (s^a omits) 5 (N οὐ μὴ ἀφεθήσεται), B οὐ μὴ ἀφεθῇ

(Here follow several *logia* and fragments.)

[iii. 28 “Ἀμὴν λέγω ὑμῖν ὅτι (ii)
 πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων,
 τὰ ἁμαρτήματα καὶ αἱ¹ βλασφημίας ὅσα² ἐὰν βλασφη-
 μήσωσιν¹³.]

29 ὁς δ' ἂν¹⁴ βλασφημήσῃ εἰς⁵ τὸ πνεῦμα τὸ ἅγιον,
 οὐκ ἔχει ἄφεσιν ἕως τὸν αἰῶνα¹⁵,]

[ἀλλὰ ἔνοχος ἐστίν⁶ αἰωνίου ἁμαρτήματος⁷.” (iii)
 30 ὅτι ἔλεγον “Πνεῦμα ἀκάθαρτον⁸ ἔχει⁹.”]

1 (D omits) 2 (C ὅσας) 3 (11 omit) 4 (D δὲ ἂν δέ
 τις) 5 (D 11 omit) 6 (N D 11 ἐσται) 7 (C? D ἁμαρτίας,
 A 1 κρίσεως) 8 (C + αὐτὸν) 9 (D 11 ἔχειν)

11 e. “Who is my Mother, and who are my Brethren?”

xii. 46 [“Ἐπεὶ¹ αὐτοῦ λαλοῦντος¹² τοῖς ὄχλοις
 ἰδοὺ] ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ
 εἰστήκεισαν ἔξω
 ἔζητοῦντες αὐτῷ λαλῆσαι¹³.

48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι⁴ αὐτῷ
 “Τίς ἐστίν ἡ μήτηρ μου, καὶ⁵ [τίνες εἰσίν] οἱ ἀδελφοί μου⁶;”
 49 καὶ ἐκτείνας τὴν χεῖρα⁷ (αὐτοῦ)⁸ ἐπὶ τοὺς μαθητὰς αὐτοῦ
 εἶπεν

“Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
 50 ὅς[τις γὰρ] ἂν ποιήσῃ⁹ τὸ θέλημα τοῦ πατρὸς μου
 [τοῦ ἐν οὐρανοῖς],
 αὐτός μου ἀδελφός¹⁰ καὶ ἀδελφή¹⁰ καὶ μήτηρ ἐστίν.” †

1 (D omits, CD 11 ss + δέ) 2 (D λαλοῦντος δὲ αὐτοῦ)
 3 (N omits), CD 11 + 47 εἶπεν δὲ τις αὐτῷ “Ἰδοὺ ἡ μήτηρ σου καὶ
 οἱ ἀδελφοί σου ἔξω ἐστήκασι, ζητοῦντές σοι λαλῆσαι.” 4 (C
 εἰπόντι) 5 (D 11 ἡ) 6 (B omits) 7 (N *χεῖραν)
 8 N D 11 omit 9 (D ποιεῖ, C ἂν ποιῇ) 10 (ss † plural)

[iii. 31 Καὶ ἔρχονται¹ (ii)
 ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ
 καὶ ἔξω στήκοντες² ἀπέστειλαν πρὸς αὐτὸν
 καλοῦντες³ αὐτόν.
 32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος¹⁴,
 καὶ λέγουσιν αὐτῷ

“Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου⁵ ἔξω ζητοῦσίν σε.”

33 καὶ ἀποκριθεὶς αὐτοῖς λέγει¹⁶
 “Τίς ἐστίν ἡ μήτηρ μου ἢ οἱ⁷ ἀδελφοί⁸;”
 34 καὶ⁹ περιβλεψάμενος τοὺς περὶ αὐτὸν¹¹⁰ κύκλῳ καθη-
 μένους λέγει¹¹

“Ἰδε¹², ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
 35 ὁς¹³ ἂν ποιήσῃ¹ τὸ θέλημα¹⁴ τοῦ θεοῦ,
 οὗτος ἀδελφός μου καὶ ἀδελφή¹⁵ καὶ μήτηρ¹⁶ ἐστίν.”]

1 (N D 11 ἔρχεται) 2 (N στάντες, D ἐστῶτες) 3 (D φω-
 νοῦντες) 4 (D⁸ πρὸς τὸν ὄχλον, N 1 πρὸς αὐτὸν ὄχλος) 5 (D 11 +
 καὶ αἱ ἀδελφαί σου) 6 (D 1 ἀπεκρίθη αὐτοῖς λέγων) 7 (D 11 ἡ)
 8 (N C 11 + μου) 9 (B omits) 10 (D 11 omit) 11 (D 11
 εἶπεν) 12 (D Ἰδοὺ) 13 N C D 11 s^a + γὰρ 14 B τὰ θελή-
 ματα 15 (C 11 + μου) 16 (11 + μου)

**12. A NEW DEPARTURE IN TEACHING:
 PARABLES.**

iv. 1—20.

12 a. The multitudes.

[i. Καὶ πάλιν (ii)
 ἤρξατο διδάσκειν παρὰ¹ τὴν θάλασσαν.]
 καὶ συνάγεται² πρὸς αὐτὸν ὄχλος³ πλείστος⁴,

1 (CD 11 + δέ) 2 (D 11 ἐξηλθεν...καὶ) 3 N + ἐκ, (C + ἀπὸ)
 4 (D 11 omit)

1 (D πρὸς) 2 (D 11 συνήχθη, A συνήχθησαν) 3 (D ὁ
 λαὸς) 4 (D 11 s^a πολλός)

S. LUKE.

VARIOUS.

S. Luke by conflation has embedded a scrap of this speech (xii. 10) into a long address to the Twelve, presumably because he did not know the true context.

S. Matthew has correctly translated S. Mark's Aramaism "the sons of men" into the Greek equivalent "mankind." He has also appended another *logion* dealing with the same subject.

The editorial addition of Mark iii. 30 is like that in Luke xi. 18^d.

Scrap from the deutero-Mark: misplaced.

xii. 20 [Καὶ πᾶς ὁ¹ ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφε-
θήσεται αὐτῷ.]

τῷ δὲ εἰς τὸ ἄγιον πνεῦμα βλασφημήσαντι²⁷⁸
οὐκ ἀφεθήσεται⁴.

1 (D + ἄν) 2 (Σ βλασφημοῦντι) 3 (D εἰς δὲ τὸ πνεῦμα τὸ
ἅγιον) 4 (D II + αὐτῷ, οὔτε ἐν τῷ αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι)

The Mother of our Lord is probably included amongst His relatives in Mark iii. 21. If not, S. Mark mentions her only in vi. 3 and in this section, in which he simply records that our Lord repudiated all earthly ties. That she was present at Cana and at the foot of the cross, we learn only from S. John. SS. Matthew and Luke tell us much about her at the period of our Lord's birth, but the silence of the Synoptists respecting her throughout His ministry is astounding, and it is continued in the Acts of the Apostles, where she is named (i. 14) and then disappears from history. Nor do the epistles give any information.

S. Luke appends viii. 19—20 to the three (Mark) or four (Luke) *logia*, which immediately follow the interpretation of the Parable of the Sower. Like all S. Luke's arrangements this seems reasonable, but we may doubt whether it is more than an inference on his part, in the absence of any real knowledge of the true connexion.

Scrap from the deutero-Mark: misplaced.

viii. 19 Παρεγένετο¹ δὲ πρὸς αὐτὸν
ἡ μήτηρ² καὶ οἱ ἀδελφοὶ αὐτοῦ³,
[καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ]

διὰ τὸν ὄχλον.

20 ἀπηγγέλη δὲ αὐτῷ⁴

“Ἡ μήτηρ σου⁵ καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν
θέλοντές σε⁶.”

21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς⁷

“⁸Μήτηρ μου καὶ⁹ ἀδελφοί μου³ οὐτοί εἰσιν
οἱ τὸν λόγον τοῦ θεοῦ⁵ [ἀκούοντες καὶ] ποιῶντες.”

1 (Σ II Παρεγένετο) 2 (Σ D II + αὐτοῦ) 3 (II omit)
4 (Σ D II + ὅτι) 5 (Σ omits) 6 (D ζητοῦντές σε) 7 (D II
αὐτοῖς) 8 (D + ἡ) 9 (D + οἱ)

§§ 12, 13. S. Mark has collected together three parables, probably for convenience of teaching rather than in the true chronological sequence. The only other parable which he records—that of the vinedressers slaying the heir—is naturally put later (xii. 1—12). It may be an aid to the memory to note that all four of the parables which S. Mark records are connected with the vegetable kingdom—the Sower, the Seed growing secretly, the Mustard, the Vineyard.

viii. 4—15.

4 Συνιόντος¹ δὲ ὄχλου πολλοῦ
[καὶ τῶν κατὰ² πόλιν ἐπιπορευομένων] πρὸς αὐτὸν }

1 (Σ σύνοντος, D συνελθόντος) 2 (D + τήν)

Cf. 1 John v. 16, Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. 17 πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

Acts i. 14, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. 1 Cor. ix. 5, οἱ ἀδελφοὶ τοῦ κυρίου. Gal. i. 19, Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

Compare :

Matt. xiii. 55, οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας (=Mark vi. 3, ἀδελφὸς Ἰακώβου καὶ Ἰωσήφ καὶ Ἰούδα καὶ Σίμωνος). John ii. 12, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί. vii. 3, εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ. vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. vii. 10, ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἐορτήν.

[Luke xi. 27, 28, “Μακάρι ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας” αὐτὸς δὲ εἶπεν “Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.”]

S. John ii. 4.

[καὶ λέγει αὐτῇ ὁ Ἰησοῦς “Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου.”]

The Evangelists distinguish three stages in our Lord's teaching. (1) During His popularity He spoke plainly, that all might hear. (2) As His popularity waned, He took refuge in Parables, to baffle the careless and help those who were anxious to learn. (3) As opposition increased, He withdrew from public life and devoted Himself to the training of the Twelve. This training is chiefly recorded in S. John. In S. Luke, however, much of our Lord's plainest teaching is put into the Travel Narrative (ix. 51—xviii. 14) which S. Luke puts into the last fortnight or so of our Lord's ministry. But there are the strongest reasons for holding the arrangement of that Narrative to be unchronological.

FIRST DIVISION.

S. MATTHEW.

xiii. (2) ὥστε αὐτὸν εἰς⁵ πλοῖον ἐμβάντα καθῆσθαι,
 καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

3 καὶ ἐλάλησεν αὐτοῖς πολλὰ⁶ ἐν παραβολαῖς †
 λέγων

5 (D + τὸ) 6 (I omits)

xiii. (3) “Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ¹ σπείρειν².
 4 καὶ ἐν τῷ σπείρειν¹³ αὐτὸν αἰ μὲν ἔπεσεν παρὰ τὴν ὁδόν,

καὶ ἐλθόντα⁴ τὰ πετεινὰ⁵ κατέφαγεν αὐτά.

5 ἄλλα⁶ δὲ ἔπεσεν ἐπὶ τὰ πετρώδη
 ὅπου οὐκ εἶχεν γῆν πολλήν⁷,
 καὶ εὐθέως ἐξανέτειλεν⁸ διὰ τὸ μὴ ἔχειν βάθος⁹ γῆς,
 6 ἡλίον δὲ ἀνατείλαντος ἐκαυματίσθη¹¹ †
 καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη¹².
 7 ἄλλα δὲ ἔπεσεν ἐπὶ¹³ τὰς ἀκάνθας,
 καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν¹⁴ αὐτά.

8 ἄλλα δὲ ἔπεσεν¹⁵ ἐπὶ τὴν γῆν τὴν καλήν
 καὶ¹⁶ ἐδίδου¹⁷ καρπὸν,
 ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα. †
 9 Ὁ ἔχων ὥτα¹⁸ * ἀκούετω.”

1 (D omits) 2 (ND σπείρειν, 11 s^g + τὸν σπόρον αὐτοῦ)
 3 (C † omits) 4 (NC ἦλθεν...καὶ, D † ἦλθεν...καὶ 5 (s^g 11
 + τοῦ οὐρανοῦ) 6 (D 11 s^g αἰ) 7 (s^g omits) 8 (B ἐξα-
 νέτειλαν) 9 (B + τῆς) 10 (D + τοῦ) 11 (D ἐκαυματί-
 σθησαν, B ἐκαυματώθη) 12 (D ἐξηράνθησαν) 13 (D 11 εἰς)
 14 ND ἐπνιξαν 15 (C ἔπεσαν) 16 (s^g + grew and)
 17 (D ἐδίδου) 18 (CD + ἀκούειν)

Conflate.

xiii. 10 Καὶ [προσελθόντες¹]
 οἱ μαθηταὶ² εἶπαν αὐτῷ “Διὰ τί ἐν παραβολαῖς λαλεῖς
 αὐτοῖς;”

11 ὃ δὲ [ἀποκριθεὶς] εἶπεν³ ὅτι
 “Υμῖν δέδοται γνῶναι τὰ μυστήρια⁴ τῆς βασιλείας τῶν
 οὐρανῶν⁵,

ἐκείνοις δὲ οὐ δέδοται.

[12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται¹⁶. ὅστις δὲ
 οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.]

13 [διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ⁷,]

† ὅτι βλέποντες οὐ βλέπουσιν

καὶ ἀκοῦντες οὐκ ἀκούουσιν οὐδὲ συνίσχουσιν¹⁸.

1 (C + αὐτῷ) 2 (C 11 + αὐτοῦ) 3 BD s^g + αὐτοῖς 4 (11 τὸ
 μυστήριον) 5 (s^g 11 omit) 6 (s^g omits) 7 (D s^g † λαλεῖ)
 8 (D 11 s^g 11 α...μὴ βλέπωσιν...μὴ ἀκούσωσιν καὶ μὴ συνώσιν, μήποτε
 ἐπιστρέψωσιν)

S. MARK.

iv. (1) [ὥστε αὐτὸν εἰς⁵ πλοῖον ἐμβάντα καθῆσθαι} (ii)
 ἔν τῇ θαλάσῃ⁶ }
 καὶ πᾶς ὁ ὄχλος ἑρὸς τὴν θάλασσαν⁶ ἔπὶ τῆς γῆς⁷
 ἦσαν⁸.

2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ⁹,]
 καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ¹⁰ 3 “Ἀκούετε¹¹.

5 (AD + τὸ) 6 (D πέραν τῆς θαλάσσης) 7 (D 11 omit)
 8 (D s^g 11 ἦν) 9 (D πολλαῖς, 11 diceas) 10 (11 omit) 11 (C
 Ἀκούσατε, 1 omits)

12 b. The Parable of the Sower.

iv. (3) “Ἰδοὺ ἐξῆλθεν ὁ σπείρων *¹ σπείρειν².
 4 καὶ ἐγένετο ἐν τῷ σπείρειν¹³ * ὃ μὲν ἔπεσεν παρὰ τὴν
 ὁδόν,

καὶ ἦλθεν⁴ τὰ πετεινὰ⁵ καὶ κατέφαγεν⁶ αὐτό.

5 καὶ ἄλλο ἔπεσεν⁷ ἐπὶ τὸ πετρώδες⁸
 (καὶ)⁹ ὅπου¹⁰ οὐκ εἶχεν γῆν πολλήν,
 καὶ εὐθέως ἐξανέτειλεν¹¹ διὰ τὸ μὴ ἔχειν βάθος γῆς^{12, 13}.
 6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη¹⁴
 καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη¹⁵.
 7 καὶ ἄλλο¹⁶ ἔπεσεν εἰς¹⁷ τὰς ἀκάνθας,
 καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ συνεπνίξαν αὐτό,
 καὶ καρπὸν οὐκ ἔδωκεν.

8 καὶ ἄλλα¹⁸ ἔπεσεν εἰς¹⁹ τὴν γῆν τὴν καλήν,
 καὶ ἐδίδου²⁰ καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα²¹,
 καὶ ἔφερον²² ἑστριάκοντα καὶ (ἐν) ἐξήκοντα καὶ (ἐν) ἑκατόν²³.”
 9 Καὶ ἔλεγεν “Ὁς ἔχει ὥτα ἀκούειν ἀκούετω²⁴.”

1 (AC + τοῦ) 2 (D s^g omit, 1 + τὸν σπόρον αὐτοῦ) 3 (D 11
 ἐν τῷ σπείρειν) 4 (D ἦλθεν) 5 (D 11 + τοῦ οὐρανοῦ) 6 (D κατέ-
 φαγεν) 7 (D s^g ἄλλα ἔπεσαν) 8 (ND 11 τὰ πετρώδη) 9 NC 11
 omit (s^g omits the whole line) 10 (D 11 ὅτι) 11 (D ἐξαν-
 έτειλεν) 12 (D s^g τὴν γῆν, B τῆς γῆς) 13 (11 omit) 14 BD s^g 11
 † ἐκαυματίσθησαν 15 (D s^g 1 ἐξηράνθησαν) 16 (NC † ἀλλος)
 17 (CD 1 ἐπὶ) 18 (AD 11 ἄλλο) 19 (C ἐπὶ) 20 (C ἐδί-
 δουσαν) 21 (CD αὐξανόμενον) 22 (D 1 φέρει, NC ἔφερον)
 23 NC εἰς...εἰς...εἰς, B εἰς...ἐν...ἐν, D 11 s^g ἐν...ἐν...ἐν or ἐν...ἐν...
 ἐν 24 (D 11 + καὶ ὁ συνίων συνιέτω)

12 c. Reasons for speaking in Parables.

iv. 10 Καὶ [ὅτε ἐγένετο κατὰ μόνας,] (iii)
 ἡρώτων¹ αὐτὸν οἱ ἑρὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παρα-
 βολὰς².

11 καὶ ἔλεγεν³ αὐτοῖς
 “Υμῖν τὸ μυστήριον δέδοται *⁴ τῆς βασιλείας τοῦ θεοῦ †.

ἐκείνοις δὲ τοῖς ἔξω⁵ ἐν παραβολαῖς τὰ⁶ πάντα⁷ γίνεται⁸,
 (Matt. xiii. 12=Mark iv. 25=Luke viii. 18, xix. 26=Matt.
 xxv. 29.)

12 ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσιν,
 καὶ ἀκοῦντες ἀκούωσι⁹ καὶ μὴ συνίσχουσιν¹⁰,

1 (NC ἡρώτων, D ἐπηρώτων) 2 (D 11 s^g μαθηταὶ αὐτοῦ, D 11
 τίς ἢ παραβολὴ αὐτῇ) 3 (D 11 λέγει) 4 (D 11 + γινώσκει)
 5 B ἔξωθεν 6 (ND omit) 7 (11 omit) 8 (D 11 λέγεται)
 9 (C ἀκούσωσιν) 10 (D συνώσιν)

S. LUKE.

VARIOUS.

viii. (4) εἶπεν³ ἱδιὰ παραβολῆς⁷⁴3 (s^a He began to say) 4 (D11 παραβολὴν τοιαύτην πρὸς αὐτούς)viii. 5 “Ἐξήλθεν ὁ σπείρων τοῦ¹ σπείραι [τὸν σπῆρον αὐτοῦ]². καὶ ἐν τῷ σπείρειν αὐτὸν¹ ὁ³ μὲν ἔπεισεν παρὰ τὴν ὁδόν,[καὶ κατεπατήθη] καὶ τὰ πετεινὰ [τοῦ οὐρανοῦ]⁴ κατέφαγεν αὐτό⁵.6 καὶ ἕτερον⁶ κατέπεισεν⁷ ἐπὶ τὴν⁸ πέτραν,καὶ [φνὲν]⁹ἐξηράνθη¹⁰ διὰ τὸ μὴ ἔχειν ἱκμάδα.7 καὶ ἕτερον⁶ ἔπεισεν ἱ ἐν μέσῳ¹¹ τῶν ἀκανθῶν, καὶ [συνφύεισαι]¹² ἱ αἱ ἀκανθαὶ⁷⁹ ἀπέπνιξαν¹³ αὐτό.8 καὶ ἕτερον⁶ ἔπεισεν¹⁴ εἰς¹⁵ τὴν γῆν τὴν ἀγαθὴν¹⁶, καὶ [φνὲν]¹⁷ ἐποίησεν καρπὸν ἑκατονταπλασίονα.”

Ταῦτα λέγων ἐφάνει “Ὁ ἔχων ὧτα ἀκούειν ἀκούετω.”

1 (D omits)	2 (lss omit)	3 (B a)	4 (D11ss omit)
5 (B αὐτά)	6 (D ἄλλο)	7 (ND ἔπεισεν)	8 (B omits)
9 (ss omit)	10 (N + καὶ)	11 (D μέσον)	12 (s ^a omits)
13 (N ἔπνιξαν)	14 (N * ἔφυνεν)	15 (D11 ἐπὶ)	16 (D11ss + καὶ καλήν)
17 (N ἔφυνεν, s ^a omits, ND ^s + καὶ)			

Professor Jülicher denies that there was any mystery in our Lord's parables, attributing the idea that there was any to the superstition of a later age. But the teaching of the proto-Mark is for us decisive, and in the *Logia* further interpretations are offered of the Tares and the Draw-net, also in the deutero-Mark of the saying about food not defiling a man.

viii. 9 Ἐπρωρίτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ¹ τίς αὕτη εἴη ἡ² παραβολή.

10 ὁ δὲ εἶπεν

“Ὑμῖν δέδοται γινῶναι³ τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ,ἱ τοῖς δὲ λοιποῖς⁷⁴ ἐν παραβολαῖς,

(Matt. xiii. 12=xxv. 29=Luke viii. 18=xix. 26 § 13 b.)

ἵνα βλέποντες μὴ βλέπωσιν⁵
καὶ ἀκούοντες⁶ μὴ γινώσκιν.

1 (D + τὸ, A11 + λέγοντες)	2 (B + omits)	3 (I omits)
4 (ss but to those that are without, s ^a + it is not given to know, therefore it is said to them)	5 (D ἰδωσιν)	6 (N + ἀκούουσιν καὶ)

S. Mark makes one seed in each of three cases fail, many seeds in the fourth case succeed. S. Luke puts the singular, S. Matthew the plural, in all cases alike, obscuring the hopefulness of the Parable. So S. Mark gives 30, 60, 100 in an ascending scale indicative of triumph, S. Matthew in a descending scale indicative of disappointment. S. Luke makes all equally productive. S. Luke corrects *ρίζα* from his knowledge of botany, but convicts himself by neglecting to make the correction when he comes to the interpretation. In our Lord's thought the spiritual meaning is uppermost and leads to neglect of the natural truth as in other places (Mark ii. 21 note).

James i. 11, ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον.

[Cf. S. John xii. 24, “ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει.”]

The concluding refrain occurs in Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 23; Luke viii. 8, xiv. 35. S. Matthew's shorter recension may be compared with Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22 ὁ ἔχων οὖς ἀκουσάτω, and Rev. xiii. 9 εἰ τις ἔχει οὖς, ἀκουσάτω.

S. John xii. 39, 40.

[39 ἱδιὰ τοῦτο οὐκ ἠδύναντο πιστεῦν⁷¹ ὅτι² πάλιν εἶπεν Ἱησαῖος
40 Τετῷφλωκεν ἀγῶν⁷ τοῖς ὀφθαλμοῖς καὶ ἐπώ-
ρωσεν³ ἀγῶν⁷⁴ τὴν καρδίαν,

ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ⁵ νοήσωσιν⁶ τῇ καρδίᾳ

1 (s ^a omits)	2 (D καὶ γὰρ)	3 (N ἐπήρωσεν)	4 (D omits)
5 (D11 + μὴ)	6 (D νοήσουσιν)		

S. MATTHEW.

S. MARK.

[xiii. 14 “καὶ⁶ ἀναπληροῦται⁷ αὐτοῖς ἡ προφῆταις⁸ Ἡσαίου⁹ ἢ¹⁰ λέγουσα¹¹

Ἀκοῦ¹² ἀκούετε¹³ καὶ οὐ μὴ συνῆτε,
 καὶ βλέποντες βλέπετε¹³ καὶ οὐ μὴ ἴδητε.
 15 ἐπαχύνθη¹⁴ γὰρ ἡ καρδία τοῦ λαοῦ τοῦτοῦ,
 καὶ τοῖς ὤσιν¹⁵ βαρέως ἤκουσαν¹⁴,
 καὶ τοῖς ὀφθαλμοῖς αὐτῶν ἐκάμμυσαν¹⁴.]
 μή ποτε [ἴδωσιν τοῖς ὀφθαλμοῖς
 καὶ τοῖς ὤσιν ἀκούσῳσιν¹⁶
 καὶ τῇ καρδίᾳ συνώσιν¹⁷ καὶ ἐπιστρέψωσιν,
 καὶ ἴδωμαι αὐτοῖς¹⁸ a.]

[16 ὁμῶν δὲ μακάριοι οἱ¹⁰ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ¹⁰ ὧτα (ὁμῶν)¹⁹ ὅτι ἀκούουσιν. 17 ἀμὴν γὰρ²⁰ λέγω ὑμῖν ὅτι πολλοὶ προφητῆται καὶ δίκαιοι²¹ ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν²², καὶ ἀκούσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.]

6 (D ll + τότε, s^a ἴνα) 7 (D ll πληρωθήσεται + ἐπ') 8 (D + τοῦ) 9 (1 omits) 10 (D omits) 11 (D ll + Πορεύθητι καὶ εἰπὲ τῷ λαῷ τούτῳ) 12 (B ἀκούσατε) 13 (S + βλέψετε) 14 (ll imperative) 15 (S ll + αὐτῶν) 16 (C omits) 17 (C συνώσιν) 18 (s^a omits) 19 B ll omit 20 (S ll omit) 21 (B omits) 22 (D ἠδυνήθησαν ἰδεῖν)

xiii. 18 [“Τμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειραντος¹.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος²],

ἔρχεται ὁ πονηρὸς
 καὶ ἀρπάξει τὸ ἐσπαρμένον³ ἐν τῇ καρδίᾳ αὐτοῦ⁴.
 οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. (1)
 20 ὁ δὲ ἐπὶ τὰ πετρῶδη σπαρεῖς,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς } +
 λαμβάνων αὐτόν }
 21 οὐκ ἔχει δὲ ρίζαν ἐν⁵ ἑαυτῷ
 ἀλλὰ πρόσκαιρός ἐστιν,
 γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον
 εὐθὺς σκανδαλίζεται.
 22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς⁶,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων
 καὶ ἡ μέριμνα τοῦ αἵματος⁷ καὶ ἡ ἀπάτη⁸ τοῦ πλούτου⁹
 συνπνίγει¹⁰ τὸν λόγον,
 καὶ ἄκαρπος γίνεται.
 23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν¹¹ σπαρεῖς, οὗτός ἐστιν +
 ὁ τὸν λόγον ἀκούων +
 καὶ συνιείς¹²,
 ὅς δὲ¹³ καρποφορεῖ [καὶ ποιεῖ] ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα
 ὁ δὲ τριάκοντα¹⁴.” +

1 (CD σπειρόντος) 2 (D συνιόντος) 3 (D σπειρόμενον) 4 (D^a + αὐτῶν) 5 (D^a + omits) 6 (D ll σπειρόμενος) 7 (C ll + τοῦτου) 8 (ll ? ἀγάπη) 9 (D * πλούτους) 10 (ss and he is in the care of this world and the deceitfulness of riches and they choke) 11 (D γῆν τὴν καλὴν) 12 (C συνίων) 13 (D ll s^a τότε) 14 (ll + ὁ ἔχων ὧτα (= ἀκούειν) ἀκουέτω)

^a LXX. Is. vi. 9, ἀκοῇ ἀκούετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδητε. 10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσῳσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἴδωμαι αὐτοῖς.

iv. (12) [“μή ποτε (ii)
 ἐπιστρέψωσιν καὶ ᾄθεθῇ αὐτοῖς¹⁸ a.”]
 8 (D ll * ἀφεθήσονται αὐτοῖς, D ll s^a + τὰ ἀμαρτήματα)

12 d. Interpretation of the Parable of the Sower.

iv. 13 [καὶ λέγει αὐτοῖς “Οὐκ οἶδατε τὴν παραβολὴν (iii)
 ταύτην,
 καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε;]
 14 Ὁ σπείρων τὸν λόγον σπείρει¹.
 15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου² σπείρεται ὁ
 λόγος¹³, (1)
 καὶ⁴ ὅταν ἀκούσῳσιν⁵ εὐθὺς ἔρχεται ὁ Σατανᾶς
 καὶ αἶρει⁶ τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτοῦς⁷.

16 καὶ οὗτοι εἰσιν ὁμοίως⁸ οἱ ἐπὶ τὰ πετρῶδη⁹ σπειρόμενοι¹⁰, }
 οἱ¹¹ ὅταν ἀκούσῳσιν τὸν λόγον εὐθὺς⁸ μετὰ χαρᾶς λαμ- }
 βάνουσιν αὐτόν, }
 17 καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς
 ἀλλὰ πρόσκαιροὶ εἰσιν,
 εἴτα γενομένης θλίψεως ἢ¹² διωγμοῦ διὰ τὸν λόγον
 εὐθὺς σκανδαλίζονται¹³.
 18 καὶ ἄλλοι¹⁴ εἰσιν οἱ εἰς¹⁵ τὰς ἀκάνθας σπειρόμενοι·
 οὗτοι εἰσιν¹⁶ οἱ τὸν λόγον ἀκούσαντες¹⁷,
 19 καὶ αἱ μέριμναι¹⁸ τοῦ αἵματος¹⁹ καὶ ἡ ἀπάτη τοῦ πλούτου²⁰
 καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι²¹
 εἰσπορευόμεναι συνπνίγουσιν²¹ τὸν λόγον,
 καὶ ἄκαρπος γίνεται²².
 20 καὶ ἐκεῖνοι²³ εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν²⁴ σπαρέντες, +
 οἵτινες ἀκούουσιν τὸν λόγον
 καὶ παραδέχονται
 καὶ καρποφοροῦσιν ἐν²⁵ τριάκοντα καὶ (ἐν)²⁶ ἐξήκοντα καὶ
 (ἐν)²⁶ ἑκατόν.”

1 (S σπερεῖ) 2 (D ll οἷς) 3 (ll qui neglegenter verbum suscipiunt, s^a that hear the word) 4 (B οἱ) 5 (D ἀκούουσιν) 6 (S ἀπάρξει, D ἀφαιρεῖ) 7 (D ll s^a ἐν ταῖς καρδίαις αὐτῶν, S ἐν αὐτοῖς) 8 (D ll s^a omit) 9 (D * πετρῶδης) 10 (s^a omits) 11 (B omits) 12 (D ll καὶ) 13 (D σκανδαλισθήσονται) 14 (A ll οὗτοι) 15 (S ἐπὶ) 16 (A ll omit) 17 (A ll ἀκούοντες) 18 (D * μερίμναις) 19 (D^a ll βίου) 20 (D ll ἀπάται τοῦ κόσμου) 21 (S συνπνίγει with much transposition) 22 (D ll ἄκαρποι γίνονται) 23 (A ll οὗτοι) 24 (C καλὴν γῆν) 25 ll ἐν 26 ll ἐν, BC? omit

S. LUKE.

VARIOUS.

(The quotation from Isaiah is given at length in Acts xxviii. 26 f.)

(Matt. xiii. 16 f. = Luke x. 23 f.)

viii. 11 “[ἔστω δὲ αὕτη ἡ παραβολή.]

‘Ο σπόρος ἐστὶν ὁ λόγος¹ [τοῦ θεοῦ].

¹² οἱ δὲ παρὰ τὴν ὁδόν

εἰσιν οἱ ἀκούσαντες², εἴτα³ ἔρχεται ὁ διάβολος
καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν,

[ἵνα μὴ πιστεύσαντες σωθῶσιν.]

¹³ οἱ δὲ ἐπὶ τῆς πέτρας¹⁴
οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον⁵, †

καὶ⁶ οὗτοι⁷ ῥίζαν οὐκ ἔχουσιν, †

οἱ πρὸς καιρὸν πιστεύουσιν

καὶ ἐν καιρῷ πειρασμοῦ

ἀφίστανται.

¹⁴ τὸ δὲ εἰς τὰς ἀκάνθας πεσόν,

οὗτοί εἰσιν οἱ ἀκούσαντες,

καὶ ὑπὸ μεριμνῶν καὶ⁸ πλούτου

καὶ ἡδονῶν τοῦ βίου

πορευόμενοι συνπνίγονται

καὶ οὐ τελεσφοροῦσιν.

¹⁵ τὸ δὲ ἐν τῇ καλῇ γῇ¹⁹ οὗτοί εἰσιν
οἵτινες [ἐν καρδίᾳ τῇ καλῇ καὶ¹⁸ ἀγαθῇ] ἀκούσαντες τὸν λόγον¹⁰
κατέχουσιν

καὶ καρποφοροῦσιν [ἐν ὑπομονῇ].”

1 (D+δ) 2 (D ἀκολουθοῦντες, s⁸ + the word of God)
3 (D ὧν) 4 ND τὴν πέτραν 5 (N+τοῦ θεοῦ) 6 (N omits)
7 B αὐτοὶ (D1 omit) 8 (D11 omit) 9 (D11 εἰς τὴν καλὴν
γῆν) 10 (D+τοῦ θεοῦ)

John xii. (40) καὶ στραφῶσιν,
καὶ ἰάσονται ἀγτοῦc.”]

In ἀφεθῇ αὐτοῖς S. Mark is simply reproducing the Targum on Isaiah vi. 9. So also S. Paul follows the Targum in 1 Cor. x. 4, Eph. iv. 8, &c. S. Matthew quotes at length from the LXX., see IV. § 37.

S. Matthew's ὁ πονηρὸς for Satan is found in Matt. v. 37, vi. 13, xiii. 38, John xvii. 15, Ephes. vi. 16, 2 Thess. iii. 3, 1 John ii. 13, 14, iii. 12, v. 18, 19. See Chase, *The Lord's Prayer*, p. 85 ff.

S. Luke in 12^d has introduced the doctrine of salvation by faith and in 15^d S. Paul's teaching about patience, cf. Luke xxi. 19. In 14^e he strangely preserves the same words, but in quite different construction, for “are choked in their walk” is a curious Semitic expression, cf. Luke i. 6, 1 Pet. iv. 3, 2 Pet. ii. 10, iii. 3, Jude 11, 16, 18. But throughout this section S. Luke has more freely than usual departed from his source.

1 Thess. i. 6, δεξάμενοι τὸν λόγον ἐν ᠒λίψῃ πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου.

S. Mark's τὰ λοιπά (19^b) is probably an euphemism for vices of which it is a shame to speak.

In Attic Greek καλὸς and ἀγαθός are so frequently coupled together, that a substantive καλοκάγαθια has been formed from them; but, though they are both common in N.T., sometimes in the same sentence, Luke viii. 15 is the only passage where they are coupled together:—a proof of S. Luke's literary studies.

S. Luke's ὑπομονή (15) is not mentioned again in the Gospels, but is frequent in the Epistles and in the Apocalypse.

FIRST DIVISION.

S. MATTHEW.

(v. 15, x. 26, xi. 15, xiii. 9, 43, vii. 2^b, vi. 33^b, xiii. 12, xxv. 29), xiii. 31, 32, 34, 35.

(From the Sermon on the Mount.)

v. 15 “οὐδὲ καίουσιν¹ λύχνον
 καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον †
 ἀλλ’ ἐπὶ τὴν λυχνίαν,
 [καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.]”

1 (ss and no one lighteth)

(From the Charge to the Twelve.)

x. 26 “[μὴ οὖν φοβηθῆτε αὐτοὺς.]
 οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται,
 καὶ κρυπτόν
 ὃ οὐ γνωσθήσεται.”

xi. 15 “ὃ ἔχων ὦτα¹ ἀκούετω.” }
 xiii. 9 “ὃ ἔχων ὦτα² ἀκούετω.” }
 xiii. 43 “ὃ ἔχων ὦτα³ ἀκούετω.” }

1 (NC s^c + ἀκούειν) 2 (CD s^c + ἀκούειν) 3 (CD ll ss + ἀκούειν)

(From the Sermon on the Mount.)

vii. (2) “ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.”
 vi. (33) “καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.”

(From reasons for speaking in parables.)

xiii. 12 “ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ [καὶ περισσευ-
 θήσεται]¹.
 ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”
 Doublet :
 (From the parable of the Talents.)
 xxv. 29 “τῷ γὰρ ἔχοντι παντὶ² δοθήσεται [καὶ περισσευ-
 θήσεται]³.
 ‘τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.’”

1 (s^a omits) 2 (Ds^r omit) 3 (D περισσεύσεται)
 4 (C1 + ἀπὸ)

(After Matt. xiii. 23 follows the parable of *THE TARES IN THE WHEAT*, II. § 11 b, which some critics identify with S. Mark’s parable of the seed growing secretly.)

S. MARK.

13. FIVE UTTERANCES, TWO PARABLES AND A CONCLUSION.

iv. 21—34.

13 a. The Utterances.

A.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι¹
 “Μήτι ξρχεται² ὁ λύχνος
 ἵνα³ ὑπὸ τὸν μόδιον τεθῇ⁴ ἢ ὑπὸ τὴν κλίνην,
 οὐχ⁵ ἵνα ἐπὶ⁶ τὴν λυχνίαν τεθῇ;

B.

iv. 22 “οὐ γὰρ ἔστιν⁷ κρυπτόν ἢ ἐὰν μὴ⁸ ἵνα⁹ φανερωθῇ,
 οὐδὲ ἐγένετο ἀπόκρυφον
 ἀλλ’ ἵνα * * ἔλθῃ εἰς φανερόν¹⁰.”

C.

[iv. 23 “Εἴ τις ἔχει ὦτα ἀκούειν ἀκούετω.” (iii)]

D.

iv. 24 Καὶ ἔλεγεν αὐτοῖς
 “Βλέπετε τί¹¹ ἀκούετε.
 [ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν (iii)
 ἢ καὶ προστεθήσεται ὑμῖν¹².]

E.

iv. 25 “ὃς γὰρ¹³ ἔχει, δοθήσεται¹⁴ αὐτῷ.

καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

1 (NCD omit) 2 (D ll ἀπτεται)) 3 (N omits)
 4 (N τεθῆναι) 5 (D ll καὶ οὐχί) 6 NB † ὑπὸ 7 NCD ll + τι
 8 (D ll ἀλλ’) 9 (AC omit) 10 (B φανερωθῇ) 11 (Ds † τὰ)
 12 (D ll omit) 13 (D + ἀν) 14 (D προστεθήσεται)

13 b. The Parable of the Seed growing secretly.

[iv. 26 Καὶ ἔλεγεν¹ (iii)
 “Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς² ἄνθρωπος βάλῃ
 τὸν³ σπόρον ἐπὶ τῆς γῆς 27 καὶ καθεύδῃ καὶ ἐγείρηται⁴
 νύκτα⁵ καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ⁶ καὶ μηκύνεται⁷
 ὡς οὐκ οἶδεν αὐτός. 28 αὐτομάτῃ ἡ γῆ καρποφορεῖ,
 πρῶτον χόρτον, ἔπειτα στάχυν, εἰτεν⁹ πλήρης 10 σῖτον ἐν
 τῷ στάχνι. 29 ὅταν δὲ¹¹ παραδοῖ¹² ὁ καρπός, εὐθὺς ἀπο-
 στέλλει τὸ ἀρέπανον, ὅτι παρέστηκεν ὁ θερισμός a.”]

1 (C? + ὅτι) 2 (C ll + ἐὰν) 3 (C † τὸ, D omits) 4 (N
 † ἐγείρεται, D ἐγερθῇ) 5 (C νυκτὸς) 6 (N βλαστάνῃ)
 7 (D μηκύνεται) 8 (D + θτι) 9 (CD εἰτα...εἰτα, D στάχνας,
 N omits εἰτεν στάχυν) 10 πλήρης is indeclinable; see note
 in fourth column (D πλήρης ὁ σῖτος, N πλήρη σῖτον, C? πλήρης
 σῖτον) 11 (D ll καὶ ὅταν, ll ὅταν) 12 (C παραδῶ)

^a LXX., Joel iii. (iv.) 13, ἐξαποστειλάτε δρέπανα ὅτι παρέστηκεν τρυγητός.

S. LUKE.

VARIOUS.

viii. 16—18 (xi. 33, xii. 2, viii. 8, xiv. 35, vi. 38^b,
xii. 31^b, xix. 26^b, xiii. 18, 19).

viii. 16 “Οὐδείς δὲ λύχρον ἄψας
καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθῃσιν,
ἀλλ’ ἐπὶ λυχρίας¹ τίθῃσιν²,
[ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς³.]”

Doublet:

[xi. 33 “Οὐδείς λύχρον ἄψας
εἰς κρύπτῃν τίθῃσιν οὐδὲ ὑπὸ τὸν μόδιον †
ἀλλ’ ἐπὶ τὴν λυχρίαν,
ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν⁴.]”

viii. 17 “οὐ γὰρ ἔστιν κρυπτόν ὃ οὐ φανερόν γενήσεται⁵,
οὐδὲ ἀπόκρυφον

†⁶ οὐ μὴ⁷ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ.”

Doublet: xii. 2,

[“Οὐδὲν δὲ⁷ συγκαλυμμένον⁸ ἔστιν ὃ οὐκ ἀποκαλυφθήσεται⁹,
καὶ κρυπτόν
ὃ οὐ γνωσθήσεται.”]

viii. 8 “ὃ ἔχων ὦτα ἀκούειν ἀκούετω.”

xiv. 35 “ὃ ἔχων ὦτα ἀκούειν ἀκούετω.”

viii. 18 “Βλέπετε οὖν πῶς ἀκούετε.”

vi. 38 “†¹⁰ γὰρ μέτρῳ¹⁰ μετρεῖτε ἀντιμετρηθήσεται¹¹ ὑμῖν.”

xii. (31) “καὶ ταῦτα προστεθήσεται ὑμῖν.”

viii. (18) “ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ,
καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ [δοκεῖ] ἔχειν ἀρθήσεται ἀπ’
αὐτοῦ.”

Doublet:

[xix. 26 “παντὶ τῷ ἔχοντι δοθήσεται¹²,
ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται¹³.]”

1 (ND τὴν λυχρίαν) 2 (D τιθεῖ) 3 (B omits) 4 (S + βλέ-
πουσιν) 5 (D ἔσται) 6 (D ἀλλ’ ἵνα) 7 (D 1 γὰρ, S omits)
8 (NC κεκαλυμμένον) 9 (D⁸ οὐ φανερωθήσεται) 10 (C 11 τῷ
γὰρ αὐτῷ μέτρῳ †) 11 B 11 μετρηθήσεται 12 (D προσ-
τίθεται) 13 (D 11 + ἀπ’ αὐτοῦ)

(Here follows “WHO IS MY MOTHER?” 3 verses.

I. § 11. c.)

S. Mark never conflates, for his style is too simple to weld together isolated sayings into a logically connected discourse. But here and in ix. 49 f. he has loosely strung together a number of *logia* like pearls on a string with no other connexion than *καὶ ἔλεγεν* (which occurs four times in this Church lesson) or *γάρ*. Nearly everything in these *logia* occurs in the other Synoptists, often more than once, but for the most part in widely different connexions. S. Mark does not say that all the utterances in this lesson were spoken at the same time: probably the true occasions are irrecoverably lost.

On the refrain “If any man have ears,” see Mark iv. 9 note. *οἱ ἔχοντες*=*οἱ πλούσιοι* (Eur. *Alc.* 57). In the East all gifts went as homage to the rich. The poor soon lost youth, health, strength, which constitute their wealth.

The syntax of Mark iv. 26 f. is perplexing. An Attic writer might have written *ὥς εἰ τις βάλοι κ.τ.λ.* The full sentence would then be *ὥς ἂν γένοιτο εἰ τις βάλοι*, ‘as would happen, if a man should cast.’ But hypothetical optatives are seldom used in N.T. except in S. Luke, and S. Mark has put subjunctives to take their place. The common text inserts *ἐάν* after *ὥς* to make the sentence more intelligible^a.

πλήρης (28) is indeclinable as in John i. 14, Acts vi. 5, and in some uncial MSS. at Mark viii. 19. This use has good MSS. authority in the LXX. See a paper by C. H. Turner in *Journal of Theological Studies*, Oct. 1899.

^a So Theodore Mopsuest. Comment. on John ii. 14 writes *ὥς ἂν εἴπῃ* for *ὥς ἂν γένοιτο, εἰ εἴποι*,

S. MATTHEW.

xiii. 31 [Ἀλλην παραβολὴν παρέθηκεν¹ αὐτοῖς] λέγων
 “Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 κόκκῳ σινάπεως,
 ὃν λαβὼν ἄνθρωπος ἐσπείρεν ἐν τῷ ἀγρῷ αὐτοῦ·
 32 ὃ μικρότερον μὲν ἐστὶν πάντων τῶν² σπερμάτων,
 ὅταν δὲ αὐξηθῇ³
 μείζον⁴ τῶν λαχάνων ἐστὶν
 καὶ γίνεται δένδρον,
 ὥστε ἐλθεῖν⁵ τὰ πετεινὰ τοῦ οὐρανοῦ
 καὶ⁵ κατασκηνοῖν⁶ ἐν τοῖς κλάδοις αὐτοῦ.” }
 1 (D ll S^c ἐλάλησεν) 2 (D omits) 3 (D αὐξήσῃ) 4 (D S
 μείζων) 5 (I omits) 6 (NC κατασκηνοῦν)
 (Here follows the parable of *THE LEAVEN*, 1 verse.
 II. § 11 c.)

xiii. 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς
 [τοῖς ὄχλοις],
 καὶ χωρὶς παραβολῆς οὐδὲν¹ ἐλάλει² αὐτοῖς.
 35 [θῶς πληρωθῇ τὸ ῥήθην διὰ³ τοῦ προφήτου λέγοντος
 Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
 ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς⁴.]
 1 (D ll S^c οὐκ) 2 (S ἐλάλησεν) 3 S + Ἡσαίου
 4 (NCD ll + κόσμου)
 (Here follow

THE INTERPRETATION OF THE
TARES, 8 verses, II. § 11 d.
 The parable of the *HID TREASURE*, 1 „ II. § 11 e.
 „ „ *PEARL*, 2 „ II. § 11 f.
 „ „ *DRAW NET*, 4 „ II. § 11 g.)
 15

Conflate.

viii. 18—27.

13 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον¹ περὶ αὐτὸν] ἐκέλευσεν²
 ἀπελθεῖν εἰς τὸ πέραν.
 19 [Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ “Διδάσκαλε, ἀκολου-
 θήσω σοι ὅπου ἐὰν ἀπέρχῃ.” 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς “Αἱ
 ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκη-
 νώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.”
 21 Ἄλλος δὲ τῶν μαθητῶν³ εἶπεν αὐτῷ “Κύριε⁴, ἐπίτρεψόν μοι
 πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.” 22 ὁ δὲ Ἰησοῦς λέγει
 αὐτῷ⁵ “Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
 νεκρούς.”]
 23 Καὶ
 [ἐμβάντι αὐτῷ εἰς⁶ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.]
 24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ,
 1 S ὄχλους, C ll ss (πολλοὺς) ὄχλους, (I ὄχλον πολλόν) 2 (I ll S^c
 + his disciples) 3 (C ll ss + αὐτοῦ) 4 (S^s omits)
 5 (Clement Al. τῷ Φιλίππῳ) 6 (S + τὸ)

^a LXX., Dan. iv. 21, καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ τὰ νοσσεύοντα ἐν αὐτῷ. Theod. ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνου
 τὰ ὄρνεα τοῦ οὐρανοῦ.

S. MARK.

13 c. The Parable of the Grain of Mustard Seed.

[iv. 30 Καὶ ἔλεγεν (ii)
 “Ὡς¹ ὁμοιώσωμεν² τὴν βασιλείαν τοῦ θεοῦ,
 ἣ ἐν τίνι³ αὐτὴν παραβολῇ θώμεν⁴;
 31 ὥς⁵ κόκκῳ⁶ σινάπεως,
 ὃς⁷ ὅταν⁸ σπαρῇ ἐπὶ τῆς γῆς⁹,
 10 μικρότερον¹¹ ὢν¹² πάντων τῶν σπερμάτων τῶν¹³ ἐπὶ τῆς γῆς¹⁴
 32 καὶ ὅταν σπαρῇ, ἀναβαίνει¹⁵
 καὶ γίνεται * μείζον¹⁶ πάντων τῶν λαχάνων
 καὶ ποιεῖ κλάδους μεγάλους,
 ὥστε δύνασθαι ὑπὸ τὴν σκιάν αὐτοῦ
 τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν^{a 17}.”] } †
 1 (D ll Tini) 2 (C ll ὁμοιώσωμεν) 3 (D ποία) 4 (D ll
 παραβάσωμεν) 5 (D ὁμοία ἐστὶν) 6 (AC + κόκκον) 7 (D δ,
 C ? ὥς, S omits) 8 (D * ὅταν) 9 (D τὴν γῆν) 10 (S + δ)
 11 (AC μικρότερος) 12 (ACD ll ἐστὶν) 13 (D ll & εἰσιν)
 14 (C ll omit) 15 (D l omit) 16 (D f μείζων) 17 (NCD
 κατασκηνοῦν)

13 d. “Nothing without a Parable.”

[iv. 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς¹ ἐλάλει (ii)
 αὐτοῖς² τὸν λόγον,]
 [καθὼς ἠδύναντο ἀκούειν.] (iii)
 34 [χωρὶς δὲ³ παραβολῆς οὐκ ἐλάλει αὐτοῖς,] (ii)
 [κατ’⁴ ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς⁵ ἐπέλυνε πάντα⁶.] (iii)
 1 (C ? ll omit) 2 (D ll omit) 3 (B καὶ χωρὶς) 4 (BD
 * καθ’)
 5 (AD ll μαθηταῖς ± αὐτοῦ) 6 (D ll αὐτάς)

§§ 14—16. FOUR OF THE GREATER MIRACLES.

14. THE STILLING OF THE STORM.

iv. 35—41.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης
 “Διέλθωμεν εἰς τὸ πέραν.”

36 καὶ ἀφέντες¹ τὸν ὄχλον
 παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ,
 [καὶ ἄλλα πλοῖα ἦν² μετ’ αὐτοῦ.] (iii)
 37 καὶ γίνεται³ λαίλαψ μεγάλη⁴ ἀνέμου, * * *
 1 (D ἀφίουσιν...καί) 2 (D ll ἄλλαι δὲ * πλοῖαι πολλὰι,
 ND ἦσαν) 3 (D ll ἐγένετο) 4 (S + μέγας, C l μεγάλου)

S. LUKE.

VARIOUS.

From the deutero-Mark: misplaced.

xiii. 18 Ἐλεγεν οὖν¹
 “Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ,
 καὶ τίνι ὁμοιώσω αὐτήν;
 19 [ὁμοία ἐστὶν] κόκκῳ σινάπεως,
 ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς² κῆπον ἑαυτοῦ³,

καὶ ἡῤῥησεν

καὶ ἐγένετο εἰς⁴ δένδρον⁵,
 καὶ τὰ πτερινὰ τοῦ οὐράνου
 κατεσκηνώσεν⁶ ἐν τοῖς κλάδοις⁷ αὐτοῦ.” }
 1 (D ll δὲ, s^a omits) 2 (D + τὸν) 3 (D αὐτοῦ)
 4 (D ll omit) 5 (All + μέγα) 6 (D κατεσκήνωσαν) 7 (D

ὑπὸ τοὺς κλάδους)

(Here follows *THE PARABLE OF THE LEAVEN*, 2 verses.

II. § 11 c.)

§§ 14—16. In S. Matthew these striking miracles are put together (with some interpolated matter), and in S. Mark's order, but much earlier than S. Mark has put them. It is the only case in which S. Matthew seriously departs from S. Mark's order except in some minutiae. He certainly had some reason for his action. Perhaps he wanted to shew that our Lord's greatest works came first, exactly as His greatest sermon is put first in S. Matthew, lest any should suppose that His power grew with practice, as mere human skill is wont to do. Perhaps the redactor was trying to balance the book better by placing speeches and narratives in alternate layers. Perhaps he was adapting his Gospel to the feasts of the Jewish calendar (Introduction, Chapter xv., p. xxxv.).

viii. 22—25.

[22 Ἐγένετο δὲ ἐν¹ μᾶ τῶν ἡμερῶν ἡ καὶ αὐτὸς ἐνέβη² εἰς πλοῖον
 καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς]

“Διέλθωμεν εἰς τὸ πέραν [τῆς λίμνης],”

(Matt. viii. 19—22 = Luke ix. 57—60 (II. § 4).)

S. Luke never calls the lake *θάλασσα*. He uses the nautical term *ἀνήχθησαν*, which he gives 13 times in the Acts.

καὶ
 ἀνήχθησαν³.

23 [πλεόντων δὲ αὐτῶν ἀφύπνωσεν.] (1)

καὶ κατέβη λαῖλαψ ἀνέμου⁴ εἰς τὴν λίμνην⁵,

1 (S ‡ omits) 2 (D ἀναβῆναι αὐτὸν, S l s^a omit καὶ αὐτὸς)
 3 (ss omit) 4 (D + πολλή) 5 B l εἰς τὴν λίμνην ἀνέμου
 (ll omit εἰς τὴν λ.)

^b LXX., Ps. lxxviii. 2, ἀνολίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς.

S. MATTHEW.

viii. (24) ὥστε τὸ πλοῖον καλύπτεσθαι
 ὑπὸ τῶν κυμάτων·
 αὐτὸς δὲ } †
 ἐκάθειπεν.

25 καὶ προσελθόντες⁶ ἤγειραν αὐτὸν λέγοντες
 “Κύριε, [σῶσον⁷,] ἀπολλύμεθα.”

26 καὶ λέγει αὐτοῖς
 “Τί δειλοί ἐστε, ὀλιγόπιστοι;” } (3)
 τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις⁷⁸
 καὶ τῇ θαλάσῃ, } (2)
 καὶ ἐγένετο γαλήνη μεγάλη.

27 Οἱ δὲ ἄνθρωποι
 ἐθαύμασαν λέγοντες
 “Ποταπὸς ἐστὶν οὗτος †
 ὅτι καὶ⁹ οἱ ἄνεμοι καὶ ἡ θάλασσα
 αὐτῷ ὑπακούουσιν †;”

6 (C ? + αὐτῷ, C ll 8^a + οἱ μαθηταὶ ± αὐτοῦ) 7 (ll 8^a + us)
 8 (N ll τῷ ἀνέμῳ) 9 (C ll omit)

S. MARK.

iv. (37) καὶ τὰ κύματα ἐπέβαλλεν⁵ εἰς τὸ πλοῖον,
 ὥστε ἡδὴ γεμίζεσθαι τὸ πλοῖον⁷⁶.
 38 καὶ αὐτὸς ἦν

[ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον⁷⁷] (iii).
 καθεύδων (i)

καὶ * ἐγείρουσιν αὐτὸν καὶ¹⁸ λέγουσιν αὐτῷ
 “Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;”

39 καὶ διεγερθεὶς⁹ ἐπετίμησεν τῷ ἀνέμῳ
 καὶ εἶπεν τῇ θαλάσῃ “Σιώπα, πεφίμωσο¹⁰.” } (2)
 καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

40 καὶ εἶπεν αὐτοῖς
 “Τί δειλοί ἐστε¹¹; οὐπῶ¹² ἔχετε πίστιν;” } (3)

41 καὶ ἐφοβήθησαν φόβον μέγαν,

καὶ * ἔλεγον πρὸς ἀλλήλους

“Τίς ἄρα οὗτός ἐστιν

ὅτι καὶ ὁ ἄνεμος¹³ καὶ ἡ θάλασσα

ὑπακούει¹⁴ αὐτῷ¹⁵;”

5 (N ἐπέβαλεν, D ἔβαλεν) 6 (N l omit) 7 (D προσκεφαλαίου)
 8 (D διεγείραντες αὐτὸν) 9 (D ἐγερθεὶς) 10 (D καὶ
 φιμώθητι) 11 (C + οὕτως) 12 (C πῶς οὐκ) 13 (D ll οἱ
 ἄνεμοι) 14 (D ll ὑπακούουσιν) 15 (D 8 omits)

15. THE GERASENE DEMONIAC.

v. 1—20.

15 a. Meeting the Demoniac.

28 Καὶ ἔλθόντος αὐτοῦ¹ εἰς τὸ πέραν
 εἰς τὴν χώραν τῶν Γαδαρηνῶν²

ὑπὴντησαν αὐτῷ } †
 [δύο] δαιμονιζόμενοι ἐκ τῶν μνημείων [ἐξερχόμενοι], }

χαλεποὶ λίαν [ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ
 ἐκείνης].

1 (N ἐλθόντων αὐτῶν) 2 (N Γαζαρηνῶν, ll Γερασσηνῶν,
 Epiphanius Γαδαρηνῶν or Γεργεσαίων, Origen Γεργεσηνῶν)

2 καὶ ἔξελθόντος αὐτοῦ¹⁴ ἐκ τοῦ πλοίου
 (εὐθὺς)⁵ ὑπὴντησεν αὐτῷ ἐκ τῶν μνημείων }
 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, }

3 ὃς⁶ τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν⁷,
 [καὶ οὐδὲ ἀλύσει⁸ οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι] (iii)
 4 διὰ τὸ⁹ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεισι δε-
 δέσθαι καὶ διεσπᾶσθαι ὑπ’ αὐτοῦ τὰς ἀλύσεις καὶ
 τὰς πέδας συντετριφῆθαι, καὶ οὐδεὶς ἰσχυεῖν¹⁰ αὐτὸν } (i)
 δαμάσαι¹¹. 5 καὶ διὰ παντὸς νυκτὸς¹² καὶ ἡμέρας ἐν
 τοῖς μνήμασιν καὶ ἐν τοῖς ὅρεσιν ἦν κράζων¹³ καὶ
 κατακόπτων ἑαυτὸν λίθοις.]

1 (C 8^a ἦλθεν) 2 (D καὶ, ll omit) 3 (C Γαδαρηνῶν,
 Epiphanius Origen Γεργεσηνῶν) 4 (D ll ἐξελθόντων αὐτῶν)
 5 B ll 8^a omit 6 (8^a which, sc. the spirit) 7 (D μνημείοις)
 8 (ND ll ἀλύσειν) 9 (N + omits) 10 (N ἰσχυσεν)
 11 (N † omits) 12 (D ll † ὅτι πολλάκις αὐτὸν δεδεμένον πέδαις καὶ
 ἀλύσειν, ἐν αἷς ἔδῃσαν, διεσπακέναι καὶ τὰς πέδας συντετριφέναι καὶ
 μηδένα αὐτὸν ἰσχύειν δαμάσαι. νυκτὸς δὲ, 8^a because he used to
 break many fetters and chains and to escape) 13 (D † κράζον)

*S. LUKE.

VARIOUS.

viii. (23) καὶ

συνεπληροῦντο [καὶ ἐκινδύνουν].

24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες

“Ἐπιστάτα⁵ [ἐπιστάτα]⁵, ἀπολλύμεθα.”ὁ δὲ διεγερθεὶς⁶ ἐπετίμησεν τῷ ἀνέμῳκαὶ τῷ κλύδωνι τοῦ ὕδατος⁷,καὶ ἐπαύσαντο⁸, καὶ ἐγένετο γαλήνη⁹.

25 εἶπεν δὲ αὐτοῖς

“Ποῦ¹⁰ ἡ πίστις ὑμῶν;”φοβηθέντες δὲ¹¹ἐθαύμασαν, λέγοντες τοῖς ἀλλήλους¹²

“Τίς ἄρα οὗτός ἐστιν

ὅτι καὶ τοῖς ἀνέμοις [ἐπιτάσσει] καὶ τῷ ὕδατι,

καὶ ὑπακούουσιν αὐτῷ¹³,”

5 (D Κύριε) 6 (D ἐγερθεὶς) 7 (D omits) 8 (ss ll

omit, S ll καὶ ἐπαύσατο) 9 (ll + μεγάλη) 10 (D ll + ἐστίν)

11 (S ol δὲ φ.) 12 (S omits) 13 (B omits)

viii. 26—39.

26 Καὶ κατέπλευσαν

εἰς τὴν χώραν τῶν Γερασηνῶν¹,[ἥτις ἐστὶν ἀντίπερα² τῆς Γαλιλαίας.]27 ἔξελθόντι δὲ αὐτῷ³ ἐπὶ τὴν γῆν

ὑπὸντησεν

ἀνὴρ τις⁴ [ἐκ τῆς πόλεως]⁵ ἔχων⁶ δαιμόνια·[καὶ χρόνῳ ἱκανῶ⁷ οὐκ ἐνεδύσατο⁸ ἱμάτιον,]καὶ ἐν οἰκίᾳ⁹ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν¹⁰.

28 ἰδὼν δὲ τὸν Ἰησοῦν

ἀνακράξας¹¹ προσέειπεν αὐτῷκαὶ¹² φωνῇ μεγάλῃ εἶπεν“Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ (τοῦ θεοῦ)¹³ τοῦ
ὑψίστου;”

δέομαί σου, μὴ με βασανίσῃς.”

29 παρήγγειλλεν¹⁴ γὰρτῷ πνεύματι¹⁵ τῷ ἀκαθάρτῳ ἐξελθεῖν¹⁶ ἀπὸ τοῦ

ἀνθρώπου.

1 (S Epiphanius Γεργεσηνῶν, ss Γαδαρηνῶν) 2 (Lachm.

ἀντιπέρα, Blass ἀντιπέρα)

3 (D καὶ ἐξῆλθον...καὶ...αὐτῷ)

4 (D omits)

5 (ll s^o omit)

6 (D ll δς εἶχεν)

7 (S^o χρόνῳ

ἱκανῶ καὶ, D ll ἀπὸ χρόνων ἱκανῶν, D l + δς)

8 (D ll ἐνεδιδύσκετο)

9 (D οἰκῶ)

10 (D μνημεῖοις, s^o + and he was crying out and

wounding himself with stones)

11 (D ἀνέκραξεν)

12 (D

† omits)

13 D ll omit

14 B παρήγγειλεν, (D ἐλεγεν)

15 (D δαιμονίῳ)

16 (D l^a ἔξελθε)

S. Luke writes *ἐπιστάτης* here and in five other places; no other N.T. writer employs this word. There is reason to suspect that the proto-Mark read *Ῥαββεὶ* in 38^a, for *διδάσκαλε* would not be so likely to be changed. *Ἐπιτάσσει* (Luke viii. 25^a) is found in Mark i. 27, vi. 27, 39, ix. 25, Luke iv. 36, viii. 31, xiv. 22, Acts xxiii. 2, Philem. 8.

S. Matthew's compound *δλιγόπιστος* occurs also in Matt. vi. 30=Luke xii. 28, Matt. xiv. 31, xvi. 8.

S. Mark's ungrammatical *ὑπακούει* is naturally changed in both the other Gospels.

Gerasa is a city of Decapolis, of great repute, but 30 miles S.E. of the lake, quite unfit to be the scene of this miracle. Hence perhaps came S. Matthew's correction into Gadara, which was the capital of Peraea, situated over against Tiberias. The city lay on the hills, but “the country of the Gadarenes” may have reached to the shore of the lake. Origen however was not satisfied and suggested Gergesenes by conjecture, adding that a city named Gergesa anciently stood on the Eastern shore and that the precipice was still pointed out over which the swine rushed. The Gergesenes were one of the seven tribes of Canaan whom Joshua destroyed. Recently it has been shown that Gerasa may well be the Greek rendering of Khersa, a village in the centre of the E. shore of the lake. And this is probable, for γ often stands for a guttural as in Gomorrah or Gaza, while α is inserted for euphony after ρ as in Ἡρακλῆς.

If S. Mark's description of the man's insanity belongs—as we suppose—to the trito-Mark, S. Matthew's omission of it is accounted for, and S. Luke's description comes from a different source, probably oral; his misplacement of it (v. 29) confirms this conjecture.

S. MATTHEW.

viii. 29 καὶ

[ιδού] ἔκραξαν λέγοντες
 “Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
 ἦλθες ὧδε πρὸ καιροῦ βασανίσαι¹ ἡμᾶς;”
 1 (8 ἀπολέσαι)

30 Ἦν δὲ¹ [μακρὰν ἀπ’ αὐτῶν] ἀγέλη χοίρων πολλῶν
 βοσκομένη.
 31 οἱ δὲ [δαίμονες] παρεκάλουν αὐτὸν λέγοντες
 “[Εἰ ἐκβάλλεις ἡμᾶς,]
 ἄπόστειλον ἡμᾶς² εἰς τὴν ἀγέλην τῶν χοίρων.”

32 καὶ εἶπεν αὐτοῖς “Ὑπάγετε.”
 οἱ δὲ ἐξεληθόντες
 ἀπῆλθαν εἰς τοὺς χοίρους·
 καὶ [ιδού] ὥρμησεν [πᾶσα] ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
 εἰς τὴν θάλασσαν,
 ἥ καὶ ἀπέθανον³ ἐν τοῖς ὕδασι⁴.
 1 (11+non) 2 (C11 ἐπῆλθον ἡμῖν ἀπελθεῖν) 3 (C ἀπέ-
 θανεν) 4 (8^a omits)

33 Οἱ δὲ βόσκοντες ἔφυγον,
 καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν [πάντα
 καὶ τὰ τῶν δαιμονιζομένων].
 34 καὶ [ιδού πᾶσα ἡ πόλις] ἐξῆλθεν
 εἰς ὑπάντησιν¹ τῷ² Ἰησοῦ,

καὶ [ιδόντες] αὐτὸν παρεκάλεισαν
 ὅπως³ μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
 1 (C συν-) 2 8C τοῦ 3 (B ἵνα)

S. MARK.

15 b. “My name is Legion.”

v. 6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν
 ἔδραμεν καὶ προσεκύνησεν αὐτόν¹,
 7 καὶ κράζας φωνῇ μεγάλῃ λέγει²
 “Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;” (2)
 ὁρκίζω σε τὸν θεόν, μὴ με βασανίσῃς.”
 8 ἔλεγεν γὰρ³ αὐτῷ
 “Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.”
 9 καὶ ἐπηρώτα αὐτόν “Τί ὄνομά σοι;”
 καὶ λέγει αὐτῷ⁴
 “Λεγιὼν ὄνομά μοι⁵, ὅτι πολλοὶ ἐσμεν.”
 10 καὶ παρεκάλει αὐτὸν πολλὰ
 ἵνα μὴ αὐτὰ⁶ ἀποστείλῃ ἔξω τῆς χώρας.
 1 (8D αὐτῷ) 2 (D11 εἶπεν) 3 (8 καὶ ἔλεγεν) 4 (D11 ἀπε-
 κρίθη) 5 (8^a οὐν), BD11+ἐστιν 6 (D11 αὐτοῦς, 811 αὐτόν)

15 c. The Herd of Swine.

v. 11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει¹ ἀγέλη χοίρων μεγάλῃ²
 βοσκομένη.
 12 καὶ παρεκάλεισαν³ αὐτόν⁴ λέγοντες⁵
 “Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλ-
 θωμεν⁶.”

13 καὶ ἐπέτρεψεν αὐτοῖς⁷.
 καὶ ἐξεληθόντα τὰ πνεύματα τὰ ἀκάθαρτα
 εἰσῆλθον⁸ εἰς τοὺς χοίρους,
 καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ⁹
 εἰς τὴν θάλασσαν, [ὡς δισχιλίοι,] (iii)
 καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.
 1 (8 † omits) 2 (D11 omit) 3 (D11 παρεκάλουν)
 4 (D11 8^a+τὰ δαιμόνια) 5 (D εἰπόντα) 6 (D^a ἀπ-) 7 (D11
 εὐθέως Κύριος Ἰησοῦς ἐπεμψεν αὐτοὺς εἰς τοὺς χοίρους) 8 (B
 εἰσῆλθον) 9 (8^a the herd ran and fell)

15 d. The conduct of the Gerasenes.

v. 14 Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον
 καὶ ἀπήγγειλαν¹ εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς·

καὶ ἦλθον² ἰδεῖν τί ἐστιν τὸ γεγονός.
 15 καὶ ἔρχονται³ πρὸς τὸν Ἰησοῦν,
 καὶ θεωροῦσιν⁴ τὸν δαιμονιζόμενον
 καθήμενον⁵ ἱματισμένον καὶ σωφρονοῦντα,
 ἥ τὸν ἐσχηκότα τὸν λεγιῶνα⁶,
 καὶ ἐφοβήθησαν.
 16 καὶ διηγῆσαντο αὐτοῖς οἱ ἰδόντες
 πῶς ἐγένετο⁷ τῷ δαιμονιζομένῳ
 καὶ περὶ τῶν χοίρων.
 17 καὶ ἤρξαντο παρακαλεῖν⁸ αὐτὸν
 ἀπελθεῖν⁹ ἀπὸ τῶν ὁρίων αὐτῶν.

1 (8 ἀπήγγειλον) 2 (8CD11 ἐξ-) 3 (811 ἤρχοντο)
 4 (D+αὐτόν) 5 (C1+καὶ, 1 omits) 6 (D11 omit)
 7 (D+αὐτῷ) 8 (D1 παρεκάλουν) 9 (D ἵνα ἀπέλθῃ)

S. LUKE.

VARIOUS.

viii. (29) πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ¹
 ἐδεσμεύετο² ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ³
 διαρήσσω⁴ τὰ δεσμὰ ἡλαύνετο ἀπὸ⁵ τοῦ δαιμονίου
 εἰς τὰς ἐρήμους¹⁶ } (1)

30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς⁷ “Τί σοι ὄνομά ἐστιν⁸,”
 ὁ δὲ εἶπεν

“Λεγιών⁹,” ὅτι εἰσῆλθεν¹⁰ δαιμόνια πολλὰ εἰς αὐτόν¹¹.
 31 καὶ παρεκάλουν αὐτὸν¹²

ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. †

1 (D omits)	2 (CD ἐδεσμεύετο, D + γὰρ)	3 (N omits)
4 (D11 διέρησε... + γὰρ)	5 (NCD ὑπό)	6 (D11 τὴν ἐρημον)
7 (CD1ss + λέγων)	8 (C omits)	9 (D1 + ὄνομά μοι)
10 (C εἰσῆλθον)	11 (D11 πολλὰ γὰρ ἦσαν δαιμόνια, ss for we are many in him)	12 (D omits)

32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν¹ βοσκομένη² ἐν τῷ
 ὄρει. †

καὶ παρεκάλεσαν³ αὐτόν

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν¹⁴.

καὶ ἐπέτρεψεν αὐτοῖς⁵.

33 ἐξελθόντα δὲ τὰ δαιμόνια [ἀπὸ τοῦ¹⁶ ἀνθρώπου]
 εἰσῆλθον⁷ εἰς τοὺς χοίρους,

καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ

εἰς τὴν λίμνην^{8,9}

καὶ ἀπεπνίγη¹⁰.

1 (D1 omit)	2 (C11ss βοσκομένων)	3 (NCD11 παρεκάλουν)
4 (D11ss εἰς—ss + the herd of—τοὺς χοίρους εἰσέλθωσιν)	5 (N omits)	6 (D * ἀπὸ)
7 (D ὤρμησεν)	8 (N11 θάλασσαν)	9 (ss and all the herd went straight to the precipice and fell into the sea)
10 (C ἀπεπνίγοντο)		

34 [Ἰδόντες] δὲ οἱ βόσκοντες [τὸ γεγονός] ἔφυγον
 καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

35 ἐξῆλθον δὲ ἰδεῖν¹ τὸ γεγονός

καὶ ἦλθαν πρὸς τὸν Ἰησοῦν,

καὶ εὔραν καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια
 ἐξῆλθεν^{2,3} ἱματισμένον καὶ σωφρονούντα⁴ [παρὰ τοὺς πόδας
 (τοῦ)⁵ Ἰησοῦ],

καὶ⁶ ἐφοβήθησαν.

36 ἀπήγγειλαν δὲ⁷ αὐτοῖς οἱ ἰδόντες¹⁸

πῶς ἐσώθη ὁ δαιμονισθεὶς¹⁹.

37 καὶ ἠρώτησεν¹⁰ αὐτὸν [ἅπαν τὸ πλῆθος

τῆς περιχώρου¹¹ τῶν Γερασηνῶν¹²] ἀπελθεῖν ἀπ' αὐτῶν,

[ὅτι φόβος¹³ μεγάλος¹⁴ συνείχοντο]

1 (ss and saw)	2 (C11 ἐξελθόντες)	3 (D παραγενομένων)
4 (D + καθήμενον)	5 (B omits)	6 (D omits)
7 (D γὰρ, N δὲ + λέγοντες)	8 (ss omit, ss puts after δαιμονισθεὶς and translates and what things they had seen, or with different points and those who had seen)	9 (D ὁ * Λιὼν, d Legion, 11 a legione, 1ss omit)
10 (D ἠρώτησαν)	11 (D πάντες καὶ ἡ χώρα, ss omit τῆς περιχώρου)	12 (N Γεργεσηνῶν, ss Gadarenes)
13 (D φόβος γὰρ)	14 (ss omits)	

S. Mark's Homeric syntax of ἀπὸ with a locative (6) instead of a genitive is found in Mark viii. 3, xi. 13, xiv. 54, xv. 40, Matt. xxvi. 58, xxvii. 55, Luke xvi. 23, xxiii. 49, Rev. xviii. 10, 15, 17; also ἐκ παιδιόθεν Mark ix. 21. S. Luke's χρόνος ἱκανῶ οὐκ ἐνεδύσατο ἱμάτιον is probably an editorial inference from the sequel, in which the man appears sober and cloaked.

S. Luke's statement that the evil spirit drove the man into the deserts (29) should be compared with Matt. xii. 43 = Luke xi. 24. II. § 10 d.

That S. Mark's τί μοι καὶ σοί, Ἰησοῦ (7) is borrowed by transference from Mark i. 24, see note on that passage.

In S. Mark "My name is Legion, for we are many," seems to be an outburst of insanity on the part of the man, but S. Luke accepts it as a sober expression of truth.

S. Luke's ἄβυσσος occurs only in Rom. x. 7 and Rev. (7 times), but it is frequent in LXX.

Notice how our Lord claims on earth the same rights over property, which God claims in heaven. No other explanation will satisfy the morality of the act.

κατὰ τοῦ κρημοῦ occurs in three Gospels and therefore we conclude belongs to the proto-Mark, yet there is nothing now which we should call a precipice in the locality. Probably this is one of S. Mark's 'picturesque' additions to the narrative. He had probably never visited the lake, but colours the description from his own imagination.

S. Luke's "at the feet of Jesus" (35) is found also in Matt. xv. 30, Mark v. 22, vii. 25, Luke vii. 38, viii. 41, x. 39, xvii. 16, John xi. 32. His "great fear" occurs in Mark iv. 41, Luke ii. 9, Acts v. 5, 11, Rev. xi. 11, "fear" in Luke v. 26, vii. 16.

"Though ἱματισμός is fairly common, the verb has not been detected elsewhere in Greek literature, yet here it is common to Mc. Lk. who also share καθήμενον and σωφρονούντα—a coincidence difficult to explain except on the hypothesis of a common Greek tradition." Swete, *S. Mark ad loc.*

S. MATTHEW.

(Here follow

THE HEALING OF THE PARALYTIC, 8 verses. I. § 6.
 THE CALL OF MATTHEW (Levi), 5 „ I. § 7.
 and THREE LOGIA, 4 „ I. § 8.)
 17 „

S. MARK.

15 e. The man's request refused.

v. 18 Καὶ ἔμβαινοντος αὐτοῦ¹ εἰς τὸ πλοῖον
 παρεκάλει² αὐτὸν ὁ δαίμονισθεὶς
 ἵνα μετ' αὐτοῦ ᾗ³.
 19 καὶ οὐκ ἀφῆκεν αὐτόν, ἁλλὰ λέγει⁴ αὐτῷ
 “Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς,
 καὶ ἀπάγγειλον⁵ αὐτοῖς
 ὅσα ὁ κύριός⁶ σοι πεποίηκεν⁷ καὶ ἡλέησέν σε.”
 20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν [ἐν⁹ τῇ Δεκα- (iii)
 πόλει]
 ὅσα¹⁰ ἐποίησεν αὐτῷ ὁ Ἰησοῦς,
 [καὶ πάντες ἐθαύμαζον.] (iii)

1 (s^a —his disciples, the beginning illegible) 2 (D11 ἤρξατο
 παρακαλεῖν) 3 (B + ἦν) 4 (D καὶ εἶπεν) 5 (D δι-)
 6 (D θεός) 7 (D ἐποίησεν) 8 (D + στι) 9 (C + δλη (?))
 10 (C δ)

16. THE RAISING OF JAIRUS'S DAUGHTER AND
 THE HEALING OF THE WOMAN WITH THE
 ISSUE OF BLOOD.

v. 21—43.

16 a. The application of Jairus.

ix. 18—26.
 18 [Ταῦτα¹ αὐτοῦ λαλοῦντος αὐτοῖς]

ἰδοὺ ἄρχων² ἔ(εἰς)³ προσελθὼν⁴ †

προσεκύνει αὐτῷ
 λέγων ὅτι⁵

“Ἡ θυγάτηρ μου
 ἄρτι ἐτελεύτησεν”
 ἀλλὰ ἐλθὼν¹ ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν², καὶ ζήσεται.”

19 καὶ [ἐγερθεὶς ὁ Ἰησοῦς] ἠκολούθει⁶ αὐτῷ

[καὶ οἱ μαθηταὶ αὐτοῦ].

1 (s^a omits) 2 (s^a + of their synagogue) 3 (NC ?1 omit
 4 CD11 εἰσελθὼν or εἰς ἐλθὼν (s^a omits) 5 (ND11 omit)
 6 B11 ἠκολούθησεν

[21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ¹ πλοίῳ² (iii)
 πάλιν³ εἰς τὸ πέραν συνήχθη⁴ ὄχλος πολὺς ἐπ' αὐτόν,
 καὶ ἦν⁵ παρὰ τὴν θάλασσαν.]
 22 Καὶ *⁶ ἔρχεται εἰς⁷ τῶν ἀρχισυναγώγων,
 ὀνόματι Ἰάειρος⁸, }

καὶ⁹ ἰδὼν αὐτόν¹⁰ πίπτει⁹ πρὸς τοὺς πόδας αὐτοῦ
 23 καὶ παρακαλεῖ¹⁰ αὐτόν πολλὰ³ 11 λέγων¹² ὅτι¹³

“Τὸ θυγάτριόν μου
 ἐσχάτως ἔχει¹⁴,

ἵνα³ ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ¹⁵ ἵνα σωθῇ³ καὶ ζήσῃ.”
 24 καὶ ἀπῆλθεν¹⁶ μετ' αὐτοῦ.

1 (B omits) 2 (D11 s^a omit) 3 (s^a omits) 4 (C? + δ)
 5 (D πρὸς) 6 (C + ἰδοὺ) 7 (D11 τις) 8 (D1 omit)
 9 (D προσέπεσεν) 10 B παρεκάλει, (D11 παρακαλῶν) 11 (D11
 + καὶ) 12 (s^a + unto him) 13 (D11 omit) 14 (s^a is very sick)
 15 (D11 ἐλθέ, ἄψαι αὐτῆς ἐκ τῶν χειρῶν σου) 16 (D ὑπῆγεν)

16 b. The Woman with the Issue of Blood.

v. (24) Καὶ ἠκολούθει¹ αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον
 αὐτόν.

20 Καὶ [ἰδοὺ] γυνὴ αἱμορροοῦσα¹ δώδεκα ἔτη

1 (X αἱμαροῦσα)

25 καὶ γυνὴ² οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη
 [26 καὶ³ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπα- (iii)
 νήσασα τὰ παρ'⁴ αὐτῆς⁵ πάντα καὶ μηδὲν ὠφελθεῖσα
 ἀλλὰ μᾶλλον εἰς⁶ τὸ χεῖρον ἐλθοῦσα⁷,] 27 ἀκούσασα
 τὰ περὶ⁸ τοῦ Ἰησοῦ,

1 (C ἠκολούθησεν) 2 (D11 s^a + τις) 3 (D11 ἡ) 4 (D11
 omit) 5 (NC ἐαυτῆς) 6 (D ἐπὶ) 7 (D omits) 8 (D *πε)

S. LUKE.

VARIOUS.

viii. (37) ἄντὸς δὲ ἐμβὰς⁷¹ εἰς πλοῖον⁷² ὑπέστρεψεν³. †
 38 ἐδείτο⁴ δὲ αὐτοῦ⁵ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια
 εἶναι σὺν αὐτῷ. †
 ἀπέλυσεν δὲ αὐτὸν λέγων
 39 "Ὑπόστρεφε⁶ εἰς τὸν οἶκόν σου⁷,
 καὶ διηγού⁷⁸
 ὅσα σοι ἐποίησεν ὁ θεός⁹." †
 καὶ ἄπηλθεν [καθ' ὅλην τὴν πόλιν] κηρύσσων⁷¹⁰
 ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς⁷¹¹.

1 (D ἐμβὰς δέ) 2 (D1 omit) 3 (S † ἐπέστρεψεν)
 4 (SC ἐδέετο, D ἠρώτα) 5 (D αὐτὸν) 6 (D11 Πορεύου)
 7 (S^a + and to the house of thy parents) 8 (D διηγούμενος)
 9 (C1 S^c κύριος, C + καὶ ἠλέησέν σε) 10 (D ἀπελθὼν κατὰ τὴν
 πόλιν ἐκήρυσεν) 11 (I deus)

viii. 40—56.

40 [Ἦν δὲ⁷¹ τῷ ὑποστρέφειν² τὸν Ἰησοῦν ἄπεδέξατο αὐτὸν δ³
 ὄχλος⁷⁴, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν 5.]

41 Καὶ ἰδοὺ ἦλθεν⁶ ἀνὴρ
 ὃ ὄνομα Ἰάειρος,
 καὶ⁷ οὗτος⁸ ἄρχων τῆς συναγωγῆς ὑπῆρχεν,
 καὶ⁹ περὶ¹⁰ τοὺς πόδας¹¹ Ἰησοῦ
 παρεκάλει αὐτὸν εἰσελθεῖν¹² [εἰς τὸν οἶκον⁷¹³ αὐτοῦ],

1 (SCD11 Ἐγένετο δὲ ἐν) 2 (CD ὑποστρέψαι) 3 (C omits)
 4 (D ἀποδέξασθαι αὐτὸν τὸν ὄχλον) 5 (S τὸν θεόν) 6 (D1
 ἐλθὼν) 7 (D † τῆς συναγωγῆς περὶ) 8 (SC?11 αὐτὸς,
 I omits) 9 (D1 omit) 10 (D ὑπὸ) 11 (CD + τοῦ)
 12 (C? ἵνα εἰσελθῇ) 13 (D τὴν οἰκίαν)
 42 ὅτι θυγάτηρ [μονογενῆς] ἦν¹ αὐτῷ⁷² ὥς⁸ ἑτῶν δώδεκα (3)
 καὶ αὐτὴ ἀπέθνησκειν⁷⁴.

viii. (42) Ἦν δὲ⁷⁵ τῷ ὑπάγειν⁶ αὐτὸνοἱ ὄχλοι συνέπιγγον⁷ αὐτόν.

43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα,
 [ἦν⁸ οὐκ ἔσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι⁷¹⁰],

1 (S omits) 2 (D ἦν γὰρ θ. αὐ. μ.) 3 (D omits)
 4 (D? ἀποθνήσκον, corrected to -ουσα) 5 (CD11 Καὶ ἐγένετο ἐν)
 6 (CD πορεύεσθαι) 7 (C συνέθλιβον) 8 (SC11 S^c + ἰατροῖς
 προσαναλώσασα ὅλον τὸν βίον, C αὐτῆς, S ἐαυτῆς) 9 (SC ὑπ')
 10 (D ἦν οὐδὲ εἰς ἔσχυνε θεραπεύσαι)

Δεκάπολις in Attic would be αἱ δέκα πόλεις. This confederation of ten cities is mentioned in Mark v. 20, vii. 31, Matt. iv. 25, but never in S. Luke. Here the word may, like other proper names, have been lost during oral transmission (see 'N.T. Problems,' p. 56 ff.); or it may belong, as we prefer to think, to the trito-Mark. On the former hypothesis S. Luke's καθ' ὅλην τὴν πόλιν, in spite of the different position of the words in the sentence, may be a reminiscence of it.

(1) S. Matthew says that a certain ruler—the proper name Jair being either lost, during oral transmission, or being added by S. Luke and adopted from him into the trito-Mark—came while our Lord was speaking about the new wine in the old wineskins. The other Gospels in no way contradict this, but nevertheless arrange the narratives on a widely different plan. We are perhaps therefore justified in suspecting that S. Matthew's first line may be a mere editorial connecting link. (2) S. Matthew calls the man a 'ruler' or 'prince,' by which we are probably to understand that he was a member of the Sanhedrin; but in the other Gospels he is only a ruler of a synagogue. It is perfectly possible that he held both offices, but we suspect that the difference in the record has been caused by S. Matthew's extreme brevity, especially as (3) there is a contradiction through the same brevity. For S. Matthew says that Jair's daughter was already dead, while the others say that she was at the point of death, ἐσχάτως ἔχει—an expression condemned by the Atticists and perhaps on that account avoided by S. Luke. For similar effects of brevity see IV. § 1.

S. Luke says that the girl was an only child. On this point he may easily have received special information; but as he uses the same word respecting the widow's son at Nain (vii. 12) and the demoniac boy at the foot of the Mount of Transfiguration, we feel bound to admit the possibility of transference and the temptation to heighten distress. The word is used in LXX. Judges xi. 34 of Jephthah's daughter, in Heb. xi. 17 of Isaac, and in S. John of the relation of the Son of God to the Father. S. Luke gives the girl's age in viii. 42 early in his narrative, S. Mark in v. 42 near the end.

The trito-Mark, in his desire to exalt the Good Physician, passes a scathing condemnation upon the medical practitioners of his day. S. Luke, being a physician himself, transfers all the blame to the woman's constitution; these are two noteworthy editorial additions.

FIRST DIVISION.

S. MATTHEW.

ix. (20) προσελθούσα ὀπισθεν
 ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.
 21 ἔλεγεν γὰρ [ἐν ἑαυτῇ]
 “Ἐὰν μόνον¹ ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.”

22 ὁ δὲ Ἰησοῦς²
 στραφεὶς³

ἔλεγε αὐτῇ⁴

εἶπεν
 “[Θάρσει,] θύγατερ⁵, ἡ πίστις σου σέσωκέν σε.”
 [καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.]

1 (N ll omit) 2 (D ἔστη) 3 (C ἐπι-) 4 (S^a omits)
 5 (D θυγάτηρ)

S. MARK.

v. (27) ἐλθοῦσα ἔν τῳ ὄχλῳ⁷ ὀπισθεν⁸
 ἤψατο * * τοῦ ἱματίου αὐτοῦ.

28 ἔλεγεν γὰρ⁹ ὅτι
 “Ἐὰν ἄψωμαι κἀν¹⁰ τῶν ἱματίων¹¹ αὐτοῦ¹² σωθήσομαι.”
 29 καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
 [καὶ ἔγνω τῳ σώματι ὅτι ἵαται ἀπὸ τῆς¹³ μαστίγος¹⁴.] (iii)
 30 καὶ εὐθὺς¹⁴ ὁ Ἰησοῦς [ἐπιγινούς¹⁵ ἐν ἑαυτῷ¹⁶ τὴν (iii)
 ἐξ¹⁷ αὐτοῦ δύναμιν ἐξελθούσαν]¹⁸ ἐπιστραφεὶς ἐν τῳ
 ὄχλῳ ἔλεγεν¹⁹ “Τίς μου ἤψατο τῶν ἱματίων;” 31 καὶ
 ἔλεγον²⁰ αὐτῷ¹⁴ οἱ μαθηταὶ αὐτοῦ “Βλέπεις τὸν ὄχλον
 συνθλίβοντά σε, καὶ λέγεις ‘Τίς μου ἤψατο;’” [32 καὶ (iii)
 περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.] 33 ἡ δὲ
 γυνὴ φοβηθεῖσα καὶ τρέμουσα²¹, εἰδυῖα ὁ γέγονεν
 αὐτῇ, ἦλθεν καὶ¹⁴ προσέπεσεν αὐτῷ²² καὶ εἶπεν
 αὐτῷ πᾶσαν τὴν ἀλήθειαν.

34 ὁ δὲ εἶπεν αὐτῇ
 “Θυγάτηρ²³, ἡ πίστις σου σέσωκέν σε.
 ὕπαγε εἰς εἰρήνην,

[καὶ ἴσθι²⁴ ὑγιὲς ἀπὸ τῆς μαστίγός σου.]” (iii)

7 (l omits) 8 (S ὀπιθεν, D ll + καὶ) 9 (D ll λέγουσα ἐν
 ἑαυτῇ) 10 (D Kān ἄψωμαι) 11 (ND ll τοῦ ἱματίου) 12 (D
 † ἑαυτοῦ) 13 C omits 14 (ll omit) 15 (D ll ἐπιγινούς καὶ
 ὁ Ἰ.) 16 (D ll omit) 17 (D ll ἀπ’) 18 (D ll + καὶ) 19 (D ll
 εἶπεν) 20 (D ll λέγουσαν) 21 (S + καὶ, D ll + διὸ πεποιθήκει
 λάθρα) 22 (C προσεκύνησεν αὐτὸν) 23 (S Θύγατερ)
 24 (C ? † ἔστω)

16 c. Death and Resurrection.

v. 35 Ἐτι αὐτοῦ λαλοῦντος
 ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες¹ ὅτι
 “Ἡ θυγάτηρ σου ἀπέθανεν.”

τί ἔτι σκύλλεις τὸν διδάσκαλον;”
 36 ὁ δὲ Ἰησοῦς² παρακούσας³ τὸν λόγον⁴ λαλοῦμενον^{5,6}
 λέγει τῳ ἀρχισυναγώγῳ
 “Μὴ φοβοῦ, μόνον πίστευε.”
 37 καὶ οὐκ ἀφῆκεν οὐδένα μετ’ αὐτοῦ συνακολουθήσαι⁷
 εἰ μὴ τὸν⁸ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην
 τὸν ἀδελφὸν Ἰακώβου⁹.

ix. 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος¹
 καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον

ἔλεγεν² 24 “Ἀναχωρεῖτε,
 οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει.”
 καὶ κατεγέλων αὐτοῦ³.
 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,

εἰσελθὼν⁴

1 (S^a + of the synagogue) 2 (C λέγει, C ll S^a + αὐτοῖς)
 3 (D † αὐτόν, S + εἰδότες ὅτι ἀπέθανεν) 4 (D ll ἐλθὼν)

38 καὶ ἔρχονται¹⁰ εἰς τὸν οἶκον¹¹ (1) τοῦ ἀρχισυναγώγου,
 καὶ θεωρεῖ¹² θόρυβον ἔκαστος καὶ ἀλαλάζοντας¹³
 πολλά,
 39 καὶ εἰσελθὼν λέγει αὐτοῖς “Τί θορυβεῖσθε καὶ¹⁴ κλαίετε;
 τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.”
 40 καὶ¹⁵ κατεγέλων αὐτοῦ.
 αὐτὸς δὲ ἐκβαλὼν πάντας¹⁶ παραλαμβάνει τὸν πατέρα τοῦ
 παιδίου ἔκαστος καὶ τὴν μητέρα¹⁷ (2) καὶ τοὺς μετ’ αὐτοῦ¹⁷, καὶ
 εἰσπορεύεται¹⁸ ὅπου ἦν τὸ παιδίον¹⁹.

1 (D ll + αὐτῷ) 2 (C l + εὐθέως) 3 (CD ll ἀκούσας, D ll
 + τοῦτον) 4 (B + τὸν) 5 (D ll omit) 6 (l omits) 7 (D
 παρακολουθήσαι αὐτῷ) 8 (D omits) 9 (D l αὐτοῦ) 10 (L ll
 ἔρχεται) 11 (D τὴν οἰκίαν) 12 (D ll ἐθεώρει, 2 ll vident)
 13 (D l κλαίωντων καὶ ἀλαλάζόντων) 14 (D ll + τί) 15 (D ll
 οἱ δὲ) 16 (D l τοὺς ὄχλους ἔξω) 17 (D + ὄντας) 18 (D ll
 εἰσπορεύετο) 19 (C ll + ἀνακειμενον)

S. LUKE.

viii. 44 προσελθοῦσα¹⁰ ὀπισθεν¹¹
ἤψατο τοῦ κρασπέδου¹² τοῦ ἱματίου αὐτοῦ,

καὶ παραχρῆμα¹³ ἔστη¹⁴ ἡ ῥύσις τοῦ αἵματος αὐτῆς.

45 Ἦ καὶ¹⁶ εἶπεν ὁ Ἰησοῦς “Τίς ὁ ἀψάμενός μου¹⁷,” [ἀρνούμενων
δὲ πάντων] εἶπεν [ὁ Πέτρος¹⁸ “Ἐπιστάτα,] οἱ ὄχλοι συνέχουσιν
σε καὶ ἀποθλίβουσιν.”¹⁹ 46 [ὁ δὲ Ἰησοῦς²⁰ εἶπεν²¹ “Ἦ ψατό
μού τις,] ἐγὼ γὰρ ἔγνω²² δύναμιν ἐξεληλυθυῖαν²³ ἀπ’ ἐμοῦ.”
47 [Ἰδοῦσα] δὲ ἡ γυνὴ [ὅτι οὐκ ἔλαθεν]²⁴ τρέμουσα²⁵ ἦλθεν²⁶
καὶ προσπεσούσα αὐτῷ²⁷ δι’ ἣν αἰτίαν ἤψατο αὐτοῦ²⁸ ἀπήγ-
γειλεν²⁹ [ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς³⁰ λάθη παραχρῆμα³¹.]

48 ὁ δὲ³⁰ εἶπεν αὐτῇ²⁶
“Θυγάτηρ³⁰, ἡ πίστις σου σέσωκέν σε·
πορεύου εἰς εἰρήνην³¹.”

10 (C + δὲ) 11 (D omits) 12 (D ll omit) 13 (ss omit)
14 (s^c + the fountain of) 15 (s^c + and she reasoned in herself
and said “If I but go and touch the garments of Jesus, I shall
be healed”) 16 (s^c + turned and) 17 (D l δὲ Ἰησοῦς, γνοῦς
τὴν ἐξεληθοῦσαν ἐξ αὐτοῦ δύναμιν, ἐπηρώτα “Τίς μου ἤψατο;”) 18 (NCD + καὶ οἱ σὺν αὐτῷ) 19 (s^c come, CD ll ss + καὶ λέγεις,
D ll ss + “Τίς μου ἤψατο;”, C + † “Τί ὁ ἀψάμενός μου;”) 20 (s^c
+ answered ἀπὸ) 21 (ss + to him) 22 (C † ἔγνω) 23 (CD
ἐξεληθοῦσαν) 24 (ss that not even this escaped him, s^c + fearing
and) 25 (D ἐντρομος οὔσα) 26 (N omits) 27 (N δι-, C
? + αὐτῷ) 28 (D ὅτι) 29 (s^c + she confessed before every man)
30 (ND Θύγατερ, Cl Θάρσει, θύγατερ) 31 (D ll ἐν εἰρήνῃ)

viii. 49 Ἐτι αὐτοῦ λαλοῦντος
ἤρχεται τις¹ παρὰ² τοῦ ἀρχισυναγώγου³ λέγων⁴ ὅτι
“Τέθνηκεν ἡ θυγάτηρ σου, †
μηκέτι⁵ σκύλλε τὸν διδάσκαλον⁶.”

50 ὁ δὲ Ἰησοῦς ἀκούσας⁷
ἀπεκρίθη⁸ αὐτῷ⁹

“Μὴ φοβοῦ, μόνον πίστευσον¹⁰, [καὶ σωθήσεται¹¹.]”
51 ἐλθὼν¹² δὲ εἰς τὴν οἰκίαν¹³ (†) οὐκ ἀφῆκεν εἰσελθεῖν
τινὰ σὺν¹⁴ αὐτῷ
εἰ μὴ Πέτρον καὶ Ἰωάννην¹⁵ καὶ Ἰάκωβον †

καὶ τὸν πατέρα τῆς παιδὸς¹⁶ καὶ τὴν μητέρα. (2)

52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν.

ὁ δὲ εἶπεν “Μὴ κλαίετε,
οὐ γὰρ¹⁷ ἀπέθανεν ἀλλὰ καθεύδει.”

53 καὶ κατεγέλων¹⁸ αὐτοῦ, [εἰδότες ὅτι ἀπέθανεν.]

54 αὐτὸς δὲ

1 (ll omit τις, D lss ἔρχονται, s^c + τινες) 2 (D ἀπὸ, ll ad)
3 (l venit quidam princeps synagogae dicens “Domine, veni
ut filiam meam salves”; loquente eo venit puer principis)
4 (D lss λέγοντες, CD ll ss + αὐτῷ) 5 (Cl ll μὴ) 6 (ll eum,
l omits) 7 (D ll s^c + τὸν λόγον) 8 (N ll εἶπεν) 9 (ll patri
puellae, CD s^c + λέγων) 10 (NCD πίστευε) 11 (s^c + thy
daughter) 12 (D εἰσελθὼν) 13 (ss + of that man) 14 (N
οὐδένα ἀφῆκεν συνεισελθεῖν) 15 (Irenaeus omits) 16 (D τοῦ
κορασίου) 17 (ll omit) 18 (D *κατεγέλου) 19 (Cl ll
+ ἐκβαλὼν πάντας καὶ)

VARIOUS.

The “tassel upon the overcoat”—to which the Jewish doctors attached so much importance that they introduced the verse, which prescribes it, into the Jewish creed—is mentioned in Mark vi. 56=Matt. xiv. 36, and in Matt. xxiii. 5. From the trito-Mark in this passage ‘the tassel’ dropped out, unless in S. Luke the Western reading be true.

S. Luke has claimed more than his usual freedom in editing this passage. S. Matthew’s *θάρσει* occurs in Mark vi. 50=Matt. xiv. 27, Mark x. 49, Matt. ix. 2, 22. The refrain “Thy faith hath saved thee” is found in Mark x. 52=Luke xviii. 42 and in Luke vii. 50, xvii. 19, and the refrain “Go in peace” is combined with it in Luke vii. 50, cf. Acts xvi. 36, Jas. ii. 16. Details, like the above, are, we believe, to be regarded as editorial rather than as genuine recollections. So S. Matthew’s note “(the woman) was healed from that hour” is repeated in Matt. xv. 28, xvii. 18. It is due, we believe, to the pressure of unbelief and the necessity of leaving no doubt whatever that the cure was really effected. S. Mark has sufficiently stated this in v. 29, but S. Matthew must have it more explicitly at the conclusion.

S. Luke again emphasizes the connexion between salvation and faith (cf. Luke viii. 12 note).

The same three Apostles were present at the Transfiguration (Mark ix. 2) and in Gethsemane (xiv. 33). The other Gospels always put James before John either by right of birth or from his martyrdom, but S. Luke here and in Luke ix. 28, Acts i. 13 puts John before James; probably in order to bring Peter and John together in consequence of their close association for work in Acts iii., iv., and perhaps during our Lord’s Ministry (see p. 29 note).

Our Lord’s words “she is not dead but sleepeth” have been generally taken to mean “Death is not, as you suppose, a thing to make much ado and wail over; it is as simple and natural as sleep; in this case it shall be as easily dissipated as sleep”; but it was possible for unbelievers to maintain that He must be understood literally, and therefore S. Luke by two editorial additions excludes the literal interpretation.

C lacks Luke iii. 22—iv. 24.
 s^o — Matt. viii. 23—x. 31.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 33 a.
 s^a — Mark v. 27—vi. 5 a.

FIRST DIVISION.

S. MATTHEW.

ix. (25) ἐκράτησεν τῆς χειρὸς⁷⁵ αὐτῆς,
 καὶ⁶ ἡγέρθη τὸ κοράσιον⁷⁷.

(Luke iv. 14 b=Matt. ix. 26. See page 10, note.)

[26 Καὶ ἐξῆλθεν ἡ φήμη αὐτῆς⁸ εἰς ὅλην τὴν γῆν ἐκείνην.]

5 (D τὴν χεῖρα) 6 (s^a+immediately) 7 (s^a omits)
 8 NC αὐτῆς, (D αὐτοῦ)

(Here follows *THE HEALING OF TWO BLIND MEN*,
 5 verses IV. § 17).

S. MARK.

v. 41 καὶ κρατήσας τῆς χειρὸς⁷⁷ τοῦ παιδίου λέγει αὐτῇ¹⁸
 “Ταλειθᾶ¹⁹ κοῦμ²⁰,” ὃ ἐστιν μεθερμηνεύμενον
 “Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.”
 42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει,
 ἦν γὰρ²¹ ἐτῶν δώδεκα. (3)
 καὶ ἐξέστησαν εὐθὺς²² ἐκστάσει μεγάλῃ.
 43 καὶ διεστείλατο αὐτοῖς πολλὰ²³ ἵνα μηδεὶς γνοῖ²⁴ } (4)
 τοῦτο,)

καὶ εἶπεν δοθῆναι²⁵ αὐτῇ φαγεῖν. (5)

17 (D τὴν χεῖρα) 18 (D+‘Paββεί) 19 (D ll Θαβιτά,
 ll tabitha, cf. Acts ix. 40) 20 (D ll κοῦμει) 21 (D ll δέ,
 NC+ώσει) 22 (D ll πάντες) 23 (D ll omit) 24 (NC γνῶ)
 25 (D ll δοῦναι)

17. A VISIT TO NAZARETH.

vi. 1—6^a.

(If the sections 14—16 were restored to their Marcan order,
 this section would be in its right place.)

53 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,]
 μετήρην ἐκεῖθεν. 54 καὶ ἐλθὼν εἰς τὴν πατρίδα¹ αὐτοῦ

ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,

[i Καὶ (ii)
 ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται⁷¹ εἰς τὴν πατρίδα αὐτοῦ,
 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
 2 Καὶ ἡγενομένου σαββάτου⁷²
 ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ

ὥστε ἐκπλήσσεσθαι αὐτοὺς

καὶ οἱ³ πολλοὶ ἀκούοντες⁴ ἐξεπλήσσοντο⁵

καὶ λέγειν
 “Πόθεν τούτῳ² ἡ σοφία αὕτη
 καὶ αἱ δυνάμεις;

λέγοντες
 “Πόθεν τούτῳ ταῦτα⁶, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ⁷,
 8 καὶ αἱ⁹ δυνάμεις τοιαῦται διὰ τῶν χειρῶν¹⁰ αὐτοῦ γινό-
 μεναι¹¹;

55 οὐχ οὗτός ἐστιν ὁ³ τοῦ τέκτονος⁷⁴ υἱός;
 οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ⁵
 καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ⁶

3 οὐχ¹² οὗτός ἐστιν ὁ τέκτων¹³,
 ὁ υἱὸς τῆς¹⁴ Μαρίας
 καὶ¹⁵ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφ⁷¹⁶

καὶ Σίμων καὶ Ἰούδας; †

καὶ Ἰούδα καὶ Σίμωνος;

1 (NC ἀντιπατρίδα) 2 (D s^a+πᾶσα) 3 (ll ss+Josephi)
 4 (s^a omits) 5 (C ll Μαρία) 6 (NC Origen Ἰωάννης,
 ll Josés)

1 (D ll ἀπῆλθεν, Origen καὶ ἦλθεν) 2 (D ll ἡμέρα σαβ-
 βάτων) 3 (NC D omit) 4 (D⁸ l ἀκούσαντες, ll omit) 5 (D ll
 + ἐπὶ τῇ διδαχῇ αὐτοῦ) 6 (NC ll + πάντα, l tanta) 7 (D ll
 αὐτῷ) 8 (C? D ll + ἵνα, l + quod) 9 (CD omit) 10 (l labia
 = χειλέων) 11 (D γίνονται, C ll γίνονται) 12 (D *οὐκ)
 13 (ll, Origen, τοῦ τέκτονος (± Ἰωσήφ) υἱὸς καὶ) 14 (D omits)
 15 (ll omit, NC D + ὁ) 16 (ll omit, NC ll καὶ Ἰωσήφ, C καὶ Ἰωσή)

S. LUKE.

viii. (54) κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν²⁰ λέγων

“Ἡ παῖς, ἔγειρε.”

55 [καὶ ἐπέστρεψεν²¹ τὸ πνεῦμα αὐτῆς,] ἡ ἀνέστη παρα-
χρήμα,⁷²²καὶ διέταξεν²³ αὐτῇ δοθῆναι²⁴ φαγεῖν. (5)56 καὶ ἐξέστησαν²⁵ [οἱ γονεῖς αὐτῆς].ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ²⁶ εἰπεῖν τὸ γεγονός. } (4)
20 (ss + her) 21 (D ὑπ-) 22 (N omits) 23 (D ἐπ-)
24 (ss that they should give) 25 (D + θεωροῦντες) 26 (D
μηδὲ)

§ 17. The forms Ναζαρά, Ναζάρεθ correspond probably to the Hebrew feminines נָזַרָה, נָזַרָה. But as the word Nazareth does not occur in the O.T., we are in doubt about its true form. See IV. § 57 note. S. Mark's δ τέκτων is probably a change made by the trito-Mark in defence of the doctrine of the Virgin Birth. (Introd. Chap. xvi.) S. Mark's Ἰωσήs is only a Grecised form of Ἰωσήφ. The form συγγενεύσιν is false for συγγενέσιν. The bold theology in Mark vi. 5 has been removed from S. Matthew lest an unbeliever should deny our Lord's omnipotence or a Stoic object that a wise man never marvels.

iv. 16—30.

Conflation.

Scraps from the deutero-Mark: much misplaced. Combined with much new matter.

16 Ἐκαὶ

ἦλθεν⁷¹ εἰς Ναζαρά², οὗ³ ἦν τεθραμμένος⁴,καὶ εἰσῆλθεν⁷⁵ [κατὰ τὸ εἰωθὸς αὐτῷ⁶] ἐν τῇ ἡμέρᾳ τῶν
σαββάτωνεἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι⁷⁸.[17 καὶ ἐπεδόθη⁹ αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου¹⁰, καὶἀνοίξας¹¹ τὸ βιβλίον¹² εὗρεν [τὸν]¹³ τόπον¹⁷ οὗ ἦν γεγραμμένον18 Πνεῦμα Κυρίου ἐπ' ἐμέ¹⁴, οἷ ἐνέκεν ἔχρισέν με¹⁴,εὐαγγελίσασθαι πτωχοῖς ἁπείσταλκέ με¹⁵,

κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,

ἀποστείλαι¹⁶ τεθραγμένους¹⁷ ἐν ἀφ᾽ ἐμοί,19 κηρύξαι ἐνιαγτὸν Κυρίου δεκτόν¹⁸.

20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων

οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἤρξατο

δὲ λέγειν πρὸς αὐτοὺς οὕτως¹² “Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν
τοῖς ὤσιν ὑμῶν.”]

22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον

[ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος
αὐτοῦ,]

καὶ ἔλεγον

“Οὐχὶ

υἱὸς ἐστίν⁷ Ἰωσήφ οὗτος;”

[23 καὶ εἶπεν πρὸς αὐτοὺς “Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρεῖ, θεράπευσον σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα¹⁹ εἰς τὴν¹² Καφαρναούμ²⁰ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.”]

1 (D1 Ἐλθὼν δὲ) 2 (D Ναζάρεδ, 11 Ναζάρεθ) 3 (D ὅπου)

4 N1 ἀνα- 5 (D^s omits) 6 (D11 omit) 7 (1 omits)8 (S^s reads this after Ἡσαίου) 9 (S^s he gave) 10 (D ὁ προ-

φήτης Ἡσαίας) 11 (N D11 ἀναπτύξας) 12 (D omits)

13 N omits 14 (S^s thee) 15 (D^s ἀπέσταλμαι, 1 + to heal thebroken in heart) 16 (S^s ἀποστελῶ) 17 (D τεθραυματισμένους)18 (11 + and the day of recompence) 19 (D γινόμενα) 20 (S^s

+ ye will say unto me)

VARIOUS.

The charge that no one should know seems to be unsuitable, for if the funeral was stopped, the professional mourners and the friends must have asked and been told why it was so. The truth appears to be that S. Mark has concluded the section with a commonplace (cf. Mark i. 44, iii. 12, vii. 36, viii. 26, 30) without noticing the incongruity. In S. Luke it is quite usual for a section to be terminated by an editorial note, and we must allow that the same thing was sometimes done in the other Gospels. Perhaps however S. Mark only means, that as our Lord had restricted the number of witnesses to five persons, so He enjoined on those five a strict reticence respecting what they had seen and heard.

S. John iv. 43, vii. 15, vi. 42, iv. 44.

[iv. 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν¹ εἰς τὴν Γαλιλαίαν.]

1 (A + καὶ ἀπῆλθεν, 1 et fuit)

Cf. Acts xiii. 14, καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες “Ἄνδρες ἀδελφοί, εἴ τις ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε.” 16 ἀναστὰς δὲ Παῦλος καὶ κατασείσας τὴν χεῖρα εἶπεν.

Cf. Acts iv. 27, ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας. Acts x. 38, Ἰησοῦν τὸν ἀπὸ Ναζάρεθ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει.

On the quotation from Isaiah lxi. 1 and lviii. 6 see V. § 15, where also the version of the LXX. is given.

On ὑπηρέτης see page 3 note.

S. John

[vii. 15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες “Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;”]

[vi. 42 καὶ ἔλεγον

“Οὐχὶ¹οὗτος ἐστὶν Ἰησοῦς ὁ υἱὸς² Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν³ τὸν πατέρα ἡ καὶ τὴν μητέρα⁴;”]

1 NCD Οὐχ 2 (D + τοῦ) 3 (N + καὶ) 4 (N11 omit)

S. MATTHEW.

xiii. 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ [πᾶσαι] πρὸς ἡμᾶς εἰσὶν ; †
 πόθεν οὖν⁶ τοῦτω ἑαυτὰ πάντα⁷ ;”
 57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
 “Οὐκ ἔστιν προφήτης ἄτιμος
 εἰ μὴ ἐν τῇ⁸ πατρίδι
 ἑκαὶ ἐν τῇ οἰκίᾳ αὐτοῦ⁹.”

58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς

* * διὰ τὴν ἀπιστίαν¹⁰ αὐτῶν.

6 (ss omit) 7 (l ista sapientia) 8 NC+διδῶ, (C+αὐτοῦ)
 9 (ll omit) 10 (D1 †τὰς ἀπιστίας)

S. MARK.

vi. (3) ἑκαὶ οὐκ¹⁵ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς ;”
 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
 4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι
 “Οὐκ ἔστιν προφήτης ἄτιμος
 εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ¹⁶
 ἑκαὶ ἐν τοῖς¹⁷ συγγενέουσιν¹⁸ αὐτοῦ^{19,20} ἑκαὶ ἐν τῇ οἰκίᾳ
 αὐτοῦ²¹.”

5 Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δυνάμιν²²,
 εἰ μὴ ὀλίγοις ἄρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν·
 6 καὶ θαύμασεν²³ διὰ τὴν ἀπιστίαν²⁴ αὐτῶν.]

15 (D11 οὐχὶ καὶ) 16 (N εαυτοῦ) 17 (D ταῖς, C *τῆς)
 18 (CD συγγενέουσιν) 19 (D11 omit) 20 (N11 omit)
 21 (l omits) 22 (ll noluit virtutem multam facere ibi, or
 non faciebat ibi ullam virtutem, or non faciebat ibi virtutes
 multas) 23 CD11 ἐθαύμαζεν, (l -ζον) 24 (D †πίστιν)

18. THE MISSION OF THE TWELVE (AND OF
 THE SEVENTY).

ix. 35—38, (iv. 23,) x. 1, 5—15.

Conflate.

(If section 17 were removed, this would be a continuation of
 the interpolation §§ 14—16.)

35 Καὶ περιῆγεν [ὁ Ἰησοῦς τὰς πόλεις πάσας¹ καὶ] τὰς κώμας,
 διδάσκων [ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ² κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν³].

Doublet:

iv. 23 καὶ περιῆγεν⁴ [ἐν ὅλῃ⁵ τῇ Γαλιλαίᾳ]⁶
 διδάσκων⁸ [ἐν ταῖς συναγωγαῖς αὐτῶν⁷
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ]].

[ix. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकु-
 μένοι καὶ ἐριμμένοι⁸ ὥσε⁹ πρόβατα μὴ ἔχοντα ποιμένα.

37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
 “Ὁ μὲν θερσμοὺς πολὺς^a, οἱ δὲ ἐργάται ὀλίγοι·
 38 δεήθητε οὖν τοῦ κυρίου¹⁰ τοῦ θερσμοῦ
 ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερσμὸν αὐτοῦ.”]

x. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα [μαθητὰς αὐτοῦ]

ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων
 [ὥστε ἐκβάλλειν¹¹ αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
 μαλακίαν¹²].

1 (s^o omits) 2 (N omits) 3 (N11+ἐν τῷ λαῷ καὶ ἡκολού-
 θησαν αὐτῷ) 4 (NCD11+ὁ Ἰησοῦς) 5 (D11 ὅλην τὴν Γαλι-
 λαίαν) 6 (N+αὐτοῖς) 7 (s^o omits) 8 (NBC *ἐρημμένοι,
 D ῥιριμμένοι) 9 (CD ὥς) 10 (D †τὸν κύριον) 11 (CD
 ἐκβαλεῖν) 12 (11+ἐν τῷ λαῷ)

vi. 6^b—13.

18 a. Sending them forth two by two.

Καὶ περιῆγεν τὰς κώμας κύκλῳ
 διδάσκων.

(Matt. ix. 36=Mark vi. 34).

7 Καὶ προσκαλεῖται¹ τοὺς δώδεκα²,

ἑκαὶ ἡρξάτο αὐτοὺς ἀποστέλλειν³ ἑξήκοντα⁴,
 ἑκαὶ ἐδίδον⁵ αὐτοῖς ἐξουσίαν τῶν⁶ πνευμάτων τῶν⁷ ἀκα-
 θάρτων⁸,

1 (D11 προσκαλεσάμενος) 2 (D11 s^o+μαθητὰς) 3 (D11 s^o
 ἀπέστειλεν αὐτοὺς) 4 (D ἀνὰ δύο, l omits) 5 (D11 δοὺς)
 6 (C omits) 7 (C omits) 8 (N †omits)

^a Cf. John iv. 35, 36.

S. LUKE.

VARIOUS.

iv. 24 εἶπεν δε²²

“Γ’Αμὴν²³ λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ²⁴.”

[²⁵ ἐπ’ ἀληθείας δε²⁵ λέγω ὑμῖν²⁶, πολλὰ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου²⁷ ἐν τῷ Ἰσραὴλ²⁸, ὅτε ἐκλείσθη ὁ οὐρανός²⁹ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμός μέγας ἐπὶ πᾶσαν τὴν γῆν, ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλέας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναικα χήραν. ²⁷ καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ²⁸ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη³⁰, εἰ μὴ Ναϊμὰν³¹ ὁ Σύρος.” ²⁸ καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες³² ταῦτα, ²⁹ καὶ ἀναστάντες³³ ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως³⁴ ὁφρύος τοῦ ὄρους ἐφ’ οὗ ἡ πόλις ὑποδόμητο³⁵ αὐτῶν, ὥστε³⁶ κατακρημνίσαι³⁷ αὐτόν· ³⁰ αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο³⁸.]

22 (s^a+unto them) 23 (D+ἀμὴν) 24 (ND εἰς αὐτοῦ)
25 (D II omit) 26 (N II+ὅτι) 27 (s^a+the prophet)
28 (D II Ἰσραήλ or Isdrael) 29 (N C I+ἐπὶ) 30 (C ἐκαθαρίσθη)
31 (D Ναϊμὰς, s^a omits) 32 (D^{ss} I ἀκούσαντες)
33 (s^a omits) 34 (D+τῆς) 35 (D οἰκοδόμηται) 36 (C εἰς τὸ)
37 (s^a ± hang, C ?-κρημνίσαι)

x. 1—11, ix. 1—6.

[¹ Μετὰ δὲ ταῦτα ἀνέδειξεν¹¹ ὁ κύριος¹² ἐτέρους ἐβδομήκοντα (δύο)³ καὶ ἀπέστειλεν αὐτοὺς⁴ ἀνὰ δύο (δύο)⁵ πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον⁶ οὗ ἡμελλεν αὐτὸς⁷ ἔρχεσθαι.

1 (D II Ἀπέδειξεν δέ) 2 (D II s^a omit, N C D II s^a+καὶ)
3 (N C II omit) 4 (B omits) 5 (N C D omit) 6 (D II ss πάντα τόπον καὶ πόλιν)

x. 2 ἔλεγεν δὲ πρὸς αὐτοὺς

“Ὁ μὲν¹ θερσμός πολὺς, οἱ δὲ ἐργάται ὀλίγοι·
δεήθητε οὖν² τοῦ κυρίου τοῦ θερσμοῦ

ὑπὸς ἐργάτας ἐκβάλλει εἰς τὸν θερσμὸν αὐτοῦ.”]

ix. 1 Συναλεσάμενος δὲ τοὺς δώδεκα³ (1)

ἔδωκεν⁴ αὐτοῖς [δύναμιν καὶ] ἐξουσίαν⁵ ἐπὶ πάντα τὰ δαιμόνια⁶ (3)

[καὶ νόσους θεραπεύειν,]

2 καὶ ἀπέστειλεν αὐτοὺς (2)

[κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι⁷].

1 (D II omit) 2 (D^s omits) 3 (N C II+ἀποστόλους,
II+discipulos eius) 4 (N ± δέδωκεν) 5 (C *ἐξουσίαν)
6 (D ± πᾶσαν δαιμόνιον) 7 (N D II+τοὺς ἀσθενεῖς, C+τοὺς
ἀσθενούντας)

S. John

[iv. 44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι “Προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.”]

S. John gives the saying about a prophet having no honour in his native land, but probably with a different interpretation, for he seems to regard Jerusalem and not Nazareth as the home of the Messiah. Latham however (*Pastor parvorum*, p. 164) understands S. John to mean: “Jesus went into Galilee, but not to Nazareth, for &c.”

Compare the Λόγια Ἰησοῦ in the Oxyrhynchus fragment Λέγει Ἰησοῦς, “Οὐκ ἔστιν δεκτός προφήτης ἐν τῇ πατρίδι αὐτοῦ, οὐδὲ ἱατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.” *Logion* No. 5.

The Mission of the Seventy is peculiar to S. Luke and by some critics has been condemned as unhistorical, because it contains nothing new and the Charge to the Seventy has almost nothing which is not found in S. Matthew's Charge to the Twelve. But the fact that all doublets have a tendency to be assimilated and all speeches to become conflation does not prevent S. Luke from having excellent authority for what he writes. The historical fact we consider to be well established; details are never so.

Sending out the Seventy two by two corresponds to S. Mark's sending out the Twelve two by two.

S. Matthew repeats ix. 35 in a doublet and gives the refrain, with which it concludes, three times. This surely is editorial work.

S. MATTHEW.

Conflation.

x. 5 [Τούτους τοὺς δώδεκα¹] ἀπέστειλεν ὁ Ἰησοῦς
 παραγγείλας αὐτοῖς² λέγων³

[“Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαριτανῶν⁴ μὴ εἰσελθῃτε· 6 ἵ πορεύεσθε δὲ⁵ μᾶλλον⁶ πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 7 πορεύόμενοι δὲ κηρύσσετε λέγοντες ὅτι⁷ “Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.” 8 ἀσθενοῦντας θεραπεύετε⁸, νεκροὺς ἐγείρετε⁸, λεπροὺς καθαρίζετε⁸, δαιμόνια ἐκβάλλετε⁸. ὠρεῶν ἐλάβετε, ὠρεῶν δότε.]

9 Μὴ κτήσῃσθε [χρυσὸν] ἡμῶν⁹ [ἀργυρον¹⁰] (1)

μῆδὲ⁹ χαλκὸν εἰς τὰς ζώνας ὑμῶν, (5) †

10 μὴ⁹ πῆραν εἰς ὁδὸν (4) †

μῆδὲ⁹ δύο χιτῶνας (7)

μῆδὲ⁹ ὑποδήματα (6)

μῆδὲ⁹ ῥάβδον¹¹. (2)

[ἀξιος γὰρ¹² ὁ ἐργάτης τῆς τροφῆς¹³ αὐτοῦ.] (8)

11 ἑῖς ἦν δ’ ἂν πόλιν ἡ¹⁴ κώμην¹⁴ εἰσελθῃτε¹⁵, [ἐξετάσατε τὸν ἐν αὐτῇ¹⁶ ἀξίος ἐστίν·] κακεὶ μέναιτε ἕως ἂν ἐξελθῃτε.

[12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἁσπασασθε αὐτήν¹⁷. 13 καὶ¹⁷ ἐὰν μὲν ᾖ¹⁸ ἡ οἰκία ἀξία, ἐλθάτω¹⁹ ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἑὰν δὲ μὴ ᾖ ἀξία²⁰, ἡ¹⁷ εἰρήνη ὑμῶν ἐφ’²¹ ὑμᾶς ἐπιστραφήτω.]

14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς

μῆδὲ ἀκούσῃ [τοὺς λόγους] ὑμῶν²²,

ἐξερχόμενοι [ἐξω²³ τῆς οἰκίας ἡ²⁴] τῆς πόλεως²⁴ ἐκείνης²⁵

ἐκτινάξατε τὸν κονιορτὸν²⁶ τῶν ποδῶν ὑμῶν.

[15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ²⁷ Γομόρρων²⁸ ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.]

1 (s^a + disciples) 2 (D ll + καὶ) 3 (N omits, s^a + unto them) 4 (D ll Σαμαριτανῶν) 5 (D ὑπάγετε) 6 (s^a omits) 7 (B omits) 8 (D aorist, l omits νεκροὺς ἐγείρετε) 9 (D μήτε) 10 (N omits) 11 (C ll ῥάβδους, ll + in manibus vestris) 12 (D ll + ἐστίν) 13 (ll τοῦ μισθοῦ) 14 (ll ss omit) 15 (D † ἡ πόλις, εἰς ἣν ἂν εἰσελθῃτε εἰς αὐτήν) 16 (l omits, ND ll + λέγοντες ‘Εἰρήνη τῷ οἴκῳ τοῦτῳ’) 17 (D omits) 18 (C † ᾖ) 19 (D ἔσται) 20 (D εἰ δὲ μήγε) 21 CD ll πρὸς 22 (ll plurals) 23 (C omits) 24 (N πόλεως + ἡ κώμης) 25 (D ll omit) 26 (NC ll + ἐκ) 27 (NC + γῇ) 28 (CD ll Γομόρρας)

(S. Matthew adds 27 verses. The whole conflation is given in II. § 5.

Then follow three chapters (xi.—xiii.) containing much Marcan material, which we have already had, and much non-Markan material: 30 + 50 + 58 = 138 verses.

After this S. Matthew has no more serious dislocations of S. Mark's order.)

S. MARK.

18 b. The Charge to the Twelve (and to the Seventy).

vi. 8 καὶ παρήγγειλεν αὐτοῖς¹

ἵνα μὴδὲν ἄρωσιν² εἰς ὁδὸν³ (1)

εἰ μὴ ῥάβδον μόνον⁴, (2)

μὴ⁵ ἄρτον, (3)

μὴ⁶ πῆραν, (4)

μὴ⁶ εἰς τὴν ζώνην⁷ χαλκόν, (5)

9 ἀλλὰ ὑποδεδεμένους σανδάλια, (6)

καὶ μὴ ἐνδύσασθαι⁸ δύο χιτῶνας. (7)

10 καὶ ἔλεγεν αὐτοῖς⁹

“Ὅπου¹⁰ ἐὰν εἰσελθῃτε εἰς οἰκίαν¹¹,

ἐκεῖ μένετε¹² ἕως ἂν ἐξελθῃτε ἐκείθεν.

11 καὶ ὅς ἂν τόπος¹³ μὴ δέξηται¹⁴ ὑμᾶς

μῆδὲ ἀκούσωσιν ὑμῶν,

ἐκπορευόμενοι ἐκείθεν

ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω¹⁵ τῶν ποδῶν ὑμῶν

εἰς μαρτύριον αὐτοῖς.¹⁶

[12 Καὶ ἐξελθόντες ἐκήρυξαν¹⁷ ἵνα μετανοῶσιν¹⁸, 13 καὶ (iii) δαιμόνια πολλὰ ἐξέβαλλον¹⁹, καὶ ἡλειφον²⁰ ἐλαίῳ πολλοὺς ἀρρώστους καὶ¹¹ ἐθεράπευον²¹.]

1 (N † omits) 2 (NC ἄρωσιν) 3 (l omits) 4 (D μόνον) 5 (D l μήτε) 6 (D ll μήτε) 7 (ll ss plural) 8 (NC D ἐνδύσασθε, (B † ἐνδύσασθε) 9 (s^a omits) 10 (C “Ὅποι) 11 (D ll omit) 12 (N μέναιτε) 13 (D ll ὅσοι ἐὰν, C s^a ὅς ἂν) 14 (D ll δέξονται) 15 (D ll s^a omit) 16 (A ll + ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ) 17 (N + αὐτοῖς, ll ἐκήρυκτον, l κηρύσσετε) 18 (NC μετανοήσωσιν) 19 (CD ἐξέβαλον) 20 (D ll ἀλείφαντες) 21 (ll sanaverunt or sanabantur)

S. LUKE.

VARIOUS.

ix. 3 καὶ εἶπεν πρὸς αὐτούς

"Μηδὲν αἴρετε εἰς τὴν¹ ὁδόν, (1)μήτε ῥάβδον² (2)μήτε πήραν³ (4)

μήτε ἄρτον (3)

μήτε ἀργύριον, (5)

μήτε⁴ δύο χιτῶνας ἔχιν⁵." (7)**Doublet:**[x. 3 "ὑπάγετε· ἰδοὺ⁶ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἔν μέσῳ⁷ λύκων.

4 μὴ βαστάζετε βαλλάντιον,

μὴ πήραν, (4)

μή⁸ ὑποδήματα, (6)καὶ⁵ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσσησθε."]

ix. 4 "καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε,

ἐκεῖ μένετε⁹ καὶ¹⁰ ἐκεῖθεν ἐξέρχεσθε.5 καὶ ὅσοι ἂν μὴ δέχωνται¹¹ ὑμᾶς,ἐξερχόμενοι ἀπὸ¹² τῆς πόλεως ἐκείνης13 τὸν κονιορτὸν ἀπὸ¹⁴ τῶν ποδῶν¹⁵ ὑμῶν ἀποτινάσσετε¹⁶
εἰς μαρτύριον [ἐπ'] αὐτούς¹⁷."**Doublet:**[x. 5 "εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν πρῶτον¹⁸ λέγετε 'Εἰρήνη
τῷ οἴκῳ τούτῳ¹⁹.' 6 καὶ¹⁹ εἰς ἐκεῖ ἡ²⁰ νῦν εἰρήνης, ἐπανα-
παύσεται²¹ ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν' εἰ δὲ μήγε, ἐφ' ὑμᾶς
ἀνακάμψει²². 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες²³ καὶ πίνον-
τες τὰ παρ' αὐτῶν, ἅξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ²⁴ αὐτοῦ²⁵.
μὴ μεταβαίνετε ἐξ²⁶ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσ-
έρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ
θεραπεύετε τοὺς²⁷ ἐν αὐτῇ ἀσθενεῖς²⁸, καὶ λέγετε αὐτοῖς²⁹
'Ἡγγικεν ἡ³⁰ ὑμᾶς³⁰ ἡ βασιλεία τοῦ θεοῦ.'10 "εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε καὶ μὴ δέχωνται³¹ ὑμᾶς³²,

ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἰπάτε 11 'Καὶ

τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν³³ ἐκ τῆς πόλεωςὑμῶν εἰς τοὺς πόδας³⁴ ἀπομασσήμεθα ἡμῖν³⁵.πλὴν τοῦτο γινώσκετε³⁶ ὅτι ἡγγικεν³⁷ ἡ βασιλεία τοῦ θεοῦ."]ix. 6 [ἐξερχόμενοι δὲ³⁸ διήρχοντο κατὰ τὰς κώμας³⁹ εὐαγγελιζόμε-
νοι καὶ θεραπεύοντες πανταχοῦ.]

1 (C omits) 2 (A ῥάβδους) 3 (ll + nor shoes) 4 (D + ἀνὰ)
5 (S omits) 6 (CD ll + ἐγὼ) 7 (D μέσον) 8 (C μηδέ) 9 (S
μείνατε) 10 (l + ne) 11 (D ll δέξονται) 12 (SD ἐκ, ll de)
13 (A ll ss + καὶ) 14 (D l omit) 15 (l omits) 16 (D ἐκ - CD
τινάξατε) 17 (S ll αὐτοῖς) 18 (l omits, D^s ll read πρῶτον
before οἰκίαν) 19 (s^s omits) 20 (S + ὁ) 21 (CD ἐπανα-
παύσεται) 22 (D ἐπιστρέψει + ἡ εἰρήνη ὑμῶν) 23 (S^c ἐσθίνοντες)
24 (s^s food) 25 (C ll + ἐστίν) 26 (D ἀπὸ) 27 (D^s ± οὓς)
28 (D ll ἀσθενούντας) 29 (ss omit) 30 (l omits) 31 (D^s ll
δέξονται) 32 (ss + in it) 33 (S ± ὑμῖν) 34 (C l + ἡμῶν)
35 (l nobis) 36 (S + ὑμεῖς) 37 (C ll + ἐφ' ὑμᾶς) 38 (ss + his
apostles) 39 (D ± κατὰ πόλεις καὶ ἄρχοντο, ll ss + and the cities)

The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command "Into any city of Samaritans enter ye not (x. 5)." S. John tells of the Woman of Samaria and the evangelization of the village where she dwelt (iv.). S. Luke in addition to ix. 52 speaks of Samaritans in the case of the Ten Lepers (xvii. 16), and in that of the Good Samaritan (x. 33). He also records the evangelizing of many of their villages, Acts i. 8, viii. 5, 14, 25, ix. 31, xv. 3. See 'Comp. of the Gospels,' p. 88.

Luke xxii. 35, καὶ εἶπεν αὐτοῖς "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ υποδημάτων, μή τινος ὑστερήσατε;" N.B. These words are spoken to the Twelve, although in Luke x. 4 the original prohibition was addressed to the Seventy: a good example of assimilation. The word βαλλάντιον occurs four times in S. Luke but not elsewhere.

S. Mark permits the Twelve to use staff and sandals, S. Matthew forbids them both; S. Luke forbids the staff to the Twelve, and the sandals to the Seventy, but in xxii. 35 by a slip of memory he forbids sandals to the Twelve. We can have little doubt that S. Mark here preserves the original rule, both the other Gospels having been affected by the tendency to expect exceptional severity in the case of religious teachers. Probably S. Luke during his visits to Palestine heard the rule recited in S. Matthew's form and altered his own teaching accordingly. This therefore will be a case of mixture. Harmonists from Tatian downwards have vainly endeavoured to find different meanings for ῥάβδος and to distinguish σανδάλια from υποδήματα, in order formally to reconcile the Evangelists. It is better in every way to admit the divergence.

The tendency to severity is seen in another detail. S. Mark commands them not to wear two tunics—for the sake of warmth in cold weather, as the high priest did on the night of our Lord's trial (Mark xiv. 63), but in S. Matthew they are not to get two tunics—one for washing, the other for wearing; so John the Baptist forbade (Luke iii. 11).

Acts xiii. 51, οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἤλθον εἰς Ἰκόνιον. Acts xviii. 6, ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς.

S. Matthew, as usual, has treated S. Mark's brief section as a peg on which to hang many *logia*. His discourse is given at length in the Second Division.

Copper coins free from idolatrous symbols were used in Palestine by special indulgence of the Romans. Poor people would seldom see any other; cf. Luke xx. 24. Hence S. Mark's χαλκός is original and has been altered in the other Gospels to correspond to local usage. The diminutive ἀργύριον means coined silver, which was the usual tender amongst Gentiles.

With Mark vi. 13 compare

S. James v. 14, ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες ἐλαίῳ ἐν τῷ ὀνόματι (τοῦ Κυρίου).

S. MATTHEW.

xiv. 1—12^a.

1 [Ἐν ἐκείνῳ¹ τῷ καιρῷ] ἤκουσεν Ἡρώδης ὁ τετραάρχης
τὴν ἀκοὴν Ἰησοῦ,

2 καὶ εἶπεν [τοῖς παισὶν αὐτοῦ]
“Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής³.
αὐτὸς⁴ ἡγέρθη ἀπὸ τῶν νεκρῶν,
καὶ διὰ τοῦτο⁵ αἱ δυνάμεις ἐνεργοῦσιν⁶ ἐν αὐτῷ⁷.” } (1) (2)

1 (s^a omits, D ss + δέ) 2 (D ll + M ἡ τι) 3 (D ll + δν ἐγὼ
ἀπεκεφάλισα) 4 (C1 οὗτος) 5 (B omits) 6 (D † ἐναρ-
γούσιν) 7 (ss therefore great is his power)

xiv. 3 Ὁ γὰρ Ἡρώδης¹ κρατήσας τὸν Ἰωάννην

ἔδησεν² καὶ³ ἐν⁴ φυλακῇ [ἀπέθετο⁵]
διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου⁶ τοῦ ἀδελφοῦ αὐτοῦ,

4 ἔλεγεν γὰρ ὁ⁸ Ἰωάννης αὐτῷ⁷
“Οὐκ ἔξοστίν σοι ἔχειν αὐτήν⁸”.

5 καὶ θέλων αὐτὸν ἀποκτεῖναι

ἐφοβήθη [τὸν ὄχλον, ὅτι⁹ ὡς προφήτην αὐτὸν εἶχον].

1 (B + τότε) 2 (s^a omits, CD + αὐτὸν) 3 (D ll omit)
4 (D + τῇ) 5 (C ἔθετο, 1 + αὐτὸν, D ll omit) 6 (ND omit)
7 (N omits) 8 (2 ll uxorem fratris tui, 1 + uxorem) 9 (B
ἐπεὶ)

xiv. 6 γενεσίους¹ δὲ γενομένους¹ τοῦ Ἡρώδου

² ὤρχησατο ἡ θυγάτηρ τῆς Ἡρωδιάδος³ [ἐν τῷ μέσῳ]⁴

1 (C genitive) 2 (ss + came in and) 3 (D^s αὐτοῦ
Ἡρωδιάς) 4 (s^a omits, s^c + of the banquet)

S. MARK.

19. MARTYRDOM OF JOHN THE BAPTIST.

vi, 14—29.

19 a. Herod's opinion about our Lord.

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης,
φανερὸν γὰρ ἐγένετο τὸ ὄνομα¹ αὐτοῦ,
καὶ ἔλεγον² ὅτι

“Ἰωάννης ὁ βαπτίζων³
ἐγήγερται⁴ ἐκ νεκρῶν,
[καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ⁵].” } (i)
(ii)

15 ἄλλοι δὲ ἔλεγον ὅτι “Ἡλείας ἐστίν⁶.
ἄλλοι δὲ ἔλεγον⁶ ὅτι “Προφήτης ὡς⁷ εἰς τῶν προφητῶν.”

16 ἀκούσας δὲ ὁ⁸ Ἡρώδης ἔλεγον⁹
“Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην¹⁰,
οὗτος¹¹ ἡγέρθη¹².” } (2)

1 (s^a knowledge) 2 (N ll s^a ἔλεγον, (D *ἐλέγσαν)
3 (D ll s^a βαπτιστής) 4 (C ἡγέρθη) 5 (s^a great is his
power) 6 (N ll omit) 7 (D ll omit, 1 omits ὡς εἰς τῶν
προφητῶν) 8 (CD omit) 9 (D ll εἶπεν, ll λέγει, C + ὅτι)
10 (ND ll omit) 11 (N ll + Ἰωάννης, C + ἐστίν. αὐτὸς, D ll + ἐκ
νεκρῶν) 12 (C + ἀπὸ τῶν νεκρῶν)

19 b. John the Baptist's Imprisonment.

(A retrospect.)

[vi. 17 Αὐτὸς γὰρ ὁ¹ Ἡρώδης ἀποστείλας ἐκράτησεν (ii)
τὸν Ἰωάννην

καὶ ἔδησεν αὐτὸν ἐν φυλακῇ²
διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
ὅτι αὐτὴν ἐγάμησεν³.

18 ἔλεγεν γὰρ ὁ¹ Ἰωάννης τῷ Ἡρώδῃ ὅτι¹
“Οὐκ ἔξοστίν σοι⁴ ἔχειν τὴν⁵ γυναῖκα τοῦ ἀδελφοῦ σου⁶.”

19 ὁ δὲ Ἡρωδιάς⁷ ἐνείχεν⁸ αὐτῷ
καὶ ἠθέλην⁹ αὐτὸν ἀποκτεῖναι¹⁰,
καὶ οὐκ¹¹ ἠδύνατο.

20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην,
εἰδὼς αὐτὸν ἄνδρα¹² δίκαιον καὶ ἄγιον¹³, καὶ¹⁴ συνετήρει
αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει¹⁵ 15¹⁶, καὶ ἡδέως
αὐτοῦ ἤκουεν.]

1 (D omits) 2 (D ll καὶ ἔβαλεν εἰς φυλακὴν) 3 (ll omit)
4 (D^s 1 σε) 5 (D ? αὐτὴν) 6 (l omits) 7 (2 ll Herodes
autem) 8 (D *ἠνείχεν) 9 (C ll ἐξήτει) 10 (C ἀπολέσαι)
11 (D *οὐχ) 12 (s^a omits) 13 (D ll + εἶναι) 14 (B † omits)
15 (CD ll s^a πολλὰ ἐποίει, ll quia or quod multa faciebat)
16 (l cum audisset illum multa facere)

19 c. Herod's Birthday Feast.

[vi. 21 Καὶ γενομένης¹ ἡμέρας εὐκαιροῦ ὅτε² 13 Ἡρώδης (ii)
τοῖς γενεσίους⁴ αὐτοῦ δειπνον ἐποίησεν τοῖς μεγιστῶν
αὐτοῦ⁵ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλι-
λαίας, 22 καὶ εἰσελθούσης⁶ τῆς θυγατρὸς αὐτοῦ⁷ Ἡρωδι-

1 (D^s + δέ) 2 (D^s ll omit, Lachmann δ τε) 3 (s^a it
happened that) 4 (D *γενεχλίοις) 5 (D ll omit) 6 (N
ἐλθούσης) 7 (ll s^a Copt. Goth. omit, C αὐτῆς τῆς)

S. LUKE.

VARIOUS.

ix. 7—9 (iii. 19, 20).

7 Ἡκουσεν¹ δὲ Ἡρώδης ὁ τετραάρχης¹² [τὰ γινόμενα πάντα,καὶ διηπόρει¹³] διὰ τὸ λέγεσθαι ὑπὸ τινῶν¹⁴ ὅτι
Ἰωάννης
ἡγέρθη⁵ ἐκ νεκρῶν,8 ὑπὸ τινῶν δὲ¹⁶ ὅτι Ἡλείας ἐφάνη,
ἄλλων δὲ¹⁷ ὅτι προφήτης τις⁸ [τῶν ἀρχαίων ἀνέστη⁹].
9 εἶπεν δὲ (ὁ)¹⁰ Ἡρώδης¹¹
Ἰωάννην ἐγὼ ἀπεκεφάλισα·
τίς δέ¹² ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα¹¹³;”
[καὶ ἐζητεῖ ἰδεῖν αὐτόν.]

1 (D Ἀκούσας)	2 (S omits)	3 (D ἡπορεῖτο)	4 (ss omits)
5 (D ἀνέστη)	6 (ss others said)	7 (D † ἄλλοι δὲ, ss others said)	8 (D ll omit, All eis)
9 (D * ἡνέστη)	10 NCD omit	11 (CD + ὅτι)	12 (ss omit)
13 (D ll ss ἐγὼ ταῦτα ἀκούω)			

(An editorial note.)

iii. 19 [ὁ δὲ Ἡρώδης ὁ τετραάρχης,

ἐλεγχόμενος ὑπὲρ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς¹ τοῦ ἀδελφοῦ
αὐτοῦ²
καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν¹³ ὁ Ἡρώδης, 20 προσέθηκεν
καὶ τοῦτο ἐπὶ πᾶσιν,
ἡ κατέκλεισεν⁵ τὸν Ἰωάννην ἐν⁶ φυλακῇ.]

1 (C + Φιλίππου)	2 (ss of Herod)	3 (S πάντων τῶν πονηρῶν ὧν ἐποίησεν)	4 (C ll ss + καὶ)	5 (D ll ἐν-)
6 (C + τῇ)				

Antipas never bore the title of 'king,' and S. Mark's Aramaic βασιλεὺς is therefore corrected in both the other Gospels. S. Matthew however forgets to correct it in xiv. 9. S. Luke's <δι> ηπόρει occurs in Mark vi. 20.

S. Luke knew that the aristocracy in Palestine were Sadducean, and the Herods, however much at times they strove to conciliate the Pharisees, did not share in the hope of immortality. Hence he cannot believe that Herod would use words which admitted the existence of the soul after death. But a guilty conscience will often shake for the moment an atheistic creed.

Mark vi. 15 is alluded to in Mark viii. 28, and the whole line of Luke ix. 8^b is repeated by double assimilation in Luke ix. 19, a strong proof of the truth of the oral hypothesis.

S. John iii. 24.

[οὗτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.]

Herod Philip, the tetrarch of Iturea and Trachonitis (Luke iii. 1), was not the husband of Herodias. I suspect that the name Philip here is one of the deutero-Markan additions to the narrative, for it is scarcely conceivable, as the harmonists assume, that Herod the Great had two sons named Philip.

S. Mark says that Herod respected John and put him into custody to save him from Herodias's assassins. S. Luke in the editorial note, in which he gives his own opinion of the transaction, regards John's imprisonment as the climax of Herod's evil deeds. S. Matthew says that Herod wished to kill John but dared not do so because of John's popularity with the masses, but ἐφοβήθη τὸν ὄχλον is borrowed from Matt. xxi. 26, 46 = Mark xii. 12, and εἰς προφήτην αὐτὸν εἶχον from Matt. xxi. 46.

It is not improbable however that different traditions were extant respecting Herod's motives (see Josephus, *Ant.* xviii. 5. 2), and we must not forget that our Lord declared that neither Herod nor Herodias was altogether responsible for John's death. The real murderers were the members of the Sanhedrin in Jerusalem, who plotted the crime which Herod carried into effect (Matt. xvii. 12, Luke xiii. 33). See Professor S. Sollertinsky, *Journal of Theol. Studies* i. 4. That S. Mark's account is the primitive one is shown by S. Matthew's admission that the king was sorry, xiv. 9.

The girl's name was Salome (Joseph. *Ant.* xviii. 5. 4), but she would be entitled to the patronymic Herodias. She was the daughter of Herodias, not of Antipas, but θυγάτηρ may be loosely used for step-daughter.

FIRST DIVISION.

S. MATTHEW.

xiv. (6) καὶ ἤρεσεν τῷ Ἡρώδῃ,
 7 ὅθεν⁵ μετὰ ὄρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ ἂν αἰ-
 τήσῃται.
 8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς⁶

“Δός μοι,” φησὶν⁷, “[ὡδε]⁸ ἔπὶ πίνακι
 τῇ⁹ κεφαλῇ Ἰωάνου τοῦ βαπτιστοῦ.”
 5 (8^a and) 6 (D ll ss + εἶπεν) 7 (D ll ss omit) 8 (ll
 omit) 9 (D † omits)

xiv. 9 καὶ λυπηθεὶς¹ ὁ βασιλεὺς
 διὰ² τοὺς ὄρκους καὶ³ τοὺς συνανακειμένους
 ἐκέλευσεν⁴ δοθῆναι,
 10 καὶ πέμψας

ἀπεκεφάλισεν⁵ Ἰωάνην ἐν τῇ φυλακῇ·
 11 καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ⁶ ἐπὶ⁷ πίνακι
 καὶ ἐδόθη τῷ κορασίῳ,
 καὶ ἤνεγκεν⁸ τῇ μητρὶ αὐτῆς.
 12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
 ἦραν τὸ πτώμα⁹ καὶ ἔθαψαν αὐτόν¹⁰,

1 (NCD ll ἐλυπήθη) 2 (NCD ll 8^c + δε) 3 (D ll + διὰ)
 4 (8^a + it...to her) 5 (CD + τὸν) 6 (ss they brought
 the head of John) 7 (D + τῷ) 8 (ll + puella) 9 (ND
 ll ss + αὐτοῦ) 10 (CD αὐτό)

xiv. 12^b—36.
 καὶ ἐλθόντες
 ἀπήγγειλαν τῷ Ἰησοῦ.

S. MARK.

vi. (22) ἀδος καὶ ὀρχησαμένης, ἤρεσεν⁷ τῷ Ἡρώδῃ καὶ τοῖς
 συνανακειμένοις. ὁ δὲ⁸ βασιλεὺς εἶπεν τῷ κορασίῳ “Αἰτη-
 σόν⁹ με ὃ ἂν θέλῃς¹⁰, καὶ δώσω σοι¹¹. 23 καὶ ὤμοσεν αὐτῇ¹²
 “Ὅτι εἰάν¹³ με¹⁴ αἰτήσῃς δώσω σοι¹⁵ ἕως ἡμίσεος
 τῆς βασιλείας μου¹⁶.” 24 καὶ¹⁷ ἐξελθοῦσα εἶπεν τῇ
 μητρὶ αὐτῆς “Τί αἰτήσωμαι;” ἡ δὲ εἶπεν “Τὴν κεφαλὴν
 Ἰωάνου τοῦ βαπτίζοντος¹⁸.” 25 καὶ εἰσελθοῦσα¹⁹ εὐθὺς²⁰
 ἔμετα σπουδῆς²¹ πρὸς τὸν βασιλέα ἡγήσατο λέγουσα²²
 “Ἐλέω ἵνα ἐξαυτῆς ὧς μοι²³ ἐπὶ πίνακι²⁴
 τὴν κεφαλὴν Ἰωάνου τοῦ βαπτιστοῦ.”]

7 (D ll καὶ ἀρεσάσης) 8 (D ll omit) 9 (N Ἀήτησαί)
 10 (D ll θέλεις) 11 (D ll + πολλά) 12 (D 8^a + εἰ τι ἂν), NC ll
 8^a “Ὅτι εἰάν” 13 (N ll omit) 14 (C ? omits from καὶ ὤμοσεν
 to δώσω σοι) 15 (D ll καὶ τὸ ἡμῖν) 16 (8^a reads from
 κορασίῳ τοῦ μου “Ask of me and I will give thee, even unto the
 half of my kingdom.” And he swore unto her with an oath.)
 17 (CD ll ἡ δὲ) 18 (CD ll βαπτιστοῦ) 19 (N ἐλθοῦσα)
 20 (D ll 8^a omit) 21 (D ll 8^a εἶπεν, 8^a + unto him) 22 (D ll
 Δός μοι) 23 (D + ὡδε)

19 d. The Baptist's Martyrdom.

[vi. 26 καὶ¹ περίλυπος γενόμενος ὁ βασιλεὺς² (ii)
 διὰ τοὺς ὄρκους καὶ³ τοὺς ἀνακειμένους⁴
 οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν⁵.
 27 καὶ⁶ εὐθὺς⁷ ἀποστείλας ὁ βασιλεὺς⁸ σπεκουλάτορα⁹
 ἐπέταξεν¹⁰ ἐνέγκαι¹¹ τὴν κεφαλὴν αὐτοῦ¹².
 13 καὶ¹⁴ ἀπελθὼν¹⁵ ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ
 28 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ¹⁶ ἐπὶ πίνακι
 καὶ ἔδωκεν αὐτήν¹⁷ τῷ κορασίῳ,
 καὶ τὸ κοράσιον ἔδωκεν¹⁸ αὐτήν¹⁹ τῇ μητρὶ αὐτῆς.
 29 καὶ ἀκούσαντες²⁰ οἱ μαθηταὶ αὐτοῦ ἦλθαν
 καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ²¹ ἐν²² μνημείῳ.]

1 (D 8^a omits) 2 (ll + mox, D ll + ὡς ἤκουσεν) 3 (D ll + διὰ)
 4 (ND συνανα-) 5 (8^a ? he could not change, I noluit negare)
 6 (D ll ἀλλά) 7 (ll omit) 8 (D ll 8^a omit) 9 (D *σπε-
 κολάτορα) 10 (8^a + that he should cut off and) 11 (D ll
 ἐνεχθῆναι) 12 (C ll + ἐπὶ πίνακι) 13 (D ll ὁ δὲ) 14 (l
 omits) 15 (N † omits, 8^a reads it for τὴν κεφαλὴν αὐτοῦ, D l
 omit αὐτοῦ) 16 (ll omit) 17 (C ἤνεγκεν) 18 (D ll omit)
 19 (D ἀκούσαντες δὲ) 20 (N αὐτόν) 21 (D + τῷ)

20. THE FEEDING OF THE FIVE THOUSAND.

vi. 30—56.

20 a. In the morning.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν,
 καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἔποιησαν
 [καὶ ὅσα¹ ἐδίδαξαν². (iii)
 31 καὶ λέγει αὐτοῖς “Δεῦτε ὑμεῖς³ αὐτοὶ κατ’ ἰδίαν⁴ εἰς
 ἔρημον τόπον καὶ ἀναπαύσασθε⁵ ὀλίγον.” ἦσαν γὰρ οἱ
 ἐρχόμενοι καὶ οἱ⁶ ὑπάγοντες⁷ πολλοί, καὶ οὐδὲ φαγεῖν⁸
 εὐκαίρουν⁹.]

1 (NCD ll 8^a omit) 2 (8^a † he did and taught) 3 (D ll 8^a
 ὑπάγωμεν) 4 (D ll omit) 5 (ND ἀναπαύεσθε) 6 (C ? omits)
 7 (8^a + unto him) 8 (8^a + bread) 9 (D εὐκαίρως εἶχον)

^a LXX. Esther v. 3, καὶ εἶπεν ὁ βασιλεὺς, “Τί θέλεις, Ἰεσθήρ; καὶ τί σοὺ ἐστιν τὸ ἀξίωμα; ἔως τοῦ ἡμῖνους τῆς βασιλείας
 μου καὶ ἔσται σοι.”

S. LUKE.

VARIOUS.

περιλυπος occurs in Mark xiv. 34=Matt. xxvi. 38, Luke xviii. 23.

It is a duty to break an oath, if keeping it would involve sin, but few moralists understood that elementary rule then. The drunken king and his more drunken courtiers were not in a condition to defend the truth, but more disgusting still is the wantonness and brutality of these ladies of rank.

§ 20. This is the only miracle wrought by our Lord, which is recorded in four Gospels. S. John's account is independent and contains very different conversations, but it agrees with the Synoptists in the number of the guests, the number and name of the baskets which received the fragments and in the existence of grass. Particular attention should be drawn to the fact that S. Mark's line about sheep not having a shepherd is not found in S. Matthew here, but is found in a similar passage of his Gospel. The trito-Mark has probably borrowed it from the oral Matthew.

On the relation between the narratives of the feeding of five thousand and feeding of four thousand see Mark viii. 1 note.

S. Matthew's *ἀκούσας* (13) occurs also in Matt. iv. 12.

ix. 10—17.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
διηγήσαντο αὐτῷ ὅσα ἐποίησαν¹.

1 (N & ‡ ἐποίησεν)

S. John vi. 1—15.

[1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλι-
λαίας¹ τῆς Τιβεριάδος. 2 ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι
ἐθεώρουν² τὰ σημεῖα ἃ ἐποίει ἐπὶ³ τῶν ἀσθενούντων. 3 Ἐνῆλθεν
δὲ⁴ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ⁵ ἐκάθητο⁶ μετὰ τῶν μαθητῶν αὐτοῦ.
4 ἦν δὲ ἐγγὺς τὸ πάσχα⁷, ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρas οὖν
τοὺς ὀφθαλμοὺς ὁ⁵ Ἰησοῦς καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἐρχεται

1 (D ll + eis τὰ μέρη, l + et) 2 (N ἐώρων) 3 (N ll περί)
4 (N καὶ ἀπῆλθεν, D ll ἀπῆλθεν οὖν) 5 (N omits) 6 (N
ἐκαθήζετο, D * ἐκαθήζετο) 7 Found in all extant MSS. and
versions, but apparently omitted by some Fathers. (See Hort's
note.)

S. MATTHEW.

xiv. 13 [Γ' Ακούσας δε⁷¹ ὁ Ἰησοῦς] ἀνεχώρησεν [ἐκεῖθεν]
 ἐν πλοίῳ⁷²

εἰς ἔρημον τόπον κατ' ἰδίαν
 καὶ ἀκούσαντες οἱ ὄχλοι
 ἠκολούθησαν αὐτῷ περὶ⁷³ ἀπὸ τῶν πόλεων⁴.

14 Καὶ ἐξελθὼν² εἶδεν πολλὸν ὄχλον,
 καὶ ἐσπλαγχνίσθη⁷ ἐπ' αὐτοῖς⁵.

Doublet:

[ix. 36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν
 ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι⁶,

ὥσει⁷ πρόβατα μὴ ἔχοντα ποιμένα⁸.]

xiv. (14) καὶ ἐθεράπευσεν τοὺς ἀρρώστους⁸ αὐτῶν.

1 (C Καὶ ἀκούσας) 2 (8° omits) 3 811 περὶ 4 (8°
 + and the villages) 5 (D περὶ αὐτῶν) 6 (D βεριμμένοι)
 7 (CD ὡς) 8 (D ἀρρωστούντας)

xiv. 15 Ὁψίας δὲ γενομένης
 προσῆλθαν αὐτῷ οἱ μαθηταὶ¹ λέγοντες
 “Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἥδη παρήλθεν· †
 ἀπόλυσον² τοὺς ὄχλους,
 ἵνα ἀπελθόντες εἰς τὰς³ κώμας⁴
 ἀγοράσωσιν ἑαυτοῖς βρώματα.”

16 ὁ δὲ [Ἰησοῦς]⁵ εἶπεν αὐτοῖς⁶
 “Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.”
 17 οἱ δὲ λέγουσιν⁷ αὐτῷ
 “Οὐκ ἔχομεν ὧδε εἰ μὴ

πέντε ἄρτους καὶ δύο ἰχθύας.”
 18 [ὁ δὲ εἶπεν “Φέρετέ μοι⁸ ὧδε⁹ αὐτούς.”]
 1 (CD 11 8° + αὐτοῦ) 2 811 + οὖν 3 (C + κύκλῳ) 4 (8
 χῶρας) 5 (811 omit) 6 (11 omit) 7 (11 responderunt)
 8 (1 omits) 9 (D 11 omit)

xiv. 19 καὶ κελεύσας¹ τοὺς ὄχλους² ἀνακλιθῆναι
 ἐπὶ τοῦ χόρτου⁷³,

λαβὼν⁴ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
 ἀναβλέψας εἰς τὸν οὐρανὸν
 εὐλόγησεν καὶ κλάσας
 ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους⁵ οἱ δὲ μαθηταὶ⁶ τοὺς
 ὄχλους.

1 811 ἐκέλευσεν, (B κελεύσατε) 2 (D⁸ 11 τὸν ὄχλον)
 3 (D τὸν χόρτον), 811 + καὶ 4 (D ἐλαβεν) 5 (2 11 omit)
 6 (1 ss + γανυε)

S. MARK.

vi. 32 καὶ ἀπῆλθον ἐν τῷ¹⁰ πλοίῳ¹¹

εἰς ἔρημον τόπον κατ' ἰδίαν.
 33 καὶ εἶδαν αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν¹² πολλοί,
 καὶ περὶ¹³ ἀπὸ πασῶν τῶν¹⁴ πόλεων συνέδραμον ἐκεῖ
 καὶ προσῆλθον αὐτούς¹⁵.
 34 Καὶ ἐξελθὼν¹⁶ εἶδεν¹⁷ πολλὸν¹⁶ ὄχλον,
 καὶ¹⁸ ἐσπλαγχνίσθη¹⁹ ἐπ' αὐτοὺς
 [ὅτι ἦσαν ὥς πρόβατα²⁰ μὴ ἔχοντα ποιμένα²¹,] (iii)
 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ²¹.

* * * * *

10 (8 omits) 11 (D 11 ἀναβάντες εἰς τὸ πλοῖον ἀπῆλθον)
 12 8 ἐπέγνωσαν (811 + αὐτοὺς) 13 (11 περὶ) 14 (D † πάν-
 των) 15 (D 11 συνῆλθον αὐτοῦ, A 11 + καὶ συνέδραμον πρὸς αὐτόν)
 16 (1 omits) 17 (D 11 καὶ ἰδὼν) 18 (D 11 omit) 19 (8°
 and many saw them and recognised them and followed him on
 land from all the cities; and when they came and he saw a great
 multitude, he had compassion) 20 (8 † omits) 21 (8° omits)

20b. In the evening.

vi. 35 Καὶ ἦδη¹¹ ὥρα πολλῆς γενομένης²
 προσελθόντες αὐτῷ³ οἱ μαθηταὶ αὐτοῦ ἔλεγον⁴ ὅτι
 “Ἐρημός ἐστιν ὁ⁵ τόπος, καὶ⁵ ἦδη ὥρα πολλή· (1)
 36 ἀπόλυσον αὐτούς⁶,
 ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ⁷ ἄγρους⁸ καὶ⁸ κώμας⁹
 ἀγοράσωσιν ἑαυτοῖς¹⁰ τί φάγωσιν¹¹.

37 ὁ δὲ ἀποκριθεὶς⁷⁹ εἶπεν αὐτοῖς
 “Δότε αὐτοῖς ὑμεῖς φαγεῖν.”
 καὶ⁹ λέγουσιν αὐτῷ
 “Ἀπελθόντες ἀγοράσωμεν [δηναρίων διακοσίων¹²] (iii)
 ἄρτους καὶ⁹ δώσομεν¹³ αὐτοῖς φαγεῖν;” 38 ὁ δὲ
 λέγει αὐτοῖς “Πόσους ἔχετε¹⁴ ἄρτους; ὑπάγετε
 ἴδετε.”
 καὶ γινόντες¹⁵ λέγουσιν¹⁶ “Πέντε¹⁷, καὶ δύο¹⁸ ἰχθύας.”
 1 (D⁸ 1 “Ἡδὲ δὲ”) 2 811 γινομένης 3 (811 omit)
 4 (D 1 λέγουσιν, D 11 + αὐτῷ) 5 (D † omits) 6 (8° those people)
 7 (D 11 ἐγγιστα) 8 (D⁸ + εἰς τὰς) 9 (8° omits) 10 (D⁸ † + ἵνα)
 11 (811 βρώματα † τί φάγωσιν, D⁸ τι φαγεῖν, A 11 ἄρτους· τί γὰρ
 φάγωσιν οὐκ ἔχουσιν) 12 (8° one hundred) 13 (8BD * δώ-
 σωμεν) 14 (D * ἔχετε) 15 (8 ἐλθόντες) 16 (D 11 8°
 + αὐτῷ) 17 (D 11 8° + ἄρτους) 18 (D * δύο)

20c. The Meal.

vi. 39 καὶ ἐπέταξεν αὐτοῖς¹ ἀνακλιθῆναι² πάντας
 συμπόσια συμπόσια⁷³ ἐπὶ⁴ τῷ χλωρῷ χόρτῳ.
 40 καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ⁵ κατὰ ἑκατὸν καὶ κατὰ
 πεντήκοντα, (2)
 41 καὶ λαβὼν τοὺς¹ πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
 ἀναβλέψας εἰς τὸν οὐρανὸν
 εὐλόγησεν καὶ κατέκλασεν⁶ τοὺς⁷ ἄρτους
 καὶ ἐδίδου τοῖς μαθηταῖς⁸ ἵνα παρατιθῶσιν⁹ αὐτοῖς¹⁰,
 καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

1 (D omits) 2 D 1 Origen ἀνακλῖναι 3 (18° omit, D 11
 κατὰ τὴν * συμπόσιον) 4 (B ἐν) 5 (8 omits) 6 (8 κλά-
 σας... - καὶ) 7 (D 11 + πέντε) 8 (D⁸ 11 8° + αὐτοῦ) 9 (D
 παραθῶσιν) 10 (D 11 8° κατέναντι αὐτῶν)

* LXX. Numbers xxvii. 17, “καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου ὥσει πρόβατα οὓς οὐκ ἔστιν ποιμήν.”

S. LUKE.

ix. (10) Καὶ [παραλαβὼν] αὐτοὺς ὑπεχώρησεν²
κατ' ἰδίαν εἰς πόλιν³ καλουμένην Βηθσαιδά⁴. †
11 οἱ δὲ ὄχλοι γινόντες
ἠκολούθησαν αὐτῷ.

καὶ ἀποδεξάμενος⁵ αὐτοὺς

ἐλάλει⁶ αὐτοῖς [περὶ τῆς βασιλείας τοῦ θεοῦ],
καὶ τοὺς χρεῖαν ἔχοντας θεραπείας⁷ ἱάτο⁸.

2 (D ἀν-) 3 (NC 11 s^o τόπον ἔρημον, C + πόλεως, D κώμην,
cf. Mark viii, 23, 26, s^o the gate of the city) 4 (N s^o
omit, C καλουμένης Βηθ., D λεγομένην Βηθ.) 5 (C δεξάμενος)
6 (N ἐλάλησεν) 7 (D + αὐτοῦ πάντας) 8 (C ἴασατο)

[ix. 12 Ἡ δὲ¹¹ ἡμέρα ἤρξατο κλίνειν·
προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ

“Ἀπόλυσον τὸν ὄχλον,
ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ² ἀγροὺς †
καταλύσωσιν³ καὶ⁴ εὗρωσιν ἐπισιτισμόν⁵,
ὅτι ὠδε⁶ ἐν ἐρήμῳ τόπῳ ἔσμεν.” (1)
13 εἶπεν δὲ πρὸς αὐτούς⁷
“Δότε αὐτοῖς φαγεῖν ὑμεῖς⁸.” †
οἱ δὲ εἶπαν

“Οὐκ εἰσὶν ἡμῖν πλείον ἤ⁹
ἄρτοι πέντε¹⁰ καὶ ἰχθύες δύο,
εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
τοῦτον βρώματα.”

1 (B⁺ 11⁺ H δὲ) 2 (CD + τοὺς) 3 (C ? omits) 4 (ss or,
C1 omit) 5 (D omits, C1 ἀγοράσωσιν ἐαυτοῖς βρώματα) 6 (ss
omit and transpose foll.) 7 (N αὐτοῖς, 1 ipse) 8 (NCD 11
ὑμεῖς φαγεῖν) 9 (N πλείονες, D πλέον ἢ) 10 (C † ἐπτά)

14 ἦσαν γὰρ¹ ὡσεὶ² ἄνδρες πεντακισχίλιοι. (3)
εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
“Κατακλίνατε αὐτοὺς κλισίας
ὡσεὶ³ ἀνὰ * * πενήτηκοντα.” (2)
15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν⁴ ἅπαντας⁵.
16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
ἀναβλέψας εἰς τὸν οὐρανὸν⁶
εὐλόγησεν⁷ [αὐτοὺς]⁸ καὶ κατέκλασεν⁹
καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι⁹ τῷ ὄχλῳ¹⁰.

1 (N 11 δὲ) 2 (D ὡς, 1 omits) 3 (11 omit) 4 (C ἀν-)
5 (D omits) 6 (D + προσηύξατο καὶ) 7 (D 11 + ἐπ') 8 (N omits)
9 (D παρατιθέναι) 10 (D 11 τοῖς ὄχλοις)

S. JOHN.

vi. (5) πρὸς αὐτὸν⁸ λέγει πρὸς Φίλιππον, “Πόθεν ἀγοράσωμεν ἄρτους
ἵνα φάγωσιν οὗτοι⁹,” 6 τοῦτο δὲ¹⁰ ἔλεγεν πειράζων αὐτόν, αὐτὸς
γὰρ¹¹ ᾔδει τί ἐμελλεν ποιεῖν.]

8 (D + καὶ) 9 (ss + people) 10 (N γὰρ) 11 (N1 δὲ)

S. Mark says that “the hour was late” (cf. *multâ horâ* in Latin), S. Luke that “the day began to sink” (cf. Luke xxiv. 29), S. Matthew that “the evening hour had come.” S. Mark indicates four o'clock. S. Luke, probably wishing to avoid the Latinism, indicates a rather earlier hour, three or four o'clock, but S. Matthew says six o'clock, for ‘the evening hour’ invariably means the twelfth hour, and hours even now are not said to ‘come’ until they are gone. That *ὅψια* can have any other meaning, must be denied; but that S. Matthew is wrong is clearly shown from himself, for in xiv. 23 ‘the evening hour’ once more ‘comes’ on the same day, at least two hours later.

S. Mark seems to us to have borrowed from S. John's oral teaching the words “two hundred francs,” which belong to the trito-Mark and have left no trace in SS. Matthew and Luke, but the words may belong to the proto-Mark and may have been deliberately struck out from SS. Matthew and Luke from the usual desire to save the credit of the Twelve. S. John's *εὐχαριστήσας* occurs in S. Mark's account of the feeding of the four thousand (viii. 6).

S. Luke's *καταλύσωσιν* (12) occurs also in Luke xix. 7.

[vi. 7 ἀπεκρίθη¹ αὐτῷ² Φίλιππος, “Διακοσίῳ δηναρίῳ ἄρτοι οὐκ
ἀρκούσιν αὐτοῖς³ ἵνα ἕκαστος⁴ βραχὺ⁵ λάβῃ.” 8 λέγει αὐτῷ εἰς ἐκ
τῶν μαθητῶν αὐτοῦ⁶, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, 9 “Ἔστιν
παιδάρῳ⁷ ὠδε δς⁸ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ
ταῦτα τί⁹ ἔστιν εἰς τοσοῦτους;”]

1 (ND^s ἀποκρίνεται) 2 (N οὖν ὁ, 1 omits) 3 (N1 omit)
4 (D + αὐτῶν) 5 (N 11 ss + τι) 6 (ss + whose name was)
7 (A 11 + ἐν) 8 (N δ) 9 (D † omits)

[vi. 10 εἶπεν¹ ὁ Ἰησοῦς² “Ποιήσατε τοὺς ἀνθρώπους ἀναπε-
σεῖν³,” ἦν δὲ χόρτος⁴ πολλὸς ἐν τῷ τόπῳ⁵. ἀνέπεσαν οὖν
οἱ⁶ ἄνδρες τὸν ἀριθμὸν ὡς⁷ πεντακισχίλιοι⁸. 11 ἔλαβεν
οὖν⁹ τοὺς¹⁰ ἄρτους¹¹ ὁ Ἰησοῦς καὶ εὐχαριστήσας¹² διέδωκεν¹³
τοῖς ἀνακειμένοις, ὁμοίως¹⁴ καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. 12 ὡς
δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ “Συναγάγετε τὰ
περισσεύσαντα¹⁵ κλάσματα, ἵνα μὴ τι ἀπόληται¹⁶.”]

1 (D 11 + οὖν, 11 + δὲ) 2 (s^o + Go) 3 (s^o + in companies,
s^o + on the green) 4 (N † τόπος) 5 (s^o omits) 6 D omits
7 (s^o omits) 8 (N τρισχίλιοι) 9 (N1 δὲ) 10 (D s^o + πέντε)
11 (s^o + and two fishes) 12 (ND 11 εὐχαρίστησεν καὶ, s^o raised
to heaven) 13 (ND 11 ἔδωκεν, s^o divided, D 11 + τοῖς μαθηταῖς,
οἱ δὲ μαθηταί) 14 (D + δὲ) 15 (B περισσεύοντα) 16 (D 11
+ ἐξ αὐτῶν)

S. MATTHEW.

xiv. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,
 καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων⁷ δώδεκα κοφί-
 νους πλήρεις.

21 οἱ δὲ ἐσθiónτες⁸ ἦσαν ἄνδρες ὡσεὶ⁹ πεντακισχίλιοι
 [χωρὶς γυναικῶν καὶ παιδίων].

7 (3 ll omit) 8 (D * αἰσθίνωτες, or αἰσθίωντες, see Schmiedel, Gram. v. 19) 9 (D 1 ὡς, ll s^c omit)

xiv. 22 Καὶ (εὐθέως)¹ ἠνάγκασεν τοὺς μαθητὰς³
 ἐμβῆναι εἰς² πλοῖον καὶ προάγειν αὐτὸν⁴
 εἰς τὸ πέραν,

ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

23 καὶ ἀπολύσας τοὺς ὄχλους⁷⁵

ἀνέβη εἰς τὸ ὄρος [κατ'⁶ ἰδίαν] προσεύξασθαι.

ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ. (1)

24 Τὸ δὲ πλοῖον ἦδη⁷ σταδίου πολλοὺς ἀπὸ τῆς γῆς
 ἀπείχεν⁵,

βασανίζόμενον ὑπὸ τῶν κυμάτων,

ἦν γὰρ ἐναντίος ὁ ἄνεμος †.

25 Τετάρτῃ⁹ δὲ φυλακῇ⁹ τῆς νυκτὸς

ἦλθεν¹⁰ πρὸς αὐτοὺς

περιπατῶν ἐπὶ τὴν¹¹ θάλασσαν¹¹.

1 (N 1 s^c omit) 2 (B 1 s^c + αὐτοῦ) 3 (NCD + τὸ) 4 (D 11 omit) 5 (N omits, s^c when he sent them away, s^c illegible) 6 (D * καθ') 7 (D 11 s^c omit, s^c illegible) 8 (D εἰς), NCD 11 μέσον τῆς θαλάσσης ἦν 9 (D genitive) 10 (C ? D ἀπ-) 11 (CD genitive)

Conflate.

xiv. 26 οἱ δὲ [μαθηταί] ἰδόντες αὐτὸν⁷¹
 ἐπὶ τῆς θαλάσσης περιπατοῦντα
 ἐταράχθησαν (2) λέγοντες ὅτι “Φάντασμά ἐστιν,”
 καὶ [ἀπὸ τοῦ φόβου] ἔκραξαν.

27 εὐθὺς δὲ ἐλάλησεν [(ὁ Ἰησοῦς)]² αὐτοῖς λέγων
 “Θαρσεῖτε³, ἐγὼ εἰμι· μὴ φοβεῖσθε.”

[28 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ⁵ “Κύριε⁶, εἰ σὺ εἶ, κέλευσόν με⁷ ἐλθεῖν πρὸς σέ ἐπὶ τὰ ὕδατα.” 29 ὁ δὲ εἶπεν “Ἐλθέ.” καὶ καταβὰς ἀπὸ τοῦ πλοίου⁸ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν⁹ πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον¹⁰ ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων “Κύριε, σῶσόν με.” 31 εὐθέως δὲ ὁ¹¹ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ “Ολιγόπιστε, εἰς τί ἐδίστασας;”]

1 (N 11 s^c ἰδόντες δὲ αὐτὸν, C 11 καὶ ἰδόντες αὐτὸν οἱ μαθ.) 2 (NCD s^c omit) 3 (D θαρρεῖτε) 4 (D omits, ss + Simon) 5 (3 ll omit) 6 (s^c omits) 7 (C μοι) 8 (C + ὁ) 9 (NCD 11 ἐλθεῖν (N + ἦλθεν εὐν) 10 (CD 11 ss + ἰσχυρὸν) 11 (D omits)

S. MARK.

vi. 42 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν
 43 καὶ ἦσαν * * *¹⁰ κλάσματα¹¹ δώδεκα κοφίνων πληρώ-
 ματα¹²

καὶ ἀπὸ τῶν¹³ ἰχθύων.

44 καὶ ἦσαν οἱ φαγόντες τούτους ἄρτους¹⁴ πεντακισχίλιοι
 ἄνδρες. (3)

10 (11 + reliquias) 11 (NCD 11 κλασμάτων) 12 (D 11 κοφίνους πλήρεις, s^c + the remains of these five loaves) 13 (N s^c + ὅσο) 14 (NCD 11 s^c omit, N + ὡς)

20d. The Walking on the Sea.

[vi. 45 Καὶ εὐθὺς¹ ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ (ii)
 ἐμβῆναι εἰς τὸ² πλοῖον καὶ προάγειν³
 εἰς τὸ πέραν¹⁴]

[πρὸς Βηθσαιδάν,] (iii)

[ἕως αὐτὸς¹⁵ ἀπολύει τὸν ὄχλον. (ii)

46 καὶ ἀποταξάμενος αὐτοῖς¹⁶

ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 καὶ ὁψίας γενομένης

ἦν⁷ τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης¹⁸,

καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. (1)

48 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἔν τῷ ἐλαύνειν⁹,

ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς,

¹⁰ περὶ τετάρτῃν φυλακὴν τῆς νυκτὸς

ἔρχεται πρὸς αὐτοὺς¹¹

περιπατῶν ἐπὶ τῆς θαλάσσης·

καὶ ἦθελεν¹² παρελθεῖν αὐτούς.]

1 (D 11 + ἐξεγερθεὶς) 2 (N omits) 3 (D s^c † προσάγειν. D 11 + αὐτὸν, 1 + eos) 4 (s^c omits) 5 (D s^c 1 αὐτὸς δὲ) 6 (s^c having dismissed them) 7 (D 11 + πάλαι) 8 (D 11 μέσῳ τῇ θαλάσσῃ) 9 (D 11 καὶ ἐλαύνοντας, s^c with the fear of the waves) 10 (D 11 + καί, s^c omits the line) 11 (D 11 omit) 12 (D ἠθέλησεν)

20e. The effect on the Disciples.

[vi. 49 οἱ δὲ ἰδόντες αὐτὸν (ii)

ἐπὶ τῆς θαλάσσης περιπατοῦντα

ἔδοξαν ὅτι¹ φάντασμά ἐστιν²

καὶ ἀνέκραξαν,

50 πάντες γὰρ αὐτὸν εἶδαν¹¹ καὶ ἐταράχθησαν¹³. (2)

ὁ δὲ εὐθὺς¹⁴ ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς¹⁵

“Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε.”

1 (D 11 omit) 2 (D 11 εἶναι) 3 (s^c and when they all saw him, they cried out) 4 (D 11 καί) 5 (D 11 πρὸς αὐτοὺς λέγων)

S. LUKE.

ix. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες⁸ †,
καὶ ἦρθη τὸ περισσεύσαν⁹ αὐτοῖς¹⁰ κλασμάτων κόφινοι
δῶδεκα¹¹.

8 (ll omit) 9 (D περισσευμα) 10 (ND τῶν) 11 (D
δεκάδυο)

S. Matthew's χωρὶς γυναικῶν καὶ παιδίων (21) is repeated in
Matt. xv. 38. For other assimilations see notes there.

There is considerable difficulty about the locality of the miracle of the feeding of five thousand. S. Luke (ix. 10) locates it "at the city called Bethsaida," but he has no authority for this in S. Mark nor does it agree with his own sequel, for the disciples "are in a desert spot and they must go to the villages and farmsteads around for victuals," whereas if the city had been near, its market would have been the proper place for obtaining food. S. Mark does not tell us where the multitudes were fed, except that it was in a desert spot, but Bethsaida is given (in the trito-Mark?) as the place to which our Lord bade the disciples retire when the miracle was over. They land "at Gennesaret," in which, according to Josephus, Capernaum lay. In S. John they went "across the lake" (W. to E.?) to the scene of the miracle, and again "across the lake" (S.E. to N.W.?) to Capernaum when the miracle was over. Boats came from Tiberias to the scene of the miracle (W. to E.?) and the people sailed in them "across the lake" (S.E. to N.W.?) to Capernaum. If S. John stood alone, we should feel sure that he placed the scene on the East, probably South-East, side of the lake. As it is, he seems to be silently correcting S. Mark's "Bethsaida," as usual.

Harmonists however are bound by their principles to reconcile all the statements of all the Gospels, and to this end have assumed that there were two Bethsaidas within five miles of each other on the shores of the same lake. But the best authorities are reluctant to admit this and in itself it is improbable. Moreover if the disciples had gone—as harmonists suppose—from the first Bethsaida to the second and back again to the first, the strangeness of doing so would probably have preserved the names in all three places. The only Bethsaida, which history knows, lay at the North end of the lake on the East side of the Jordan, and we find it difficult to believe, as the harmonists assert, that 5,000 men with women and children crossed the Jordan at a time of the year when it was in flood and at a place where there was neither bridge nor ford. We believe that S. Luke has unconsciously during oral transmission transferred the name Bethsaida from its proper place in the deutero-Mark, or (more probably) it belongs to the trito-Mark and S. Luke received information from an independent source that multitudes (viz. the 4,000) were fed near Bethsaida and, knowing nothing about the 4,000, assumed that the 5,000 were meant. Cod. N in S. Luke reads *eis ἔρημον τόπον* instead of *eis πόλιν κ.τ.λ.* and tells us in John vi. 23 that the 5,000 were fed near Tiberias. The former of these readings looks like the work of a harmonist, the latter may possibly preserve an early tradition. We incline to think that the place was a desert spot near Tiberias, but of course on the other side of the lake, towards the S.E. end. But, whether S.E. or N.E. be the true scene, the crowds of people who collected to greet our Lord on His landing probably belonged to the villages on the Eastern shore. They recognized the boat from afar, as seafaring people can, and came to meet it. Perhaps our Lord gave orders to the Twelve at night to make for Bethsaida in the N.E. but on joining them next day altered their course to Capernaum in the N.W. Perhaps Bethsaida is as late an accretion in the trito-Mark as we believe it to be in S. Luke.

S. JOHN.

[vi. 13 συνήγαγον οὖν¹⁷, καὶ ἐγέμισαν δώδεκα κοφίνους
κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν¹⁸ τοῖς
βεβρωκόσιν¹⁹.

vi. 14 οἱ οὖν ἄνθρωποι ἰδόντες ἃ ἐποίησεν σημεῖα²⁰
ἐλεγόν ὅτι²¹ "Οὗτός ἐστιν ἀληθῶς²² ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν
κόσμον²³." 15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ
ἀρπάξαι αὐτὸν ἵνα ποιήσωσιν²⁴ βασιλέα ἀνεχώρησεν²⁵ πάλιν εἰς
τὸ ὄρος αὐτὸς²⁶ μόνος²⁷.]

17 (D1 δέ, 1 et) 18 (N ἐπερίσσευσεν) 19 (s^e + Now the
men which did eat of this bread were five thousand) 20 ND ll ss
δ...σημεῖον 21 (N ll omit) 22 (D omits) 23 (l omits)
24 (D ll + αὐτὸν, N1 καὶ ἀναδεικνύναι) 25 (N ll φεύγει) 26 (ll
omit) 27 (D + κάκει προσήχεται)

[16 Ὡς δὲ ὄψια ἐγένετο κατέβησαν¹ οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν
θάλασσαν, 17 καὶ ἐμβάντες εἰς² πλοῖον ἤρχοντο³ πέραν τῆς θα-
λάσσης⁴ εἰς Καφαρναούμ.

† καὶ σκοτία ἤδη ἐγεγόνει⁵ καὶ οὐπω⁶ ἐληλύθει πρὸς αὐτοὺς δ⁷
Ἰησοῦς, 18 ἥ τε⁸ θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο⁹.
19 ἐληλακότες οὖν ὡς¹⁰ σταδίου¹¹ εἴκοσι πέντε ἢ τριάκοντα θεω-
ροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ
πλοίου γινόμενον,

καὶ ἐφοβήθησαν. 20 Ὡς δὲ¹² λέγει αὐτοῖς
"Ἐγὼ εἰμι, ἢ μὴ φοβεῖσθε¹³."

1 (s^e + he and) 2 (D + τὸ) 3 (N ἔρχονται, D + εἰς
τὸ) 4 (s^e omits) 5 (ND κατέλαβεν δὲ αὐτοὺς ἡ σκοτία)
6 (ll s^e οὐκ) 7 N omits 8 (D^e ll δέ) 9 (ND διηγέρετο)
10 (D^e ὡσεὶ, l omits) 11 (ND ll στάδια) 12 (N καὶ) 13 (s^e
omits)

S. MATTHEW.

xiv. 32 καὶ ἀναβάντων⁸ αὐτῶν εἰς τὸ πλοῖον
 ἐκόπασεν ὁ ἄνεμος.
 33 [οἱ δὲ ἐν τῷ πλοίῳ⁹ προσεκύνησαν αὐτῷ λέγοντες “Ἀληθῶς θεοῦ
 υἱὸς ἐστίν.”]
 8 (C ἐμ-) 9 (D ll ss + ἐλθόντες) 10 (D + σὺ)

34 Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν †
 εἰς¹ Γεννησάρετ².
 35 καὶ
 ἐπιγινόντες αὐτὸν [οἱ ἄνδρες τοῦ τόπου ἐκείνου³]
 ἄπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην⁴,
 καὶ
 προσήνεγκαν [αὐτῷ πάντας] τοὺς κακῶς⁶ ἔχοντας,

36 καὶ παρεκάλουν (αὐτὸν)⁷
 ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱμάτιου αὐτοῦ †
 καὶ ὅσοι⁸ ἤψαντο διεσώθησαν⁹.

1 (C ll omit) 2 (D ll ss Γεννησάρ, 2 ll -ρεθ) 3 (N omits)
 4 (ll + adorabant eum et) 5 (s^c all, ss their country)
 6 (ss + very) 7 B omits 8 (C + ἂν) 9 (N ἐσώθησαν)

S. MARK.

vi. 51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον,
 καὶ ἐκόπασεν ὁ ἄνεμος.]
 [καὶ λίαν⁶ ἐν ἑαυτοῖς ἐξίσταντο⁷, 52 οὐ γὰρ συνῆκαν (iii)
 ἐπὶ τοῖς ἄρτοις, ἄλλ’ ἦν¹⁸ αὐτῶν ἡ καρδιά πεπω-
 ρωμένη.]
 6 (D ll περισσῶς, s^s omits) 7 (D *ἐξίσταντο, D ll + καὶ
 ἐθαύμαζον) 8 (D ll ἦν γὰρ, s^s because)

20 f. The Landing at Gennesaret.

[vi. 53 Καὶ διαπεράσαντες¹ ἐπὶ τὴν γῆν ἦλθον (ii)
 εἰς² Γεννησάρετ³] [καὶ προσωρμίσθησαν⁴⁷⁸.] (iii)
 [54 καὶ ἔξελεθόντων αὐτῶν¹⁵ ἐκ τοῦ πλοίου (ii)
 εὐθὺς ἐπιγινόντες⁶ αὐτὸν⁷
 55 περιέδραμον⁸ ὅλην τὴν χώραν⁹ ἐκείνην¹⁰
 καὶ¹¹ ἤρξαντο¹⁰ ἐπὶ¹² τοῖς¹¹ κραβάττοις
 13 τοὺς κακῶς ἔχοντας περιφέρειν¹⁴
 ὅπου ἤκουον ὅτι ἔστιν¹⁵.] 56 [καὶ ὅπου¹⁶ ἂν εἰσε- (iii)
 πορεύετο εἰς κώμας ἡ εἰς¹⁷ πόλεις ἡ εἰς ἀγροὺς¹⁸ ἐν
 ταῖς ἀγοραῖς¹⁹ ἐτίθесαν²⁰ τοὺς ἀσθενούντας,]
 [καὶ παρεκάλουν αὐτὸν (ii)
 ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται
 καὶ ὅσοι ἂν²¹ ἤψαντο αὐτοῦ²² ἐσώζοντο.]

1 (D ll + ἐκεῖθεν) 2 (D ll s^s omit) 3 (D ll s^s Γεννησάρ,
 B ll -ρεθ, l omits) 4 (N προσωρμίσθησαν) 5 (s^s when he or
 they had disembarked, B omits αὐτῶν) 6 (D ll ἐπέγνωσαν)
 7 (All + οἱ ἄνδρες τοῦ τόπου ἐκείνου) 8 (D ll περιδραμόντες δέ,
 s^s they fled) 9 (D ll περίχωρον) 10 (s^s omits) 11 (D
 omits) 12 (N ll ἐν) 13 (D ll + φέρειν πάντας) 14 (D ll
 περιέφερον γὰρ αὐτοὺς) 15 (s^s omits, N ὅπου ἠκούσθη...,
 D ll ὅπου ἂν ἤκουσαν τὸν Ἰησοῦν εἶναι) 16 (D + ποῦ) 17 (D
 + τὰς) 18 (l omits, N + ἡ) 19 (D ll πλατεῖαι, l in foro et
 in plateis) 20 (D ἐτίθουν) 21 (N D omit) 22 (D αὐτὸν,
 ll omit)

21. EATING WITH UNWASHED HANDS.

vii. 1—23.

21 a. A Deputation from Jerusalem.

xv. 1—20.
 x [Τότε] προσέρχονται¹ τῷ Ἰησοῦ¹² ἀπὸ Ἱεροσολύμων }
 Φαρισαῖοι } †
 καὶ γραμματεῖς λέγοντες

1 (D s^s ‡προ-) 2 (D ll s^s πρὸς αὐτὸν, C + οἱ)

[x Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι (ii)
 καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων]
 [2 καὶ ἰδόντες¹ τινὰς² τῶν μαθητῶν αὐτοῦ¹³ ὅτι⁴ (iii)
 ῥκοιναῖς χερσίν, τοῦτ’ ἔστιν ἀνίπτους⁵, ἐσθίουσιν⁶
 ῥτοὺς ἄρτους⁷. 3 —οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ
 Ἰουδαῖοι ἐὰν μὴ πνυγμῇ⁸ νύψωνται τὰς χεῖρας οὐκ
 ἐσθίουσιν⁹, κρατοῦντες τὴν παράδοσιν¹⁰ τῶν πρεσβυ-
 τέρων, 4 καὶ ἀπ’ ἀγορᾶς¹¹ ἐὰν μὴ ῥαντίσωνται¹² οὐκ
 ἐσθίουσιν, καὶ ἄλλα¹³ πολλά ἔστιν ῥὰ παρέλαβον¹⁴
 κρατεῖν¹⁵, βαπτισμοὺς ποτηρίων καὶ ξεστῶν ῥκαὶ
 χαλκίων¹⁶.—]

1 (D s^s eldótes) 2 (N ‡τινὲς) 3 (s^s his disciples)
 4 (D l omit) 5 (ll s^s non lotis manibus) 6 (D l s^s ἐσθίωντας)
 7 (N ll ἄρτον, D ll + κατέγνωσαν) 8 (N πυκνὰ, ll crebro or prius
 crebro or pugillo or momento or primo or subinde, s^s omits)
 9 (N † ἐσθίωσιν, D ll s^s + ἄρτον) 10 (D^{corr} * παραδοσίαν)
 11 (D ll + ὅταν ἐλθῶσιν) 12 D ll s^s βαπτίσωνται 13 (s^s omits)
 14 (B ἀπερ ἔλαβον, D ll + αὐτοῖς) 15 (D ll τηρεῖν) 16 (s^s omits,
 D ll + καὶ κλινῶν)

S. LUKE.

S. Mark says distinctly that our Lord entered the ship: S. John's words seem to indicate that He did not do so, for there was no need. This we take to be one of S. John's corrections.

The title "Son of God" with which S. Matthew concludes (xiv. 33) is applied to our Lord in Mark iii. 11, v. 7, xv. 39, Matt. iv. 3, 6, viii. 29, xvi. 16, xxvi. 63, xxvii. 40, 43, 54, Luke i. 35, iv. 3, 9, 41, viii. 28, xxii. 70, John i. 34, 49, iii. 18, v. 25, x. 36, xi. 4, 27, xix. 7, xx. 31.

The word *πάρωσις* occurs in trito-Mark iii. 5, Rom. xi. 25, Eph. iv. 18; *παρώω* in trito-Mark vi. 52, viii. 17, John xii. 40 (in translating Isaiah), Rom. xi. 7, 2 Cor. iii. 14, but not elsewhere in New Test. and only twice in LXX. with a variant in each case. The evidence tends to show that the trito-Mark derived these words from S. Paul.

S. Matthew's *πάντας* (35e) is found also in Matt. iv. 24, viii. 16, xii. 15. It seems to proceed from an earnest desire to assert the fulness of our Lord's work as against unbelievers.

S. JOHN.

vi. 21 ἤθελον¹⁴ οὖν λαβεῖν αὐτὸν¹¹⁵ εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο¹⁶ τὸ πλοῖον ἐπὶ τῆς γῆς¹¹⁷ εἰς ἣν ὑπῆγον¹⁸.]

14 (Σ ἦλθον) 15 (s^a and when they had taken him)
16 (D ἐγενήθη) 17 (Σ ll τὴν γῆν) 18 (Σ ὑπήντησεν)

vi. 22—26.

[22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς¹ πέραν² τῆς θαλάσσης εἶδον³ ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἕν⁴, καὶ ὅτι οὐ συννευσήθηεν τοῖς μαθηταῖς αὐτοῦ⁵ ὁ Ἰησοῦς εἰς τὸ πλοῖον⁶ ἁλλὰ μόνοι⁷ οἱ μαθηταὶ αὐτοῦ ἀπῆλθον⁸. 23 ἁλλὰ ἦλθεν πλοῖα⁹ ἐκ¹⁰ Τιβεριάδος ἐγγὺς τοῦ τόπου¹¹ 8 πον¹² ἔφαγον τὸν¹³ ἄρτον ἑυχαριστήσαντος τοῦ κυρίου¹⁴. 24 ὅτε οὖν εἶδεν ὁ ὄχλος¹⁵ ὅτι Ἰησοῦς οὐκ ἔστιν¹⁶ ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ¹⁷, ἐνέβησαν¹⁸ αὐτοῖς¹⁹ εἰς τὰ¹⁹ πλοῖα²⁰ 21 καὶ ἦλθον εἰς Καφαρναούμ ζητοῦντες τὸν Ἰησοῦν²². 25 καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ "Ραββί, πότε ὦδε γέγονας²³;" 26 ἀπεκρίθη αὐτοῖς ὁ¹³ Ἰησοῦς καὶ εἶπεν "Ἀμὴν ἀμὴν²⁴ λέγω ὑμῖν, ζητεῖτέ με¹³ οὐχ ὅτι εἰδετε σημεῖα²⁵ ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε."¹]

1 (Σ ἐστὼς) 2 (B πέρα) 3 1s^c † ἰδὼν 4 (Σ ll s^c + ἐκεῖνον, ΣD ll s^c + εἰς ὁ ἐνέβησαν οἱ μαθηταί, D 1 + αὐτοῦ, Σ 1 + τοῦ Ἰησοῦ)
5 (Σ συνεληλύθει αὐτοῖς) 6 (Σ * πλοῖον) 7 (D ll μόνον) 8 (s^c omits, Σ ll omit ἀπῆλθον) 9 (Σ 1 ἐπελθόντων οὖν τῶν πλοίων, D ἁλλων πλοιαρίων ἐλθόντων) 10 (B + τῆς) 11 (s^c omits, Σ ἐγγὺς οὐσης) 12 (Σ + καὶ) 13 (Σ omits) 14 (D 2 ll s^c omit) 15 (Σ καὶ ἰδόντες) 16 (Σ ἦν) 17 (Σ ἀν-) 18 (Σ ll omit) 19 (Σ τὸ) 20 (D ll ἔλαβον ἐαυτοῖς) 21 (Σ πλοῖον) 22 (l omits) 23 (Σ ll ἦλθες, D ἐλήλυθας) 24 (s^a omits) 25 (D ll + καὶ τέρατα)

Compare S. Luke xi. 38.

[ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι¹ οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρστον.]

1 (D ll ἤρξατο διακρινόμενος ἐν ἑαυτῷ λέγειν "Διὰ τί)

Compare S. Luke xi. 39^b—41.

[(39) "Νῦν ὑμεῖς οἱ Φαρισαῖοι¹ τὸ ἐξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἀφρονες, οὐχ² ὁ ποιήσας τὸ ἐξωθεν καὶ τὸ ἔσωθεν¹³ ἐποίησεν; 41 πλὴν τὰ ἐνόντα¹⁴ δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστί⁵."]

Luke xi. 39, 40 (=Matt. xxiii. 25).

1 (D 1 + ὑποκριταί) 2 (B * οὐκ) 3 (CD ll ἔσωθεν καὶ τὸ ἐξ.)
4 (l omits) 5 (D 1 ἔσται)

Probably most readers will agree that Mark vii. 2—4 is correctly assigned to the trito-Mark, unless indeed the oral hypothesis be denied altogether. But lest any one should too readily assume that the editorial notes which constitute the trito-Mark are always the spontaneous work of the Evangelist, let him consider whether it is at all likely that a Hebrew Jew, such as S. Mark appears to have been, would have written in this way. The contempt of a Gentile seems necessary to produce this passage or at least the concluding words. It can moreover be most simply accounted for as the answer of the catechist to the question of a Gentile catechumen, who was puzzled by a foreign custom which he did not understand.

S. MATTHEW.

S. MARK.

21 b. *Reply to the Delegates.*

vii. 5 [καὶ¹ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ (ii)
γραμματεῖς²

xv. 2 “Διὰ τί οἱ μαθηταί σου παραβαίνουσιν
τὴν παράδοσιν τῶν πρεσβυτέρων;
οὐ γὰρ νίπτονται τὰς χεῖρας¹ ὅταν ἄρτον ἐσθίωσιν.”
3 ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς²

(N.B. inverted order of verses.)

“Διὰ τί καὶ³ ὑμεῖς παραβαίνετε⁴ τὴν ἐντολὴν τοῦ θεοῦ
διὰ τὴν παράδοσιν ὑμῶν;
4 ὁ γὰρ θεὸς εἶπεν⁵
τίμα τὸν πατέρα⁶ καὶ τὴν μητέρα^{6a}, καὶ
ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελεγ-
τάτῳ^b.
5 ὑμεῖς δὲ λέγετε
“Ὁς ἂν⁷ εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ
“Δῶρον ὃ ἐστίν⁷ ἐξ ἐμοῦ ὠφελήσῃ⁸,”
οὐ μὴ
τιμήσῃ τὸν πατέρα αὐτοῦ⁹.
6 καὶ ἡκυρώσατε τὸν λόγον¹⁰ τοῦ θεοῦ διὰ τὴν παρά-
δοσιν ὑμῶν.”

7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαίας¹¹†
λέγων
8 12* Ὁ λαὸς οὗτος¹³ τοῖς χεῖλεσιν με τιμᾷ, †
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει¹⁴ ἀπ’ ἐμοῦ.
9 μάρτην δὲ σέβονταί με,
Διδάσκοντες διδασκαλίαν¹⁵ ἐντάλματα ἀνθρώ-
πων^c.”

1 (CD 11 + αὐτῶν) 2 (D 1 omit) 3 (N omits) 4 (D
* παραβαίνει) 5 (NC 1 ἐνετείλατο λέγων) 6 (11 ss + σου)
7 (D † δ’ ἂν) 8 (N + οὐδὲν ἐστίν) 9 (C 11 ss + ἡ τὴν μητέρα
± αὐτοῦ) 10 NC νόμον, (E 11 τὴν ἐντολὴν) 11 (ss + the
prophet) 12 (C 1 + ἐγγίξει μοι) 13 (C 1 + τῷ στόματι αὐτῶν
καὶ) 14 (D 11 ἐστίν) 15 (11 + et)

Conflate.

xv. 10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς
“Ἀκούετε καὶ συνίετε.”

“Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου
κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων,
ἀλλὰ κοιναῖς³ χερσὶν ἐσθίουσιν τὸν ἄρτον;”
6 ὁ δὲ⁴ εἶπεν αὐτοῖς⁵

“Καλῶς ἐπροφήτευσεν Ἡσαίας⁶ περὶ ὑμῶν τῶν⁷
ὑποκριτῶν¹⁸,
ὥς γέγραπται ὅτι⁷

Οὗτος ὁ λαὸς τοῖς χεῖλεσιν με τιμᾷ⁹,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει¹⁰ ἀπ’ ἐμοῦ.
7 μάρτην δὲ σέβονταί με,
Διδάσκοντες διδασκαλίαν¹¹ ἐντάλματα ἀνθρώ-
πων^{12 c}.] (1)
[8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ (iii)

κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.”]
[9 καὶ ἔλεγεν αὐτοῖς “Καλῶς ἀθετεῖτε τὴν ἐντολὴν¹² (ii)
τοῦ θεοῦ,
ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε¹⁴.
10 Μωσῆς γὰρ εἶπεν
τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου^{7a}, καὶ
ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελεγ-
τάτῳ^{15 b}. (2)

11 ὑμεῖς δὲ λέγετε
“Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ¹⁶ ἢ τῇ μητρὶ
“Κορβάν,” ὃ ἐστίν Δῶρον, “ὃ ἐὰν¹⁷ ἐξ ἐμοῦ¹⁷
ὠφελήσῃ¹⁷,
12 18^c οὐκέτι ἀφίετε¹⁹ αὐτὸν
οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,
13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει
ὑμῶν²⁰.”

[ἡ παρεδώκατε (iii)
καὶ παρόμοια τοιαῦτα²¹ πολλὰ ποιεῖτε.”]
1 (A 1 s^a εἵπειτα) 2 (D 11 s^a + λέγοντες) 3 (A 11 s^a ἀνίπτοις,
D + ταῖς) 4 (D 11 + ἀποκριθεὶς) 5 (D 11 + ὅτι) 6 (1 s^a + the
prophet) 7 (D omits) 8 (s^a omits, D 11 + καὶ εἶπεν)
9 (D s¹¹ ἀγαπᾷ) 10 (D ἀφέστηκεν, 11 est) 11 (11 + et)
12 (D 11 + βαπτισμοὺς ξεστῶν καὶ ποτηρίων καὶ ἄλλα παρόμοια,
ἃ ποιεῖτε, τοιαῦτα πολλά) 13 (D * τολὴν) 14 (D s¹¹ s^a στή-
σητε, B τηρήτε, 1 tradatis) 15 (D s^a * -τεῖτω) 16 (D 11 s^a
+ αὐτοῦ) 17 (D † μου) 18 (A 11 + καὶ) 19 (D s^a οὐκ * ἐναφίετε)
20 (D 11 + τῇ μωρᾷ) 21 (D s^a † τὰ αὐτὰ)

21 c. *Address to the multitudes.*

[vii. 14 Καὶ προσκαλεσάμενος πάλιν¹ τὸν ὄχλον (ii)
ἔλεγεν² αὐτοῖς
“Ἀκούσατέ³ μου⁴ πάντες⁵ καὶ σύνετε⁶.
1 (A 1 s^a πάντα, 1 omits) 2 (B λέγει) 3 (N * Ἀκούετε) 4 (s^a
omits) 5 (N omits) 6 (N συνίετε, D † σύνετε, s^a de informed)

^a LXX. Exod. xx. 12 = Deut. v. 16, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

^b LXX. Exod. xxi. 17 (16), * ὁ κακολογῶν πατέρα [αὐτοῦ] ἢ μητέρα [αὐτοῦ] τελευτήσει θανάτῳ.

S. LUKE.

VARIOUS.

Must a vow be kept? Yes, replied the Rabbis, for it is written "Perform unto the Lord thy vows." Better moralists however would say that a vow, like an oath (see Mark vi. 26 note), must be broken if keeping it involves sin; for the sole sanction of vows and oaths is God's approval, which can never be gained by doing wrong. To break a vow therefore is sometimes a positive duty.

Not understanding this the Jews used a vow to shirk a duty. For the law said "Honour thy father," and the very word 'honour' includes furnishing him with money in case of need. This however is costly, and to escape doing it a man takes a vow that he devotes to God *whatever* he intended to give to his father. He then gives God a mere trifle and gets rid of his father's importunities by referring him to this vow. Time goes on, his father grows feebler, his heart relents and he wishes to help the old man. 'Is there any escape by which I can do so?' he asks his religious adviser, who replies 'Certainly not: "whatever" is inclusive. To God must be paid whatever you intend to give your father.' This was the teaching which our Lord so severely condemned.

ὑποκριτής 'a stage-player,' the Hebrew equivalent of which is uncertain, is used by S. Mark in vii. 6 only, by S. Matthew thirteen times and by S. Luke three times.

Mark vii. 7. Professor Nestle points out that (as Hugo Grotius observed) the LXX read ἡμῶν (μάτην δέ) for ἡμῶν (ἐστὶν δέ).

° LXX. Isaiah xxix. 13, **[ἐγγίξει μοι] ὁ λαὸς οὗτος [ἐν τῷ στήματι αὐτοῦ, καὶ ἐν] τοῖς χερσὶν αὐτῶν τιμῶσιν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.*

S. MATTHEW.

xv. 11 “οὐ¹ τὸ εἰσερχόμενον² εἰς τὸ στόμα

³κοινοῦ⁴ τὸν ἄνθρωπον,

ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος †
τοῦτο⁵ κοινοῦ⁴ τὸν ἄνθρωπον.”

[12 Τότε προσελθόντες οἱ μαθηταὶ⁶ λέγουσιν⁷ αὐτῷ “Οἶδας ὅτι οἱ
Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;” 13 ὁ δὲ ἀπο-
κριθεὶς εἶπεν “Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ
οὐράνιος ἐκριζωθήσεται. 14 ἄφετε αὐτοὺς⁸. “Τυφλοὶ εἰσιν ὁδηγοί⁹.
τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ¹⁰, ἀμφότεροι εἰς βόθυνον¹¹ πεσοῦνται¹².”]

1 (D + πᾶν) 2 (B ἐρχόμενον) 3 (N + τοῦτο) 4 (D † κοι-
νωνεῖ) 5 (D ἐκείνο, ll omit) 6 (C ll ss + αὐτοῦ) 7 (N C ll
εἶπαν) 8 (D τοὺς τυφλοὺς) 9 (N C l s° ὁδηγοὶ εἰσιν, N C l τυφλοὶ,
(C ll s° + τυφλῶν) 10 (D° ὁδηγῇ) 11 (D βόθυνον) 12 (D
ἐμ-, ss shall fall with him)

xv. 15 [Ἀποκριθεὶς δὲ

ὁ¹ Πέτρος] εἶπεν αὐτῷ “Φράσον ἡμῖν τὴν παραβολήν.”

16 ὁ δὲ εἶπεν “Ἀκμῆν³ καὶ ὑμεῖς ἀσύνετοί ἐστε;

17 οὐ⁴ νοεῖτε ὅτι

πᾶν τὸ εἰσπορευόμενον⁵ εἰς τὸ στόμα

εἰς τὴν κοιλίαν χωρεῖ †

καὶ εἰς⁶ ἀφεδρῶνα ἐκβάλλεται;

18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος †

[ἐκ τῆς καρδίας ἐξέρχεται]

κακεῖνα⁷ κοινοῦ⁸ τὸν ἄνθρωπον.

19 ἐκ γὰρ τῆς καρδίας⁹

ἐξέρχονται διαλογισμοὶ πονηροί, †

φόνοι, μοιχεῖαι¹⁰, πορνεῖαι, κλοπαί, †

[ψευδομαρτυρίαι,]

βλασφημίαι^{11,12}.

20 ταῦτά ἐστιν¹³

τὰ κοινῶντα¹⁴ τὸν ἄνθρωπον,

[τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῦ¹⁵ τὸν ἄνθρωπον¹⁶.]”

1 (ss Simon) 2 (CD ll ss + ταύτην) 3 (D * Ἀκμήν)
4 (N C l + πω) 5 (B εἰσερχόμενον) 6 (N + τὸν) 7 (D ll
ἐκείνα) 8 (D † κοινωνεῖ) 9 (N † omits) 10 (l omits)
11 (D° l βλασφημία) 12 (ss genitives) 13 (D † εἰσιν)
14 (D ll † κοινωνοῦντα) 15 (D l † κοινωνεῖ) 16 (s° but when
a man eats bread with unwashed hands, the man is not defiled)

xv. 21—28.

Conflation.

21 Καὶ ἐξελθὼν ἐκεῖθεν [ὁ Ἰησοῦς] ἀνεχώρησεν †
εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

S. MARK.

vii. 15 “οὐδὲν⁷ ἔστιν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευό-
μενον εἰς⁸ αὐτὸν

†⁹ δύναται κοινῶσαι¹⁰ αὐτόν

ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα

¹⁰ ἔστιν τὰ κοινῶντα τὸν ἄνθρωπον.”]

11

7 (D° † οὐδ') 8 (N † ἐπ') 9 (B τὸ κοινῶν) 10 (D ll
+ ἐκεῖνα) 11 (D ll s° + 16 εἰ τις ἔχει ὦτα ἀκούειν, ἀκουέτω)

21 d. *Explanation to the Twelve.*

[vii. 17 Καὶ ὅτε εἰσῆλθεν¹ εἰς οἶκον² ἀπὸ τοῦ ὄχλου, (ii)
ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.

18 καὶ λέγει αὐτοῖς “Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε;

οὐ³ νοεῖτε ὅτι

πᾶν⁴ τὸ ἕξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον⁵

οὐ⁶ δύναται αὐτὸν κοινῶσαι⁷,

19 ὅτι οὐκ⁷ εἰσπορεύεται⁸ αὐτοῦ εἰς τὴν καρδίαν

ἀλλ' εἰς τὴν κοιλίαν,

καὶ εἰς τὸν ἀφεδρῶνα⁹ ἐκπορεύεται¹⁰;”]

[καθαρίζων¹¹ πάντα τὰ βρώματα.¹² (iii)

20 ἔλεγεν δὲ¹³ ὅτι] [“Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευό- (ii)
μενον

ἐκείνο¹⁴ κοινοῦ τὸν ἄνθρωπον

21 ἔσωθεν⁴ γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων

οἱ διαλογισμοὶ οἱ¹⁵ κακοὶ ἐκπορεύονται,

πορνεῖαι¹⁶, κλοπαί¹⁷, φόνοι¹⁸, μοιχεῖαι,

22 πλεονεξίαι¹⁶, πονηρίαι¹⁶, δόλος, ἀσέλγεια,

δφθαλμὸς πονηρός, βλασφημία¹⁸, ὑπερηφανία¹⁹, ἀφροσύνη

23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται

καὶ²⁰ κοινοῦ τὸν ἄνθρωπον.”]

1 (N εἰσῆλθον) 2 (N τὸν οἶκον, D τὴν οἰκίαν) 3 (N l + πω)
4 (s° omits) 5 (N omits) 6 (N κοινοῦ τὸν ἄνθρωπον)
7 (D ll οὐ γὰρ) 8 (D εἰσέρχεται) 9 (s° omits, D εἰς τὸν
ὄχετον) 10 (N ἐκβάλλεται, D ἐξέρχεται) 11 (D° καθαρίζει,
l et purgat) 12 (s° and all meat is purged, 2 ll + et exit in
rivum) 13 (D° † ἔλεγον δὲ, s° omits) 14 (D ll † ἐκείνα)
15 (D † omits) 16 (D ± ll singular) 17 (D κλέμματα)
18 (D° ll plural) 19 (D° l plural) 20 (N κακεῖνα)

22. THE HEALING OF THE SYROPHENICIAN
WOMAN'S DAUGHTER.

vii. 24—30.

22 a. *Journey to Phenicia.*

[24 Ἐκεῖθεν¹ δὲ ἀναστὰς ἀπῆλθεν (ii)
εἰς τὰ ὄρια Τύρου (καὶ Σιδῶνος)².

Καί] [εἰσελθὼν εἰς³ οἰκίαν οὐδένα ἦθελεν⁴ γυνῶναι, (iii)

1 (B Ἐκεῖθε, ll s° omit)

2 D ll s° omit

3 (D + τὴν)

4 (N ll ἠθέλησεν)

S. LUKE.

VARIOUS.

[Matt. xv. 14 b=Luke vi. 39]

S. Mark's editorial note at the end of verse 19 is curiously Semitic in construction, *καθαρίων* standing for *ἐκαθάριζεν*. To bring out the meaning we may paraphrase "By speaking thus He made all foods clean." Another example of what a Gentile catechumen, rather than a Jewish catechist, would be likely to remark. Our Lord was not thinking or speaking about swine's flesh or other unclean meat, but yet His words could be used quite naturally to settle that burning question, which caused no small trouble in the controversy between Jew and Gentile. It was the Gentiles who sought relief, and an intelligent Gentile would be the first to fasten on this saying.

1 Cor. viii. 8, *βρώμα δὲ ἡμῶς οὐ παραστήσει τῷ θεῷ, κ.τ.λ.* Rom. xiv. 14, *οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· ἐλ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.* 1 Tim. iv. 3, *κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκῶσι τὴν ἀλήθειαν.* Col. ii. 21, *μὴ ἄψη μηδὲ γεύση μηδὲ θίγης.*

Rom. xiv. 20, *πάντα μὲν καθάρᾳ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθλοντι.* Tit. i. 15, *πάντα καθαρὰ τοῖς καθαροῖς.* Acts x. 15=x. 9, "*ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοῖνου.*"

It will be noticed that the catalogue of sins in Mark vii. 21 f. is not arranged in any order, nor does it reach any climax. Like similar catalogues in S. Paul it loses force by want of symmetry. In S. Matthew it has been arranged according to the order of the ten commandments, *ψευδομαρτυρίαι* being actually added to represent the ninth commandment. This is plainly the deliberate work of an editor and would greatly assist the learner who had the lesson to repeat. It is moreover probable that the trito-Mark has expanded the list from study of S. Paul. All the words in v. 22 except *ὀφθαλμὸς πονηρός* are used by S. Paul. The book of Proverbs uses *ὀφθαλμὸς πονηρός* in the ancient sense of niggardliness, not in the modern Oriental sense of blighting others (Prov. xxiii. 6, xxviii. 22).

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xv. 22 Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελ-
 θούσα ἔκραζεν¹ λέγουσα “Ἐλέησόν με, κύριε [υἱὸς² Δαυεὶδ].
 ἡ θυγάτηρ μου κακῶς δαιμονίζεται.” [23 ὁ δὲ οὐκ ἀπεκρίθη
 αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν
 λέγοντες “Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.” 24 ὁ δὲ
 ἀποκριθεὶς εἶπεν “Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα³ τὰ ἀπολω-
 λότα οἴκου Ἰσραὴλ.” 25 ἡ δὲ ἐλθοῦσα προσεκύνει⁴ αὐτῷ λέγουσα
 “Κύριε, βοήθει μοι.”]

1 B II ἔκραξεν, (C ἔκραυγασεν, D II + ὀπίσω αὐτοῦ, E II + αὐτῷ)
 2 NC υἱέ 3 (D + ταῦτα) 4 (C II προσεκύνησεν)

xv. 26 ὁ δὲ [ἀποκριθεὶς] εἶπεν

“Οὐκ ἔστιν καλὸν¹ λαβεῖν τὸν ἄρτον τῶν τέκνων
 καὶ βαλεῖν τοῖς κυναρίοις.” †

27 ἡ δὲ εἶπεν

“Ναί, κύριε, καὶ (γὰρ)² τὰ κυνάρια ἐσθίει³ ἀπὸ τῶν
 ψυχίων⁴ †
 τῶν πιπτόντων⁵ ἀπὸ τῆς τραπέζης τῶν κυρίων⁶ αὐτῶν.”]

28 τότε [ἀποκριθεὶς ὁ Ἰησοῦς] εἶπεν αὐτῇ
 [“Ὡς γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις.” καὶ
 ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.]

1 (D II ἔξεστιν) 2 B I omit 3 (D ἐσθίουσιν) 4 (D
 ψυχίων) 5 (8^s omits) 6 (D^s † κυναρίων) 7 (ss + and live)
 8 (D^s omits)

S. MARK.

vii. (24) καὶ οὐκ ἠδυνάσθη⁵ λαθεῖν⁶. 25 ἄλλ⁷ [εὐθὺς¹³ (ii)
 ἀκούσασα γυνή¹⁷ περὶ αὐτοῦ¹¹³, ἥς εἶχεν τὸ θυγάτριον
 αὐτῆς⁸ πνεῦμα ἀκάθαρτον, ἐλθοῦσα⁹ προσέπεσεν (i)
 πρὸς τοὺς πόδας αὐτοῦ. 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς,
 Συροφονίκισσα¹⁰ τῷ γένει¹¹. καὶ ἡρώτα αὐτὸν ἵνα
 τὸ δαιμόνιον ἐκβάλῃ ἐκ¹² τῆς θυγατρὸς αὐτῆς.]

5 (D ἠδυνήθη) 6 (8^s † λαθεῖν) 7 (D II γυνὴ δὲ εὐθέως ὡς
 ἀκούσασα) 8 (ND II omit) 9 (8^s II εἰς-, D II + καὶ)
 10 B Σύρα Φονίκισσα (D^s I Φοίνισσα, II Syrophoenissa or Syra-
 phoenissa) 11 (8^s a widow from the border of Tyre of
 Phoenicia, but the change of one letter would read ‘a gentile’)
 12 (D^s II ἀπὸ, I omits) 13 (8^s omits)

22 b. Conversation with the Woman.

[vii. 27 καὶ ἔλεγεν¹ αὐτῇ] (ii)

[“Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,] (iii)

[οὐ γάρ² ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων (ii)
 καὶ τοῖς κυναρίοις βαλεῖν.”

28 ἡ δὲ ἀπεκρίθη³ καὶ² λέγει¹⁸ αὐτῷ

“Ναί⁴, κύριε, καὶ⁵ τὰ κυνάρια ὑποκάτω⁶ τῆς τραπέζης¹²
 ἐσθίουσιν ἀπὸ τῶν ψυχίων⁷ τῶν παιδίων⁸.”

29 καὶ² εἶπεν αὐτῇ

“Διὰ τοῦτον τὸν λόγον ὑπαγε⁹, ἔξελεῖν¹⁰ ἐκ τῆς θυγα-
 τρός σου τὸ δαιμόνιον¹¹⁰.” [30 καὶ ἀπελθοῦσα εἰς (iii)
 τὸν¹¹ οἶκον αὐτῆς¹² εὗρεν τὸ παιδίον βεβλημένον¹¹³
 ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.]

1 (D^s II λέγει) 2 (8^s omits) 3 (D II λέγουσα) 4 (D II 8^s
 omit) 5 (D II ἀλλὰ καὶ, A II καὶ γὰρ) 6 (8^s † ἀπο-) 7 (D
 ψυχίων, 8^s + which fall from the table of) 8 (D παίδων)
 9 (D + II Ὑπαγε, διὰ τοῦτον λόγον) 10 (I contingat tibi de
 filia tua ut cupis) 11 (D omits) 12 (8^s ἐαυτῆς, D II omit)
 13 (D II 8^s τὴν θυγατέρα βεβλημένην)

23. THE HEALING OF THE DEAF MAN WHO
 HAD AN IMPEDIMENT IN HIS SPEECH.

vii. 31—37.

xv. 29—31.

29 Καὶ μεταβὰς ἐκείθεν [ὁ Ἰησοῦς]
 ἦλθεν¹

παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,

[καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι
 πολλοί² ἔχοντες μεθ’ ἑαυτῶν χωλοὺς, κυλλοὺς, τυφλοὺς, κωφοὺς³,
 καὶ ἑτέρους πολλοὺς, καὶ ἔριψαν αὐτοὺς παρὰ⁴ τοὺς πόδας αὐτοῦ¹⁵,
 καὶ ἐθεράπευσεν αὐτούς⁶. 31 ὥστε τὸν ὄχλον¹⁷ θαυμάσαι βλέποντας
 ὡς κωφοὺς λαλοῦντας⁸ καὶ⁹ χωλοὺς περιπατοῦντας καὶ¹⁰ τυφλοὺς βλέ-
 ποντας¹¹. καὶ ἐδόξασαν¹² τὸν θεὸν Ἰσραὴλ.]

1 (II + iterum) 2 (II omit) 3 (D II omit) 4 (D I ὑπὸ)
 5 (C † πόδας, C II τοῦ Ἰησοῦ) 6 (C αὐτοῖς, D II + πάντας)
 7 B II τοὺς ὄχλους 8 B ἀκούοντας, (D + καὶ) κυλλοὺς ὕμεις
 9 (II omit) 10 (D + τοὺς) 11 (I omits) 12 8^s II ἐδόξαζον

31 [Καὶ πάλιν ἐξελθὼν] [ἐκ τῶν ὀρίων Τύρου] (ii, iii)

[ἦλθεν] [διὰ Σιδῶνος¹¹] (ii, iii)

[εἰς τὴν θάλασσαν τῆς Γαλιλαίας] (ii)

[ἀνὰ μέσον τῶν ὀρίων⁸ Δεκαπόλεως. 32 Καὶ φέ- (iii)

ρουσιν αὐτῷ κωφὸν καὶ μογιλάον, καὶ παρακαλοῦσιν

αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα¹³. 33 καὶ ἀπολα-

βόμενος αὐτὸν ἀπὸ τοῦ ὄχλου⁷ κατ’ ἰδίαν¹¹² ἔβαλεν⁴

τοὺς δακτύλους αὐτοῦ⁵ εἰς τὰ ὄτα αὐτοῦ καὶ πτύσας¹⁶

ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν

οὐρανὸν ἐστέναξεν⁷, καὶ λέγει αὐτῷ “Ἐφφάθ⁸,” 35

ἐστιν Διανοίχθητι¹¹². 35 καὶ¹⁰ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί,

καὶ¹¹ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει

1 (A I 8^s καὶ Σιδῶνος ἦλθεν) 2 (D + τῆς) 3 (8^s I τὰς χεῖρας,
 D τὴν *χεῖραν) 4 (8^s † ἔλαβεν) 5 (8^s II omit) 6 (8^s and
 spat in his ears, D II put πτύσας before ἔβαλεν) 7 (D ἀν-)
 8 (D^s II Ἐφφεθά) 9 (D *Διανύχθητι) 10 (A II 8^s + εὐθέως)
 11 (8^s + εὐθὺς) 12 (8^s omits)

S LUKE.

VARIOUS.

S. Matthew's Aramaic word *Xavavala* is probably original: the trito-Mark has translated it at length. S. Matthew's "Son of David" is found in the history of Bartimæus (Mark x. 48 = Matt. xx. 30, 31 = Luke xviii. 38, 39), also in the case of two other blind men (Matt. ix. 27). The very untheological saying in Mark vii. 29 has been put into theological language in S. Matthew. The connexion between faith and gifts of healing is asserted in Mark v. 34 = Matt. ix. 22 = Luke viii. 48; Mark x. 52 = Luke xviii. 42; Mark ii. 5 = Matt. ix. 2 = Luke v. 20; Matt. ix. 29, Luke vii. 50, xvii. 19. The being healed "from that hour" is found also in Matt. viii. 13, ix. 22, xvii. 18, John iv. 53.

Compare S. John ix. 6, 7.

[6 ταῦτα εἰπὼν ἔπτυσεν χαμὰ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος¹, καὶ ἐπέθηκεν² αὐτοῦ³ τὸν πηλὸν⁴ ἐπὶ τοὺς ὀφθαλμοὺς⁵, 7 καὶ εἶπεν αὐτῷ⁶ "Ἔπαγε νίψαι⁷ εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ" 8 ἐρμηγεύεται⁸ Ἀπεσταλμένος⁹. ἤπληθεν οὖν¹⁰ καὶ ἐνίψατο⁹, καὶ ἦλθεν¹⁰ βλέπων.]

1 (s^a + his, D πτύματος) 2 ND ll ἐπέχρισεν 3 (D αὐτῷ, C1 omit) 4 (s^a omits) 5 (D ll + αὐτοῦ, C ll s^a + τοῦ τυφλοῦ) 6 (D ll omit) 7 (A ll omit, s^a + thy face) 8 (D μεθ-) 9 (s^a + his face) 10 (B ‡ omits οὖν—ἦλθεν)

In this and the preceding section S. Mark seems to intimate an extended tour through Gentile country from Tyre, northwards to Sidon and then with a wide sweep through Decapolis, probably by way of Damascus, and finally back to the lake of Galilee. The scanty details which are given illustrate the fragmentariness of the Gospel records.

In Ἐφφαθά the letter *θ* has been assimilated to the following *φ*, the normal Aramaic passive being *Ἐθπηθακ*. The assimilation is found in Aramaic. (Dalman, *Gr. des jud.-pal. Aramaisch* 59, 5.)

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Compare

[xv. 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.]

xv. 32—39.

32 [Ὁ δὲ Ἰησοῦς]
 προσκαλεσάμενος τοὺς μαθητὰς [αὐτοῦ]¹ εἶπεν²
 “Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον³,
 ὅτι (ἡδὴ)⁴ ἡμέραι⁵ τρεῖς⁶ προσμένουσίν μοι
 καὶ οὐκ ἔχουσιν τί φάγωσιν·
 καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω,
 ἥ μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ⁷.”

1 (N omits) 2 (C λέγει, NC+αὐτοῖς) 3 (D II+τούτων)
 4 B I omit 5 (N ἡμέρας) 6 (D II+εἰσιν καὶ) 7 (D omits)

xv. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί¹
 “Πόθεν² ἡμῖν ἐν ἐρημίᾳ³ ἄρτοι τοσοῦτοι ὥστε χορτάσαι
 ὄχλον τοσοῦτον;” †
 34 καὶ λέγει αὐτοῖς [ὁ Ἰησοῦς] “Πόσους ἄρτους ἔχετε;” †
 οἱ δὲ εἶπαν⁴ “Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.” (1)
 35 καὶ παραγγείλας⁵ τῷ ὄχλῳ⁶ ἀναπεσεῖν ἐπὶ τὴν γῆν
 36 ἔλαβεν⁷ τοὺς ἑπτὰ ἄρτους [καὶ τοὺς⁸ ἰχθύδας]
 καὶ εὐχαριστήσας ἔκλασεν⁹ καὶ ἐδίδου¹⁰ τοῖς μαθηταῖς¹¹
 οἱ δὲ μαθηταὶ¹² τοῖς ὄχλοις¹³.

1 (CD II ss+αὐτοῦ) 2 (D II+οὖν) 3 (C ἐρήμῳ τόπῳ)
 4 (D⁸ s^c+αὐτῷ) 5 (C II ἐκέλευσεν) 6 (C II τοὺς ὄχλους)
 7 (C II καὶ λαβὼν) 8 (N+δύο) 9 (C ?εὐχαρίστησεν)
 10 (C II ἔδωκεν) 11 (C II ss+αὐτοῦ) 12 (II ss+gave)
 13 (CD II τῷ ὄχλῳ)

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vii. (35) ὁρθῶς· 36 καὶ διεστέλατο αὐτοῖς ἵνα μηδενί¹⁰
 λέγωσιν¹¹. ὅσον δὲ αὐτοῖς διεστέλλετο¹², αὐτοὶ
 μᾶλλον περισσώτερον¹³ ἐκήρυσσον. 37 καὶ ὑπερ-
 περισσῶς¹⁴ ἐξεπλήρυσοντο λέγοντες “Καλῶς πάντα
 πεποίηκεν,¹⁵ καὶ τοὺς κωφούς ποιεῖ ἀκούειν καὶ¹⁶
 ἀλάλους¹⁷ λαλεῖν.”]

10 (D+μηδέν) 11 (D εἰπωσιν) 12 (D II οἱ δὲ)
 13 (ND -οτέρως) 14 (D ὑπερεκ-) 15 B+ὥς 16 (D+τούς)
 17 (s^a omits)

24. THE FEEDING OF THE FOUR THOUSAND.

viii. 1—10.

24 a. Pity for the multitudes.

1 [Ἐν ἐκείναις¹ ταῖς ἡμέραις ἑάλυν πολλοὺ² ὄχλον (iii)
 ὄντος καὶ μὴ ἐχόντων³ τί φάγωσιν,]
 [προσκαλεσάμενος τοὺς μαθητὰς⁴ λέγει αὐτοῖς (ii)
 2 “Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον⁵
 ὅτι ἡδὴ ἡμέραι τρεῖς⁶ προσμένουσίν μοι⁷
 καὶ οὐκ ἔχουσιν τί φάγωσιν·
 3 καὶ ἔὰν ἀπολύσω⁸ αὐτοὺς νήστεις εἰς οἶκον αὐτῶν⁹,
 ἐκλυθήσονται¹⁰ ἐν τῇ ὁδῷ·
 11 καὶ τινες¹² αὐτῶν ἀπὸ μακρόθεν εἰσὶν¹³.”]

1 (D II s^a+δὲ) 2 (A I s^a παμπόλλων) 3 (D+αὐτῶν)
 4 (B I s^a+αὐτοῦ) 5 (D II s^a τοῦ ὄχλου τούτου) 6 B ἡμέραις
 τρισιν 7 B omits μοι, (D II εἰσιν ἀπὸ †πότε ὡδὲ εἰσιν)
 8 (D II ἀπολῦσαι) 9 (D II omit) 10 (D II οὐ θέλω μὴ
 ἐκλυθῶσιν) 11 (D II+ἐτι) 12 (D II+ἐξ) 13 (ND II s^a
 ἦκασιν)

24 b. Our Lord feeds them.

[viii. 4 καὶ ἀπεκρίθησαν αὐτῷ¹ οἱ μαθηταὶ αὐτοῦ ὅτι² (ii)
 “Πόθεν τούτους ἑδυνήσεται τις³ ὥδε⁴ χορτάσαι ἄρτων
 ἐπ’ ἐρημίας;”
 5 καὶ ἠρώτα⁵ αὐτοὺς “Πόσους ἔχετε ἄρτους;”
 οἱ δὲ εἶπαν “Ἑπτὰ.”
 6 καὶ παραγγέλλει⁶ τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς·
 καὶ λαβὼν τοὺς ἑπτὰ⁷ ἄρτους
 8 εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ
 ἵνα παρατιθῶσιν⁹ καὶ παρέθηκαν τῷ ὄχλῳ.
 7 καὶ εἶχαν ἰχθύδια ὀλίγα· (1)
 καὶ εὐλογήσας¹⁰ αὐτὰ¹¹ εἶπεν καὶ ταῦτα¹² παρατιθέναι^{13,14}.]

1 (N I omit) 2 (N καὶ εἶπαν, D omits) 3 (s^a art thou
 able) 4 (D II omit) 5 (D II ἐπ-) 6 (C II παρήγγειλεν)
 7 (N †ΣΖ) 8 (CD II+καὶ) 9 (D παραθῶσιν) 10 (D I
 εὐχαριστήσας) 11 (D I omit) 12 (D⁸ †αὐτοὺς ἐκέλευσεν)
 13 (C παράθετε) 14 (N παρέθηκεν)

S. LUKE.

VARIOUS.

The command not to divulge is found in Mark i. 44, iii. 12, v. 43, viii. 26, 30; the disregard of it in Mark i. 45.

The whole narrative should be compared with the similar trito-Mark addition in viii. 22 ff. The introductions are alike, in both there is a retirement from the crowd, in both there is the sacramental use of spittle which is found in John ix.; in both there is a charge to observe secrecy. The Oriental tendency to assimilate probably explains some of these peculiarities. See note on the next section. ἀναβλέψας may be borrowed from Mark vi. 41.

We assign the feeding of the four thousand to the deutero-Mark, because there is no trace of it in S. Luke. Some critics, rejecting the oral hypothesis, have regarded it as a mere dittography of the feeding of the five thousand, two records of the same event having been found (as they suppose) by the Evangelist and having been unintelligently copied by him as though they were distinct occurrences; for, they ask, is it credible that the disciples should so completely have forgotten the former miracle as to ask "Whence can one fill these men with bread here in the wilderness?" The objection rests on the assumption that the speeches in the Gospels are *verbatim* reports of what was actually said and are thoroughly trustworthy, whereas the evidence seems rather to show that they are sometimes literary devices to complete the narrative, gaps in the recollections being filled in by commonplaces or by transference from other passages. We have already remarked the Oriental tendency to tell similar stories in the same words, and we suspect that there has been much of that tendency here. S. Mark however has not a few variations: S. Matthew has reduced them by assimilation until in the latter half of the narrative he produces a veritable doublet. It is of course possible that he was so much enamoured of his own changes in xiv. 19 ff., that he turned back and deliberately copied himself instead of following S. Mark, but under the oral hypothesis the assimilation would be made naturally and unconsciously.

The syntax of Mark viii. 2 is Semitic; the ordinary Greek phrase would be ἡδὴ ἡμέραι τρεῖς <εἶσιν ἐν αἷς> προσμένουσιν μοι. Others with less probability have supposed προσμένουσιν to be dative plural of the participle.

The reading of 8 in verse 6 is noteworthy. If the context did not prove it to be a sheer blunder, a variant 207 for 7 might have arisen, so easily are numerals altered when expressed by letters of the alphabet. Cf. Acts xxvii. 37.

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xv. 37 καὶ ἔφαγον [πάντες] καὶ ἐχορτάσθησαν,
 "καὶ τὸ περισσεῦον τῶν κλασμάτων ἦσαν ἑπτὰ σφυρίδας"¹
 [πλήρεις]. †
 38 [οἱ δὲ ἐσθίωντες] ἦσαν² τετρακισχίλιοι [ἄνδρες]³
 χωρὶς γυναικῶν καὶ παιδίων⁴.
 39 Καὶ ἀπολύσας τοὺς ὄχλους
 ἐνέβη⁵ εἰς τὸ πλοῖον,

καὶ ἦλθεν εἰς τὰ ὄρια⁶ Μαγαδάν⁷.

1 (NBC σφυρίδας) 2 B1+ὡς 3 (D's original reading lost)
 4 (l omits) 5 (D ἐμβαίνει, C ἀνέβη) 6 (D+τῆς)
 7 (C1 Μαγδάλαν)

Doublet: assimilated.

xiv. 19—21.

[19 λαβὼν¹ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς
 τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς "τοὺς
 ἄρτους"² οἱ δὲ μαθηταὶ³ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ
 ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων⁴ δώδεκα
 κοφίνους πλήρεις. 21 οἱ δὲ ἐσθίωντες⁵ ἦσαν ἄνδρες ὡσεὶ⁶ πεντα-
 κισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.]

1 (D ἔλαβεν) 2 (ll omit) 3 (lss+gave) 4 (D
 *αἰσθιῶντες) 5 (D ὡς, ll s° omit)

xvi. 1—12, (xii. 38—40.)

1 Καὶ προσελθόντες (οἱ)¹ Φαρισαῖοι [καὶ Σαδδουκαῖοι]
 πειράζοντες ἐπηρώτησαν² αὐτὸν
 σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.) †
 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς³

4 "Γενεὰ [πονηρὰ καὶ μοιχαλὶς]⁴ σημεῖον ἐπιζητεῖ⁵, †
 καὶ σημεῖον οὐ δοθήσεται αὐτῇ [εἰ μὴ τὸ σημεῖον 'Ιωνᾶ⁶"]⁷. †

Doublet:

xii. 38 [Τότε ἀπεκρίθησαν⁷ αὐτῷ τινὲς τῶν γραμματέων καὶ
 Φαρισαίων⁸ λέγοντες

"Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν."

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς

"Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
 καὶ σημεῖον οὐ δοθήσεται αὐτῇ⁹ εἰ μὴ τὸ σημεῖον 'Ιωνᾶ τοῦ
 προφῆτου.

40 ὥσπερ¹⁰ γὰρ ἦν¹¹ 'Ιωνᾶς¹²

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας³,
 οὕτως ἔσται¹³ ὁ υἱὸς τοῦ ἀνθρώπου

ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας."]

1 Origen and three cursives omit 2 N -των 3 (D ll s°
 omit), CD ll + δψίας γενομένης λέγετε 'Εὐδία, πυρράζει (C πυράζει)
 γὰρ (ll + cum nubibus) ὁ οὐρανός³ 3 καὶ πρωὶ 'Σήμερον χειμῶν,
 πυρράζει γὰρ στιγνάζων ὁ οὐρανός⁴ (D s° ἀήρ). (E ll + 'Τποκριταί,
 τὸ μὲν (ll ergo) πρόσωπον τοῦ οὐρανοῦ γινώσκειτε διακρίνειν, τὰ
 δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε (ll + γυνῶναι) 4 (D ll omit)
 5 (B αἰτεῖ, D s° ζητεῖ) 6 (C ll ss + τοῦ προφήτου) 7 (l s°
 came to) 8 (B omits) 9 (D s° σοι) 10 (D † ὥσπερεῖ)
 11 (D s° omits) 12 (s s + the prophet) 13 (D ll s s + καὶ)

xvi. (4) καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

5 Καὶ [ἐλθόντες¹ οἱ μαθηταί] εἰς τὸ πέραν
 ἐπελάθοντο ἄρτους λαβεῖν² †.

1 (ll cum venisset) 2 B ll λαβεῖν ἄρτους

S. MARK.

24 c. Conclusion.

[viii. 8 καὶ ἔφαγον¹ καὶ ἐχορτάσθησαν, (ii)
 καὶ ἦσαν² περισσεύματα³ κλασμάτων ἑπτὰ σφυρίδας⁴.

9 ἦσαν δὲ⁵ ὡς⁶ τετρακισχίλιοι⁷.

καὶ ἀπέλυσεν αὐτούς.

10 Καὶ εὐθὺς⁸ ἐμβὰς⁹ εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν
 αὐτοῦ

ἦλθεν εἰς τὰ μέρη¹⁰ Δαλμανουθά¹¹.]

1 (N + πάντες) 2 (NC + τὰ, D + τὸ) 3 (D περισσευμα
 τῶν) 4 (BC σφυρίδας) 5 (CD ll s s + οἱ φαγόντες)
 6 (N omits) 7. (ll + ἄνδρες) 8 (D ll αὐτὸς) 9 (D ἀνέβη...
 καὶ), B + αὐτὸς 10 (D ὄρια, s s the hill of) 11 (B Δαλμα-
 νουθά, D Μελέγαδα, s s Magdan, ll Magedan)

25. THE PHARISEES.

viii. 11, 12.

25 a. A Sign from Heaven demanded and
 refused.

[11 'Καὶ ἐξῆλθον¹ οἱ Φαρισαῖοι (ii)
 καὶ ἤρξαντο συνιζητεῖν² αὐτῷ, ζητοῦντες παρ' αὐτοῦ
 σημεῖον⁴ ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.
 12 καὶ ἀναστενάσας τῷ πνεύματι αὐτοῦ⁵ λέγει
 "Τί⁶ ἡ γενεὰ αὕτη ζητεῖ σημεῖον;
 ἀμὴν λέγω⁷, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον."]

1 (D Καὶ * ἐξῆλθοσαν, l omits) 2 (D s ll + σὺν) 3 (D + τὸ)
 4 (N ll + ἰδεῖν) 5 (D ll s s omit) 6 (C ° O, τι) 7 NCD + ὑμῶν

viii. 13—21.

25 b. The Leaven of the Pharisees.

[viii. 13 καὶ ἀφεὶς αὐτοὺς πάλιν¹ ἐμβὰς² ἀπῆλθεν (ii)
 εἰς τὸ πέραν

14 καὶ ἐπελάθοντο³ λαβεῖν ἄρτους,]

1 (ll omit) 2 (D ll s s + εἰς τὸ πλοῖον) 3 (B * -θεντο,
 D1 + οἱ μαθηταί)

* LXX. Jon. ii. 1, καὶ ἦν 'Ιωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

S. LUKE.

VARIOUS.

No satisfactory explanation of the word Dalmanutha has been found. Professor Rendel Harris suggested that $\aleph\eta\iota\eta\eta\eta\eta$ is a clerical error of an early scribe, η being the preposition 'of,' ι the preposition 'to' and $\aleph\eta\iota\eta\eta\eta$ meaning 'the parts,' so that the whole sentence runs "He came into the parts of—into the parts." In that case S. Matthew has probably preserved the original reading. *Study of Codex Bezae*, p. 178.

xi. 16, 29, 30.

Scraps from the deutero-Mark: misplaced.

xi. 16 ἑτεροὶ δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ } †
ἐζήτουν παρ' αὐτοῦ.

xi. 29 [τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν

“Ἡ γενεὰ αὕτη γενεὰ¹ πονηρὰ ἐστίν· σημεῖον ζητεῖ², καὶ σημεῖον οὐ δοθήσεται αὐτῇ³ ἐλὼ μὴ τὸ σημεῖον Ἰωνᾶ³. 30⁴ καθὼς γὰρ⁴ ἐγένετο (ὁ)⁵ Ἰωνᾶς τοῖς Νινευίταις⁶ σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ⁷.”]

1 (C omits) 2 (CD ἐπι-) 3 (s^c Marcion omit, Clls^a + τοῦ προφήτου) 4 (N omits) 5 NCD omit 6 (D Νινευίταις) 7 (l omits, Dll + καὶ καθὼς Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ)

xii. 1.

[1⁷ Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου¹, ὥστε καταπατεῖν² ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ³ πρῶτον⁴]

1 (Dllss πολλῶν δὲ ὄχλων συμπεριεχόντων ± κύκλω) 2 (D συμπνίγειν) 3 (Dll omit) 4 (l omits)

S. John ii. 18, vi. 30.

[ii. 18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ “Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;”]

[vi. 30 εἶπον οὖν αὐτῷ “Τί οὖν¹ ποιεῖς σὺ² σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσωμέν σοι; τί ἐργάζῃ;”]

1 (Nl omit)

2 (D sol, l omits)

On two occasions, it would seem, the Pharisees demanded from our Lord a sign: on the first they asked for a sign from heaven, i.e. a voice or a thunder-clap, and this as S. Mark says was absolutely refused; on the second they asked for a sign, i.e. a miracle, and they were promised the sign of Jonah; what our Lord meant by this promise is uncertain; S. Luke gives a vague explanation, S. Matthew a very definite explanation which however seems to be due to a later editorial change; see the passage explained under the Second Division.

In S. Matthew by one of his usual assimilations “the sign of Jonah” is introduced from one passage into the other, and they thus become doublets.

S. Luke has preserved some scraps of these sayings. Notice that whereas in the other Gospels the Pharisees receive the severe rebuke, in S. Luke, as usual, the rebuke is addressed to the rabble; cf. Luke iii. 7 = Matt. iii. 7, Luke xii. 54 = Matt. xvi. 1.

S. Matthew's *μοιχαλῖς* is found in S. Mark viii. 38 though in S. Matthew's parallel there *μοιχαλῖς* does not occur (cf. Mark vi. 34 note). The word is common in the sense of ‘idolatrous’ in the LXX.

S. MATTHEW.

xvi. 6 [ὁ δὲ Ἰησοῦς] εἶπεν· αὐτοῖς²
 “Ὁρᾶτε καὶ¹⁸ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
 καὶ Σαδδουκαίων¹⁴.”

7 οἱ δὲ¹⁵ διελογίζοντο ἐν ἑαυτοῖς [λέγοντες]⁶

ὅτι “Ἄρτους οὐκ ἐλάβομεν.”

8 γνοὺς δὲ [ὁ Ἰησοῦς] εἶπεν⁷

“Τί διαλογίζεσθε [ἐν ἑαυτοῖς, δολιγόπιστοι,]

ὅτι ἄρτους οὐκ ἔχετε⁸;

9 οὐπὼ νοεῖτε,

οὐδὲ μνημονεύετε¹²

9 τοὺς πέντε ἄρτους τῶν πεντακισχιλίων¹⁰

καὶ πόσους κοφίνους ἐλάβετε;

10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων¹⁰
 καὶ πόσας σφυρίδας¹¹ ἐλάβετε;

11 πῶς οὐ νοεῖτε [ὅτι οὐ περὶ ἄρτων¹² εἶπον ὑμῖν¹³; προσέχετε
 δὲ¹⁴ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.” 12 τότε
 συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης (τῶν ἄρτων)¹⁵ ἀλλὰ
 ἀπὸ τῆς διδαχῆς¹⁶ τῶν Φαρισαίων καὶ Σαδδουκαίων¹³.]

2 (N omits) 3 (l omit) 4 (l omits) 5 (D lls^s τότε)
 6 (s^c omits) 7 (C lls^s+αὐτοῖς) 8 (C lss ἐλάβετε) 9 (D †+στε)
 10 (D ll dative) 11 (N C σφυρ-) 12 (D s ll ἄρτων) 13 (D ll
 omit) 14 (D llss omit) 15 D ll omit, (C ll τοῦ ἄρτων,
 N lss τῶν Φαρισαίων καὶ Σαδδουκαίων) 16 (N διδασκαλίας)

The note of place “καὶ ἔρχονται εἰς” followed by a proper name, a full stop and another καὶ is thoroughly Marcan; x. 46, xi. 15, 27, xiv. 32. With slight variations it is found also in iii. 20, x. 1, xvi. 2; with ἦλθον or ἦλθεν in i. 9, 14, 29, v. 1, vii. 31, viii. 10, ix. 33, xiv. 16. Other writers would have avoided this simple coordination of sentences.

For the close resemblance in form of this section to vii. 31 ff. see notes there. The distinctive feature of this miracle is that it was wrought in stages, being only partially successful at first. In that respect there is nothing like it in the other Gospels; only the boldness of S. Mark would venture on what enemies could easily pervert into a charge of failure.

That S. Mark in this passage should twice call Bethsaida a village indicates defective local knowledge, for it was a fortified town, and so the Old Latin rendering is *castellum* or *municipium*.

S. MARK.

viii. (14) [καὶ⁴ εἰ μὴ⁷⁵ ἵνα ἄρτον οὐκ⁶ εἶχον μεθ’⁷ (iii)
 ἑαυτῶν ἐν τῷ πλοίῳ.]

[¹⁵ καὶ διεστέλλετο⁸ αὐτοῖς λέγων (ii)

“Ὁρᾶτε⁹, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
 καὶ τῆς ζύμης Ἡρώδου¹⁰.”

16 καὶ διελογίζοντο πρὸς ἀλλήλους¹¹

ὅτι ἄρτους οὐκ ἔχουσιν¹².

17 καὶ γνοὺς λέγει αὐτοῖς

“Τί διαλογίζεσθε¹³

ὅτι ἄρτους οὐκ ἔχετε;

οὐπὼ νοεῖτε οὐδὲ συνίετε¹⁴;

[¹⁵ πεπωρωμένην ἔχετε τὴν καρδίαν¹⁶ ὑμῶν; (iii)

18 ὀφθαλμοῦς ἔχοντες οὐ βλέπετε

καὶ¹⁷ ὥτα ἔχοντες οὐκ ἀκούετε;]^a

[καὶ οὐ¹⁸ μνημονεύετε (ii)

19 ὅτε¹⁹ τοὺς πέντε ἄρτους²⁰ ἔκλασα εἰς τοὺς πεντακισ-
 χιλίους,

21 πόσους κοφίνους κλασμάτων πλήρεις²² ἦρατε;”
 λέγουσιν αὐτῷ “Δώδεκα.”

20 “ὅτε²³ τοὺς ἑπτὰ²⁴ εἰς τοὺς τετρακισχιλίους,
 πόσων σφυρίδων πληρώματα²⁵ κλασμάτων ἦρατε;”
 καὶ λέγουσιν αὐτῷ¹⁷26 “Ἑπτὰ.”

21 καὶ ἔλεγεν²⁷ αὐτοῖς “Οὐπὼ²⁸ συνίετε²⁹.”]

4 (D ll omit, s^c for) 5 (s^c omits) 6 (D ll omit)
 7 (D *μετ’) 8 (N διετέλλετο) 9 (D ll omit, C ll +καὶ)
 10 (G l τῶν Ἡρωδιανῶν) 11 (C ll s^s+λέγοντες) 12 (N C ll
 ἔχομεν, D ll εἶχαν, s^c there is no bread) 13 (D ll +ἐν ταῖς
 καρδίαις ὑμῶν) 14 (B *συνεῖτε) 15 (A ll +εἰτι, ll +sic)
 16 (D πεπωρωμένη ἐστὶν ἡ καρδία) 17 (N omits) 18 (D οὐδὲ)
 19 (ll s^s omit) 20 (D s^s+*τοὺς, ll s^s+οὓς) 21 (N C D ll s^s+καὶ)
 22 (AFGM πλήρης, see Mark iv. 28, ll omit) 23 (C l +δὲ καὶ,
 D ll s^s+δὲ), N ll +καὶ 24 (N C ll +ἄρτους) 25 (D ll πόσας
 σφυρίδας) 26 (D ll οἱ δὲ εἶπον) 27 (D ll λέγει) 28 (B ll
 Πῶς οὐ, D s ll Πῶς (l +οὖν) οὐπὼ) 29 (B νοεῖτε, D συννοεῖτε)

26. THE BLIND MAN OF BETHSAIDA.

viii. 22—26.

[²² Καὶ ἔρχονται¹ εἰς Βηθσαιδάν². Καὶ φέρουσιν (iii)
 αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ
 ἁψῇται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς³ τοῦ τυφλοῦ
 ἐξηνεγκεν⁴ αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ
 ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ⁵, ἐπηρώτα⁶
 αὐτόν “Εἶ τι βλέπεις⁷;” 24 καὶ ἀναβλέψας ἔλεγεν⁸
 “Βλέπω τοὺς ἀνθρώπους ὅτι⁹ ὡς δένδρα ὁρῶ⁹ περι-
 πατοῦντας.” 25 εἶτα¹⁰ πάλιν ἔθηκεν¹¹ τὰς χεῖρας ἐπὶ
 τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν¹², καὶ ἀπε-
 κατέστη¹³, καὶ ἐνέβλεπεν¹⁴ τηλαυνῶς¹⁵ ἅπαντα¹⁶.
 26 καὶ ἀπέστειλεν αὐτόν εἰς οἶκον αὐτοῦ¹⁷ λέγων
 “Μηδὲ¹⁸ εἰς τὴν κώμην εἰσεέλθῃς¹⁹.”]

1 (N s^s ἔρχεται) 2 (C ll Βηθσαιδά, D ll Βηθαν(αν)
 3 (D λαβόμενος τὴν χεῖρα) 4 (D ἐξήγαγεν) 5 (s^c omits,
 ll αὐτοῦ) 6 (D s^s ἐπερωτᾷ) 7 (N ll εἶ τι βλέπει, (s^c What seest
 thou?) 8 (N C ll εἶπεν, D ll λέγει) 9 (D ll omit) 10 (D ll καὶ)
 11 (N C ll ἐπ-, D l ἐπιθείς) 12 (D ll ἤρξατο ἀναβλέψαι, A ll
 ἐποίησεν αὐτόν ἀναβλ.) 13 (B ἀποκ., D ἀποκατεστάθη)
 14 (C καὶ ἐνέβλεψεν, N καὶ ἐβλεψεν, D ll ὥστε ἀναβλέψαι)
 15 (N C δηλ-) 16 (ll omit) 17 (N εἰς οἶκον αὐτόν αὐτοῦ)
 18 (N Μη) 19 (D ll καὶ λέγει αὐτῷ “Ἔπαγε εἰς τὸν οἶκόν σου
 καὶ μηδενὶ εἰπῆς εἰς τὴν κώμην,” C λέγων “Μηδὲ εἰς τὴν κ. εἰς.
 μηδὲ εἰπῆς τῇ ἐν τῇ κώμῃ.”)

S. LUKE

VARIOUS.

Scrap from the deutero-Mark: misplaced.

xii. (1) "Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, [ἣτις ἐστὶν ὑπόκρισις,] τῶν Φαρισαίων."

Pharisees and Sadducees are coupled together by S. Matthew five times, never by S. Mark or S. Luke, who only name the Sadducees in Mark xii. 18=Luke xx. 27. S. John does not name them at all. However all the Evangelists frequently refer to them under the name of 'the chief-priests.'

On πεπωρωμένην see Mark vi. 52 note.

Other editors put a mark of interrogation at the end of Mark viii. 21. It seems better to suppose that our Lord was complaining that their literal answers "Twelve" and "Seven" were not what He wanted but a more intelligent insight, for which He must wait. The variants however favour the common punctuation.

S. Matthew concludes with an editorial interpretation, as he does also in xvii. 13. These notes, like similar notes in John ii. 22, vii. 39, xii. 16, are signs of later reflexion. S. Matthew's *ὀλιγόπιστοι* (v. 8) is found in Matt. vi. 30=Luke xii. 28, Matt. viii. 26, xiv. 31.

Compare S. John ix. 6, 7.

[6 ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτόσματος¹, καὶ ἐπέθηκεν² αὐτοῦ³ τὸν πηλὸν⁴ ἐπὶ τοὺς ὀφθαλμοὺς⁵, 7 καὶ εἶπεν αὐτῷ⁶ "Ἐπαγε νύψαι⁷ εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ"⁸ ὁ ἔρμηνεύεται⁹ Ἀπεσταλμένος¹⁰. Ἐπῆλθεν οὖν¹¹ καὶ ἐνίψατο¹², καὶ ἤλθεν¹³ 10 ἔπειτα.]

1 (s^a + his, D πτόματος) 2 BD 11 ἐπέχρισεν 3 (D αὐτῷ, Cl omit) 4 (s^a omits) 5 (D 11 + αὐτοῦ, Cl s^a + τοῦ τυφλοῦ) 6 (D 11 omit) 7 (All omit, s^a + thy face) 8 (D μεθ-) 9 (s^a + his face) 10 (B † omits οὖν—ἤλθεν)

^a LXX. Jer. v. 21, ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὥτα αὐτοῖς καὶ οὐκ ἀκούουσιν. Ezek. xii. 2, οἱ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν, καὶ ὥτα ἔχουσιν τοῦ ἀκούειν καὶ οὐκ ἀκούουσιν. Cf. Is. vi. 9 f.

S. MATTHEW.

S. MARK.

xvi. 13—23.

Conflate.

¹³ Ἐλθὼν δὲ ὁ Ἰησοῦς
εἰς τὰ μέρη Καισαρίας¹ τῆς Φιλίππου
ἠρώτα τοὺς μαθητὰς αὐτοῦ² λέγων
“Τίνα³ λέγουσιν οἱ ἄνθρωποι εἶναι [τὸν⁴ υἱὸν τοῦ ἀν-
θρώπου]⁵;

¹⁴ οἱ δὲ εἶπαν
“[Οἱ μὲν]⁶ Ἰωάννην τὸν βαπτιστήν, ἄλλοι⁷ δὲ Ἡλείαν,
ἕτεροι δὲ [Ἰερεμίαν⁸ ἢ⁹] ἓνα τῶν προφητῶν.”
¹⁵ λέγει αὐτοῖς “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;”
¹⁶ ἀποκριθεὶς δὲ [Σίμων] Πέτρος εἶπεν¹⁰
“Σὺ εἶ ὁ χριστὸς [ὁ υἱὸς] τοῦ θεοῦ [τοῦ ζώντος¹¹].”

[¹⁷ ἀποκριθεὶς δὲ¹² ὁ Ἰησοῦς εἶπεν αὐτῷ⁴ “Μακάριος εἶ, Σίμων
Βαριωνᾶ, ὅτι²² σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ’ ὁ πατήρ μου
ὁ ἐν [τοῖς]¹³ οὐρανοῖς· ¹⁸ κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ
ἐπὶ ταύτῃ τῇ πέτρᾳ¹⁴ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
ᾧδου οὐ κατισχύσουσιν αὐτῆς· ¹⁹ δώσω σοι¹⁵ τὰς κλεῖδας¹⁶ τῆς
βασιλείας τῶν οὐρανῶν, καὶ ὃ¹⁷ ἐὰν δέῃς ἐπὶ τῆς γῆς¹⁸ ἔσται
δεδεμένον¹⁷ ἐν τοῖς οὐρανοῖς, καὶ ὃ¹⁷ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται
λελυμένον¹⁷ ἐν τοῖς οὐρανοῖς.”]

²⁰ Τότε ἐπετίμησεν¹⁹ τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν
[ὅτι αὐτός²⁰ ἐστίν ὁ χριστός²¹].

1 (B Καισαρείας) 2 (D omits) 3 (CD ll + με) 4 (D
omits) 5 (s^a What do men say concerning me that I am,
(saying) ‘Who is this Son of Man?’) 6 (D ll omit) 7 (B οἱ)
8 (D Ἰηρέμειαν) 9 (ss others say it is) 10 (D l + αὐτῷ)
11 (D σφύζοντος) 12 (s^c omits) 13 B omits 14 (D ll
ταύτην τὴν πέτραν) 15 (D ll σοὶ δώσω) 16 (CD κλεῖς)
17 (ll plural) 18 (B τὴν γῆν) 19 NC ll διεστέλατο
20 (D οὗτός, l omits) 21 (CD ll + Ἰησοῦς) 22 (B omits)

xvi. ²¹ [Ἀπὸ τότε] ἤρξατο [Ἰησοῦς Χριστὸς]¹ δεικνύνει² τοῖς
μαθηταῖς αὐτοῦ
ὅτι δεῖ αὐτὸν [εἰς Ἱερουσόλυμα ἀπελθεῖν καὶ] πολλὰ παθεῖν
ἀπὸ³ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων

καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ⁴ ἐγερθῆναι⁵.

1 (C ὁ Ἰησοῦς, D Ἰησοῦς) 2 (B δεικνύναι) 3 (D ὑπὸ)
4 (D ll μετὰ τρεῖς ἡμέρας) 5 (D ἀναστῆναι)

27. PROFESSION OF FAITH FOLLOWED BY
TRIAL.

viii. 27—33.

27 a. S. Peter's Confession of Christ.

[²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ (ii)
εἰς τὰς κώμας Καισαρίας¹ τῆς Φιλίππου.]
καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς²
“Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;”
²⁸ οἱ δὲ εἶπαν³ αὐτῷ λέγοντες ὅτι⁴
“Ἰωάννην τὸν βαπτιστήν, [καὶ ἄλλοι⁵ Ἡλείαν,
ἄλλοι δὲ ὅτι εἰς⁶ τῶν προφητῶν.”
²⁹ καὶ αὐτὸς ἐπηρώτα αὐτούς⁷ “Ὑμεῖς δὲ τίνα με λέγετε
εἶναι;”
ἀποκριθεὶς⁸ ὁ Πέτρος λέγει αὐτῷ
“Σὺ εἶ ὁ χριστός,” * * *

³⁰ καὶ ἐπετίμησεν αὐτοῖς¹⁰ ἵνα μηδενὶ λέγωσιν¹¹
περὶ αὐτοῦ.

1 (D ll + Καισαρίαν) 2 (D ll omit) 3 (D ll ἀπεκρίθησαν)
4 (C “Οἱ μὲν, D ll omit) 5 (D ll ἄλλοι ± δὲ) 6 (D ll (± ὡς)
εἶνα) 7 (l omits) 8 (NC D ll + δὲ) 9 (l + Iesus, B l + ὁ υἱὸς
τοῦ θεοῦ) 10 (l αὐτῷ) 11 (CD εἰπωσιν)

27 b. First Prediction of the Passion.

viii. ³¹ Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν,
καὶ ἀποδοκιμασθῆναι
ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμ-
ματέων¹²

καὶ ἀποκτανθῆναι¹³
καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.
[³² καὶ παρρησίᾳ τὸν λόγον ἐλάλει³.] (iii)

1 (D ll + ἀπὸ) 2 (l omits) 3 (l s^a loquī)

S. LUKE.

S. Mark's expression "the villages belonging to Philip's city of Caesarea," though justified by the LXX. "*αὐτῶν καὶ τὰς κώμας αὐτῆς*" (Numb. xxi. 32 and frequently in Joshua; see Swete's 'S. Mark' *ad loc.*), is unusual, and S. Matthew has interpreted it into a more natural phrase. Caesarea was a highly fortified town, of which considerable remains still exist. It was called Paneas, being dedicated to Pan because it lay at the source of the Jordan. We assume that the mention of it belongs to the deutero-Mark, though it may be that the proper name was lost in oral transmission, as so many proper names unquestionably were.

ix. 18—22.

18 Καὶ ἐγένετο [ἐν τῷ εἶναι αὐτὸν¹ προσευχόμενον²] †
κατὰ μόνας³ συνῆσαν⁴ αὐτῷ οἱ μαθηταί,
καὶ ἐπηρώτησεν αὐτοὺς λέγων
"Τίνα με οἱ ὄχλοι⁴ λέγουσιν εἶναι;" †

19 οἱ δὲ ἀποκριθέντες εἶπαν
"Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλείαν,
ἄλλοι δὲ ὅτι προφήτης [τις τῶν ἀρχαίων ἀνέστη]⁵."
20 εἶπεν δὲ αὐτοῖς "Ὑμεῖς δὲ τίνα με λέγετε εἶναι;"

⁶ Πέτρος δὲ⁷ ἀποκριθεὶς εἶπεν †
"Τὸν χριστὸν⁸ τοῦ θεοῦ⁹."

1 (D αὐτοῖς) 2 (D11 s^c omit) 3 B1 συνήντησαν
4 (A11 ἄνθρωποι) 5 (D1 ἢ ἕνα τῶν προφητῶν, s^c omits)
6 (D + ὁ) 7 (211 omit) 8 (D1 + νίδον) 9 (s^c omits,
1 + νίvi)

ix. 21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν
τούτο,

22 εἰπὼν ὅτι

"Δεῖ τὸν νίδον τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι
ἀπὸ¹ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων

καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ² ἐγερθῆναι³."

1 (D ὑπὸ) 2 (D11 μεθ' ἡμέρας τρεῖς) 3 CD ἀναστῆναι

VARIOUS.

If the documentary hypothesis be true, it is just possible that S. Luke had a mutilated copy of S. Mark omitting about two chapters here including the first two lines of this section. Otherwise his strange omission of this important proper name demands explanation.

Mark viii. 28 points back to Mark vi. 14 f. Luke ix. 19^c is a repetition of Luke ix. 8^b.

S. Luke mentions our Lord's habit of prayer in iii. 21, v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the other Gospels support him, but all three Synoptists speak of prayer at Gethsemane.

S. Matthew mentions Jeremiah in ii. 17, xvi. 14, xxvii. 9. He is the only N.T. writer who does so.

Compare S. John vi. 67—69.

[67 εἶπεν οὖν¹ ὁ Ἰησοῦς τοῖς δώδεκα "Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;"
68 ἀπεκρίθη² αὐτῷ Σίμων Πέτρος "Κύριε, πρὸς τίνα ἀπελευσόμεθα;
ῥήματα ζωῆς αἰωνίου ἔχεις, 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώ-
καμεν³ ὅτι σὺ εἶ ὁ ἅγιος⁴ τοῦ θεοῦ⁵."]

1 (D1 δέ, 1 omits) 2 (D εἶπεν δέ, E11 + οὖν) 3 (D + σε)
4 (Γ11 χριστὸς ὁ υἱὸς) 5 (Γ1 + τοῦ ζῶντος)

The proto-Mark (29 c) seems to have given "ὁ χριστὸς τοῦ θεοῦ."

Compare S. John xi. 27.

["Ναί, κύριε· ἐγὼ πεπίστευκα¹ ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ."]

1 (B πιστεύω, but corrected to πεπίστευκα)

S. Mark always writes μετὰ τρεῖς ἡμέρας, where SS. Matthew and Luke give τῇ τρίτῃ ἡμέρᾳ. To our Western thought the two expressions are by no means identical, but according to Eastern inclusive reckoning they are quite synonymous, as may be seen from Matt. xxvii. 63, 64.

Acts x. 40, τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ.

1 Cor. xv. 4, Χριστὸς...ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ.

S. MATTHEW.

S. MARK.

27 c. S. Peter rebukes our Lord.

xvi. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος †
 ἤρξατο ἐπιτιμᾶν αὐτῷ
 [λέγων¹ “Ἰλεώς² σοι, κύριε· οὐ μὴ ἔσται σοι³ τοῦτο”].
 23 ὁ δὲ στραφεὶς⁴
 εἶπεν τῷ Πέτρῳ
 “Ὑπαγε ὀπίσω μου, Σατανᾶ· [σκανδαλον εἶ ἐμοῦ⁵,]
 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων⁶.”

1 B λέγει αὐτῷ ἐπιτιμῶν, (D ll ἡ. (± αὐ.) ἐ. καὶ λέγειν, l coepit
 dicere) 2 (D * E(λεός) 3 (ll omit) 4 (D ἐπι-)
 5 (D ll ἐμοί, C μου) 6 (D τοῦ ἀνθρώπου, ll sed quae (± sunt)
 hominis)

[viii. (32) καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν¹ (ii)
 ἤρξατο ἐπιτιμᾶν αὐτῷ.
 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ
 ἐπετίμησεν² Πέτρῳ καὶ λέγει³
 “Ὑπαγε ὀπίσω μου, Σατανᾶ,
 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ⁴ τῶν ἀνθρώπων.”]

1 (D s omits, s^a + as though he pitied him) 2 (C + τῷ)
 3 (D ll λέγων) 4 (D s omits)

28. SELF-RENUNCIATION.

xvi. 24—28 (x. 38, 39, 32, 33).

24 Τότε [(ὁ)¹ Ἰησοῦς] * * *
 εἶπεν τοῖς μαθηταῖς αὐτοῦ
 “Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
 ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
 καὶ ἀκολουθείτω μοι.
 25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι
 ἀπολέσει αὐτήν·
 ὃς δ' ἂν ἀπολέσῃ² τὴν ψυχὴν αὐτοῦ
 ἕνεκεν ἐμοῦ
 εὐρήσει αὐτήν.”

Doublet :

[x. 38 “καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ
 ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.]

39 ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ
 ἀπολέσει αὐτήν,
 καὶ ὁ³ ἀπολέσας τὴν ψυχὴν αὐτοῦ
 ἕνεκεν ἐμοῦ
 εὐρήσει αὐτήν.”

xvi. 26 “τί γὰρ ὠφεληθήσεται⁴ ἄνθρωπος
 ἐὰν τὸν κόσμον ὅλον κερδήσῃ †
 τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;
 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

1 B omits 2 (D -σει) 3 (D ὁ δὲ) 4 (CD ll ὠφε-
 λείται)

viii. 34—ix. 1.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον
 σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς¹
 “Εἴ τις θέλει ὀπίσω μου ἐλθεῖν²,
 ἀπαρνησάσθω³ ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ⁴
 καὶ ἀκολουθείτω μοι.
 35 ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν⁵ σῶσαι †
 ἀπολέσει αὐτήν·
 ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ⁶
 ἕνεκεν (ἐμοῦ [καὶ]⁷ τοῦ εὐαγγελίου)⁸ (iii)
 σώσει αὐτήν.

36 “τί γὰρ ὠφελεῖ⁹ ἄνθρωπον¹⁰
 κερδήσαι¹¹ τὸν κόσμον ὅλον
 καὶ ζημιωθῆναι¹² τὴν ψυχὴν αὐτοῦ; †
 37 τί γὰρ δοῖ¹⁴ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ¹⁵;

1 (D ll omit) 2 (CD ll ἀκολουθεῖν) 3 (D ἀρν-)
 4 (N ἑαυτοῦ) 5 NCD ψυχὴν αὐτοῦ 6 (D l ±omit) 7 D ll
 Origen omit (l δὲ) 8 (l omits) 9 CD ll s^a ὠφελήσει τὸν
 10 (N ἄνθρωπος) 11 (CD s^a ἐὰν κερδήσῃ) 12 (CD s^a
 ζημιωθῇ) 13 (CD ll + ἡ, C ll omit γὰρ) 14 (CD ll δώσει,
 B + ὁ) 15 (B ἑαυτοῦ, C αὐτῷ)

S. LUKE.

VARIOUS.

Ἰλεως is the Attic form of the adjective Ἰλαος. Supply εἰη ὁ θεός 'may God be propitious to you.' LXX. 1 Chron. xi. 19 "Ἰλεώς μοι ὁ θεὸς τοῦ ποιῆσαι. Cf. 2 Sam. xx. 20, xxiii. 17.
σκανδαλον is found in Matt. xiii. 41, xviii. 7 (thrice) = Luke xvii. 1.

Compare S. John vi. 70.

[ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν."]

§ 28. Notice the divergence respecting the persons addressed. S. Matthew indicates the small body of disciples, SS. Mark and Luke the multitude of Jews, unless indeed S. Luke with his usual cosmopolitanism means the whole world.

ix. 23—27 (xvii. 33, xii. 8, 9).

23 Ἐλεγεν δὲ ἑπὶ πᾶντας¹¹

“Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι,
ἀρνησάσθω² ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ¹³

[καθ' ἡμέραν]⁴, καὶ ἀκολουθεῖτω μοι.

24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι

ἀπολέσει αὐτήν.

ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ

ἐνεκεν ἐμοῦ,

[οὗτος]⁵ σώσει αὐτήν.”**Doublet:**

xvii. 33 “Γὰρ ἐὰν⁶ ζητήσῃ⁷ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι⁸
ἀπολέσει αὐτήν,
Γὰρ δ' ἂν ἀπολέσει¹⁰

ζωογονήσῃ¹¹ αὐτήν.”ix. 25 “τί γὰρ ὠφελεῖται¹² ἄνθρωπος¹³κερδήσας¹⁴ τὸν κόσμον ὅλονἑαυτὸν δὲ [ἀπολέσας¹⁴ ἢ] ζημιωθείς¹⁴;

1 (s^a omit) 2 BC ἀπ- 3 (D ll omit) 4 (CD ll s^a omit)
5 (ll s^a omit) 6 (Σ δς δ' ἂν † ἐὰν) 7 (D θελήσῃ)
8 (Σ ll σῶσαι, D ζωογονήσαι) 9 (D ll καὶ δς) 10 (BD -έσῃ,
A ll + αὐτήν † ἐνεκεν ἐμοῦ) 11 (ll salvam faciet, l inveniet)
12 ΣCD ὠφελεί 13 (D ἄνθρωπον) 14 (D ll infinitive)

S. Luke's καθ' ἡμέραν (23) occurs in Mark xiv. 49 = Matt. xxvi. 55 = Luke xxii. 53. Also in Luke xi. 3, xvi. 19, xix. 47 and six times in the Acts, once also κατὰ πᾶσαν ἡμέραν.

δοῖ is not the optative δοίη, but the subjunctive δῶ.

ψυχή is the Hebrew נַפְשׁ. S. Luke ix. 25 correctly renders τὴν ψυχὴν αὐτοῦ by ἐαυτόν, and 'himself' in the higher sense is the best equivalent in English, neither 'soul' nor 'life' being quite adequate. This use is common in Syriac and Aramaic.

Compare S. John xii. 25.

[25 “ὁ φιλῶν τὴν ψυχὴν αὐτοῦ

ἀπολλύει¹ αὐτήν,

καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ

ἐν τῷ κόσμῳ τούτῳ

εἰς ζωὴν αἰώνιον φυλάξει² αὐτήν.”]

1 (D ll ἀπολέσει)

2 (ll φυλάσσει)

S. MATTHEW.

xvi. 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν⁵ ἀγγέλων αὐτοῦ⁶,
[καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν⁷ αὐτοῦ⁸ a.]
28 ἀμὴν λέγω ὑμῖν
ὅτι⁸ εἰσὶν τινες τῶν ὧδε ἐστώτων
οἵτινες οὐ μὴ γεύσονται θανάτου
ἕως ἂν ἴδωσιν [τὸν υἱὸν τοῦ ἀνθρώπου]⁹ } †
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ¹⁰.”]

Compare x. 32, 33.

[32 “Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω καγὼ ἐν αὐτῷ¹⁰ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς¹¹ οὐρανοῖς· 33 ὅστις δὲ¹² ἀρνήσεται¹³ με ἔμπροσθεν τῶν ἀν-
θρώπων, ἀρνήσομαι καγὼ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς¹⁴ οὐρανοῖς.”]

5 (D1+ἀγίων) 6 (C τῶν ἁγίων) 7 (N11 τὰ ἔργα)
8 (CD11 omit) 9 (Origen s^o βασιλεία καὶ τῇ δόξῃ) 10 (D11
αὐτόν) 11 (N11 omit) 12 N11 δ' ἂν 13 (C ἀπ-
14 (N11 omit)

S. MARK.

viii. 38 ὁς γὰρ ἐὰν ἐπαισχυνηθῇ με¹⁶ καὶ τοὺς ἐμοὺς λόγους¹⁷
[ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ,] (iii)
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτὸν
ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων τῶν ἁγίων.”

ix. 1 [καὶ ἔλεγεν αὐτοῖς] “Ἀμὴν λέγω ὑμῖν (iii)
ὅτι εἰσὶν τινες ὧδε τῶν¹⁸ ἐστηκότων¹⁹ †
οἵτινες οὐ μὴ γεύσονται θανάτου
ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ
ἐληλυθυῖαν ἐν δυνάμει.”

16 (D δς δ' ἂν ἐπαισχυνηθήσεται ἐμὲ) 17 (I omits) 18 (N11
τῶν ὧδε, 211 omit ὧδε) 19 (N11 ἐστώτων, D11+μετ' ἐμοῦ)

29. THE TRANSFIGURATION.

ix. 2—29 (i. 11).

29 a. At night on the Mountain.

1 Καὶ¹ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς

τὸν Πέτρον καὶ² Ἰάκωβον καὶ³ Ἰωάννην [τὸν ἀδελφὸν αὐτοῦ],
καὶ ἀναφέρει⁴ αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν⁵.

2 καὶ μετεμορφώθη⁶ ἔμπροσθεν αὐτῶν,
[καὶ⁷ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,
τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο

λευκὰ

ὡς τὸ φῶς⁸.

3 καὶ ἰδὸν⁹ ὥφθη¹⁰ αὐτοῖς Μωυσῆς¹¹ καὶ Ἡλείας
συνλαλοῦντες μετ' αὐτοῦ.

2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς

τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ¹ Ἰωάννην,
καὶ ἀναφέρει² αὐτοὺς εἰς ὄρος ὑψηλὸν³ κατ' ἰδίαν
[μόνους]⁴. (iii)

καὶ μετεμορφώθη⁵ ἔμπροσθεν αὐτῶν,

3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο⁶ στιλβοντα⁷

λευκὰ⁷ λίαν⁸

[οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως⁹ λευκᾶναι]⁹. (iii)

4 καὶ * ὥφθη αὐτοῖς Ἡλείας σὺν Μωυσεὶ¹⁰, †
καὶ ᾗσαν συνλαλοῦντες¹¹ τῷ Ἰησοῦ.

4 Ἀποκριθεὶς δὲ¹⁰ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ
“Κύριε⁹, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι
[εἰ θέλεις,] ποιήσω¹² [ὧδε]¹³ τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεὶ¹⁴ μίαν καὶ Ἡλείᾳ μίαν.”

1 (s^o omits, D11+ἐγένετο) 2 N11+τὸν 3 (D+τὸν)
4 (D⁸ ἀνάγει) 5 (D λίαν) 6 (D μετεμορφωθείς ὁ Ἰησοῦς)
7 (D omits) 8 (D11 s^o χιῶν) 9 (s^o omits) 10 (C11
ὥφθησαν) 11 (C Μωσῆς) 12 (D11 s^o ποιήσωμεν) 13 (11
omit) 14 (C Μωσῆ)

5 καὶ ἀποκριθεὶς⁷ ὁ Πέτρος λέγει¹² τῷ Ἰησοῦ
“Ραββεί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
καὶ ποιήσωμεν¹³ τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεὶ¹⁴ μίαν καὶ Ἡλείᾳ μίαν.”

1 N11+τὸν 2 (D ἀνάγει) 3 (N11+λίαν) 4 (11
seorsum solus, 1 solus cum solis) 5 (D * τατεμορφώθη)
6 (D ἐγένοντο) 7 (11 omit) 8 (11 omit, D⁸ 11 s^o+ὡς χιῶν)
9 (11 s^o omit, D11 ὡς οὐ δύναται τις λευκ. ἐπὶ τῆς γῆς) 10 (N11
Μωσῆ, C Μωσῆ) 11 (N11 ᾗσαν λαλοῦντες, D⁸ 11 συνελάλουν)
12 (D11 εἶπεν) 13 (D11 θέλεις ποιήσω, C11+ὧδε) 14 (C Μωσῆ)

^a LXX. Ps. lxii. 13, σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Prov. xxiv. 12, ὃς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

S. LUKE.

ix. 26 ὃς γὰρ ἂν ἐπαισχυνθῇ με¹⁵ καὶ τοὺς ἐμοὺς λό-
γους ¹⁶,
τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται,
ὅταν ἔλθῃ ἐν τῇ δόξῃ [αὐτοῦ καὶ]¹⁷ τοῦ πατρὸς¹⁸
καὶ τῶν ἁγίων ἀγγέλων¹⁹. †

27 Λέγω δὲ ὑμῖν²⁰ ἀληθῶς, †
εἰσὶν τινες τῶν ἑαυτοῦ ἐστηκότων²¹
οἱ οὐ μὴ γεύσονται θανάτου
ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ²². †

Doublet

Compare xii. 8, 9.

[8 "Πᾶς δὲ ἂν ὁμολογήσῃ²³ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν
ἀγγέλων²⁴ τοῦ θεοῦ. 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον²⁵
τῶν ἀνθρώπων ἀπαρνηθήσεται²⁶ ἐνώπιον²⁵ τῶν ἀγγέλων τοῦ
θεοῦ²⁷."]]

15 (D ἐμέ) 16 (D lss omit, s^e illegible) 17 (s^e omit)
18 (D s^e + αὐτοῦ) 19 (s^e + αὐτοῦ) 20 (D + ὅτι) 21 (CD
ὡς ἐστῶτων) 22 (D τὸν υἱὸν τοῦ ἀνθρώπου, D s^e + ἐρχόμενον
(s^e - ἡν) ἐν τῇ δόξῃ, D + αὐτοῦ) 23 (N ll - σῃ) 24 (N omits)
25 (D ἔμπροσθεν) 26 (N - νήσεται, D ἀρνηθήσεται) 27 (ls^e omit)

§ 29. "After eight days" means according to the inclusive reckoning, which was generally used, 'after one week.' This common division of time may in oral tradition have thrust out the "six days" of the older source. More probably S. Luke is preserving the proto-Mark. SS. Peter and John are linked together in Luke viii. 51, xxii. 8, and in the Acts, probably also in John xviii. 15, xx. 2, xxi. 20. In the other Gospels James is always named before John. The same three Apostles accompanied our Lord to the house of Jairus and in Gethsemane.

It is probably with reference to the Transfiguration that Origen quotes the following extract from the Gospel according to the Hebrews: "Ἄρτι ἔλαβέ με ἡ μήτηρ μου τὸ ἅγιον Πνεῦμα ἐν μὲν τῶν τριῶν μου καὶ ἀπήνεγκέ με εἰς τὸ ὄρος τὸ μέγα Θαβώρ," of which S. Jerome also preserves a rendering "Modo tulit me mater mea, Spiritus Sanctus, in uno capillorum meorum."

ix. 28—43^a (iii. 22, i. 17).

28 [Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει] ἡμέραι ὀκτώ¹
παραλαβὼν

Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον² †
ἀνέβη εἰς τὸ ὄρος [προσεύξασθαι³].

29 καὶ [ἐγένετο⁴ ἐν τῷ προσεύχεσθαι⁵ αὐτὸν]
τὸ εἶδος⁶ τοῦ προσώπου αὐτοῦ ἕτερον⁷ }

καὶ ὁ ἱματισμὸς αὐτοῦ }
λευκὸς ἕξαστράπτων⁸. } †

30 καὶ ἰδοὺ [ἄνδρες δύο] συνελάλουν αὐτῷ, }
[οἷτινες ἦσαν]⁹ Μωσῆς καὶ Ἡλείας, } †

[31 οἱ¹⁰ ὀφθέντες ἐν δόξῃ ἔλεγον¹¹ τὴν ἔξοδον αὐτοῦ ἣν ἡμελλεν¹²
πληροῦν ἐν¹³ Ἱερουσαλὴμ¹⁴. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν
βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ
τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ δια-
χωρίζεσθαι¹⁵ αὐτοὺς ἀπ' αὐτοῦ]

εἶπεν ὁ Πέτρος τῷ Ἰησοῦν¹⁶ †

"Ἐπιστάτα, καλὸν ἐστὶν ἡμῶς ὧδε εἶναι,

καὶ¹⁴ ποιήσωμεν¹⁷ σκηναὶς τρεῖς, †

μίαν σοὶ καὶ μίαν Μωυσεὶ¹⁸ καὶ μίαν Ἡλείᾳ," †

1 (CD ll ss + καὶ) 2 (D ll ss Ἰάκωβον καὶ Ἰωάννην)
3 (N προσεύχεσθαι) 4 (N transposes after αὐτοῦ) 5 (N προσ-
εύξασθαι) 6 (D ἡ ἰδέα) 7 (D ἡ λουὶσθη) 8 (ls^e + like
σπου) 9 (D1 ἦν δὲ, C οἱ ἦσαν, ss omit) 10 (D ll omit)
11 (CD1 + δὲ) 12 (D μέλλει) 13 (D εἰς) 14 (l omits)
15 (D - ρισθῆναι) 16 (D τῷ Ἰησοῦ, ll omit) 17 (N καὶ
ποιήσωμεν, D θέλει ποιήσω) 18 (C Μωσεὶ)

VARIOUS.

S. Matthew uses the phrase ἀμὴν λέγω ὑμῖν (or σοὶ) thirty times, S. Mark thirteen times, but S. Luke only six times, of which three are in passages peculiar to his Gospel. In the Marcan sections he thrice omits it, twice translates it by ἀληθῶς. The evidence points to a certain reluctance in him or his informants to put a Semitic word into a Greek sentence. We observe the same reluctance in the case of the words Ἀββᾶ, Παββε, Σατανᾶς &c.

The phrase γενεὰ πονηρὰ καὶ μοιχαλὶς occurs in Matt. xii. 39, xvi. 4. Cf. James iv. 4, Μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν; with Mayor's note on the figurative meaning of the word in O.T.

If the destruction of Jerusalem is as usual 'the coming of the kingdom of God in power,' some few of the audience might live to see it. But our Lord's predictions generally have a second and deeper meaning, and it may well be that 'tasting death' alludes to eternal death. The greatness of the loss will not be felt until the joys of the Kingdom begin.

[S. John i. 14, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.]

Rom. xii. 2, καὶ μὴ συνηματίζεσθε τῷ αἵῳι τούτῳ, ἀλλὰ μεταμορφώσθε τῇ ἀνακαινώσει τοῦ νοῦς.

2 Cor. iii. 18, ἡμεῖς δὲ πάντες ἀνακαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

S. Luke avoids the word μετεμορφώθη perhaps because it is incorrect, for there was no change in our Lord's μορφή, perhaps because the word was associated with objectionable ideas in Greek poets. It is not improbable however that S. Luke has here preserved the simplicity of the Proto-Mark. In that case the word μετεμορφώθη was a later adaptation, borrowed (we can hardly doubt) from S. Paul.

S. Luke tells us that Moses and Elijah described to our Lord in detail the incidents of His departure, as though His human mind needed the information. We have no trace of this idea elsewhere, but it aptly illustrates S. Luke's regular teaching about the κένωσις. On the other hand see Luke ix. 22.

The drowsiness of the disciples is peculiar to S. Luke; possibly it has been borrowed from Gethsemane.

ἐπιστάτης is used seven times by S. Luke, but by no other N.T. writer.

S. MATTHEW.

S. MARK.

xvii. 5 ἔτι αὐτοῦ λαλοῦντος
[ιδού] νεφέλη [φωτεινὴ] ἐπεσκίασεν¹⁴ αὐτούς,
καὶ [ιδού] φωνὴ ἐκ τῆς νεφέλης¹⁵ λέγουσα
“Οὗτός ἐστιν ὁ γίος μου ὁ ἀγαπητός,
[ἐν ᾧ ἐγδόκησα¹⁶ a]
ἀκούετε αὐτοῦ b.”
Doublet (assimilated):
iii. 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν¹⁷ λέγουσα¹⁸ “Ὁ οὗτός
ἐστιν¹⁹ ὁ γίος μου ὁ ἀγαπητός, ἐν ᾧ ἐγδόκησα²⁰.”
xvii. 6 [καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν]
καὶ ἐφοβήθησαν σφόδρα. (1) 7 [καὶ προσῆλθεν²¹ ὁ Ἰησοῦς
καὶ ἀψάμενος²² αὐτῶν εἶπεν²³ “Ἐγέρθητε²⁴ καὶ²⁵ μὴ φοβεῖσθε.”]
8 ἐπάραντες²⁶ δὲ τοὺς ὀφθαλμοὺς αὐτῶν
27 οὐδένα εἶδον
εἰ μὴ [αὐτὸν]²⁸ Ἰησοῦν μόνον.
14 (D ἐπεσκίαζεν) 15 (ll + audita est) 16 (CD ἡύ-)
17 (l + audita est) 18 (D ll + πρὸς αὐτόν) 19 (D l Σὺ εἶ)
20 (NC ἡύ-) 21 (C l προσελθὼν) 22 (CD ll ἥψατο...καὶ)
23 (ll + eis) 24 (D Ἐγείρεσθε) 25 (s^o raised them up and
said to them) 26 (D * ἐπερέντες) 27 (C + οὐκέτι) 28 D
τόν, (ll omit)

ix. 6 οὐ γὰρ ᾔδει τί ἀποκριθῇ¹⁴, ἔκφοβοι γὰρ ἐγένοντο¹⁵. (1)
* * *

7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοὺς,
καὶ ἐγένετο¹⁶ φωνὴ ἐκ τῆς νεφέλης¹⁷ *
“Οὗτός ἐστιν ὁ γίος μου ὁ ἀγαπητός a,
ἀκούετε αὐτοῦ b.”
Compare i. 11,
καὶ φωνὴ (ἐγένετο) ἐκ τῶν οὐρανῶν “Σὺ εἶ ὁ υἱός μου ὁ ἀγα-
πητός, ἐν σοὶ εὐδόκησα.”
8 καὶ ἐξάπινα¹⁸ περιβλεψάμενοι
οὐκέτι οὐδένα εἶδον [μεθ’ ἑαυτῶν]¹⁹ (iii)
εἰ μὴ²⁰ τὸν Ἰησοῦν μόνον.

14 (N Origen ἀπεκρίθη, D ll λαλήσει) 15 (ls^o singular)
16 (D ll s^o ᾔλθεν, l omits, l ecce) 17 (D ll + λέγουσα) 18 (D ll
εὐθέως, l omits) 19 (ll omit) 20 AC ἀλλά

29 b. The Descent from the Mount next day.

9 Καὶ καταβαινόντων αὐτῶν¹¹ ἐκ τοῦ ὄρους
ἐνετείλατο αὐτοῖς [ὁ Ἰησοῦς λέγων]
“Μηδενὶ εἰπῆτε τὸ ὄραμα †
ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ².”
10 Καὶ ἐπηρώτησαν αὐτὸν [οἱ μαθηταὶ³] λέγοντες
“Τί οὖν οἱ γραμματεῖς λέγουσιν †
ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον;”
11 ὁ δὲ [ἀποκριθεὶς]⁴ εἶπεν⁵
“Ἡλείας μὲν ἔρχεται⁶ καὶ ἀποκαταστήσει⁷ πάντα·
12 λέγω δὲ ὑμῖν ὅτι Ἡλείας [ἤδη]⁴ ἦλθεν,
καὶ [οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ] ἐποίησαν ἐν⁸ αὐτῷ } (2)
ὅσα ἠθέλησαν·
[οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου]
μέλλει πάσχειν [ὡς αὐτῶν]⁹.” } (1)
13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν
αὐτοῖς.]
1 (D † καταβαίνοντες) 2 NC ἀναστῇ 3 (BCD ll + αὐτοῦ)
4 (s^o omits) 5 (NC ll + αὐτοῖς, N + ὅτι) 6 (C ll + πρῶτον)
7 (D ll ἀποκαταστήσαι) 8 (ND ll omit) 9 (D ll place
after v. 13)

[ix. 9 Καὶ καταβαινόντων αὐτῶν ἐκ¹ τοῦ ὄρους (ii)
διεστείλατο² αὐτοῖς
ἵνα μηδενὶ ᾧ εἰδόν³ διηγήσωνται,
εἰ μὴ⁴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.]
[10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς (iii)
συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι⁵.]
[11 καὶ ἐπηρώτων αὐτὸν λέγοντες (ii)
“Ὁ τι λέγουσιν⁶ οἱ γραμματεῖς
ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον;”
12 ὁ δὲ ἔφη⁷ αὐτοῖς
“9 Ἡλείας μὲν¹⁰ ἐλθὼν πρῶτον¹¹ ἀποκατιστάνει¹² πάντα c,
καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου } (1)
ἵνα πολλὰ πάθῃ καὶ ἐξουθενηθῇ¹³;
13 ἀλλὰ λέγω ὑμῖν ὅτι¹⁴ καὶ Ἡλείας ἐλήλυθεν¹⁵, }
καὶ ἐποίησαν αὐτῷ
ὅσα ἠθέλον¹⁶. } (2)
[καθὼς γέγραπται ἐπ’ αὐτόν.]” (iii)

1 NC ἀπὸ 2 (C διεστέλλετο) 3 (D * εἶδον) 4 (N
† omits) 5 (D ll s^o ὅταν ἐκ νεκρῶν ἀναστῇ, l omits v. 10)
6 (N ll + οἱ Φαρισαῖοι καὶ) 7 (D^o ll omit) 8 (D ll ἀποκριθεὶς
εἶπεν) 9 (D + εἰ) 10 (D ll omit) 11 (D^o πρῶτος)
12 (ND * ἀποκαταστάνει, C ll -στήσει) 13 (N ἐξουθενωθῇ,
C ἐξουδενωθῇ, s^o be crucified) 14 (N omits) 15 (C ll ἤδη
ἦλθεν) 16 (l fecit quanta oportebat illum facere)

* LXX. Ps. ii. 7, Κύριος εἶπεν πρὸς μέ “Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.” Isa. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντι-
λήμφομαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου, which passage is rendered in Matt. xii. 18, Ἰδοὺ ὁ
παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου.
b LXX. Deut. xlviii. 15, προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει Κύριος ὁ θεός σου σοὶ αὐτοῦ ἀκούσεσθε.

S. LUKE.

ix. (33) μὴ εἰδὼς δ¹⁸ λέγει.

34 ταῦτα δὲ αὐτοῦ λέγοντος

ἐγένετο νεφέλη καὶ ἐπεσκίαζεν¹⁹ αὐτούς·[ἐφοβήθησαν δὲ (ι) ἐν τῷ εἰσελθεῖν αὐτούς²⁰ εἰς τὴν νεφέλην]²¹.35 καὶ φωνὴ ἐγένετο²² ἐκ τῆς νεφέλης λέγουσα²³ †“Οὗτός ἐστιν ὁ γίός μου ὁ ἐκλελεγμένος²⁴ a,”

αὐτοῦ ἀκούετε b.”

Compare

iii. 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ’²⁵ αὐτόν, καὶ φωνὴν ἐξ²⁶ οὐρανοῦ γενέσθαι “Σὺ εἶ ὁ γίός μου ὁ ἀγαπητός, ἐν σοὶ²⁷ εὐδόκησα²⁸ a.”

36 καὶ [ἐν τῷ γενέσθαι τὴν φωνήν]

εὐρέθη

Ἰησοῦς μόνος.

18 (D a) 19 (CD ll ἐπεσκίασεν) 20 (D ll ἐκείνους) 21 (ss

when they saw them entering asc.) 22 (D ἦλθεν) 23 (ll omit)

24 (CD ll s^c ἀγαπητός, D + ἐν ᾧ ηὐδόκησα) 25 (D εἰς)

26 (D ἐκ τοῦ) 27 (l ᾧ) 28 (D ll τίς μου εἶ σύ, ἐγὼ σήμερον

γεγέννηκά σε)

ix. (36) [καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδεν¹ ὧν ἑώρακαν².]

Compare S. Luke i. 17.

[“καὶ αὐτὸς προελεύσεται³ ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα^c καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.”]

1 (D omits)

2 (N ἐώρακασιν, C ἐώρακασιν, D *ἐθέασαν,

corrected to -αντο) 3 BC προσ-

VARIOUS.

Perhaps S. Luke's ἐκλελεγμένος was contained in the proto-Mark; S. Mark will then have assimilated the voice to that at the Baptism, as S. Matthew has done.

The word ἐφοβήθησαν occurs in S. Luke before the voice from heaven, in S. Matthew after it; in S. Mark the mention of fear comes still earlier. The differences in order perhaps indicate independent editorial work in all three cases.

[S. John xii. 28, ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ “Καὶ ἐδόξασα καὶ πάλιν δοξάσω.”]

2 Pet. i. 17, λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης “Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ᾧ ἐγὼ εὐδόκησα,”—18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.

On the assimilation of the doublet in Matt. xvii. 5 see Introduction p. xviii. a.

That our Lord attributed the Baptist's murder to the Jewish rulers rather than to Herod and Herodias see Mark vi. 17 note.

S. Matthew appends an editorial explanation as he does in xvi. 12. Compare with it Matt. xi. 14, “καὶ εἰ θέλετε δεῖσθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι.”

S. John i. 21, καὶ ἠρώτησαν αὐτόν, “Τί οὖν; (σύ) Ἡλείας εἶ;” καὶ λέγει “Οὐκ εἰμί.”

^c LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ἡλίαν τὸν Θεοσβίτην πρὶν ἔλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, ὅς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

S. MATTHEW.

S. MARK.

29 c. *The Demoniac Boy.*xvii. 14 Καὶ ἐλθόντων¹ πρὸς τὸν ὄχλον

προσῆλθεν αὐτῷ ἄνθρωπος [γονυπετῶν αὐτὸν² 15 καὶ] λέγων
 “Κύριε³, ἐλέησόν μου τὸν υἱόν⁴, †
 [ὅτι σεληνιαῖται καὶ κακῶς ἔχει⁵,]
 πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ [πολλάκις]⁶ εἰς τὸ
 ὕδωρ· (2) †

16 καὶ προσήνεγκα αὐτὸν (1) τοῖς μαθηταῖς σου, } †
 καὶ οὐκ ἠδυνήθησαν⁷ αὐτὸν θεραπεῦσαι.” }

1 (D†11ss ἐλθὼν, C+αὐτῶν) 2 (D11 ἔμπροσθεν αὐτοῦ,
 11 omit) 3 (N omits) 4 (B †+μου) 5 CD11s^c πάσχει
 6 (D11 ἐνίοτε) 7 (B ἠδυνάσθησαν)

ix. 14 Καὶ ἐλθόντες¹ πρὸς τοὺς μαθητὰς εἶδαν² ὄχλον πολλὸν
 περὶ³ αὐτοὺς καὶ⁴ γραμματεῖς συνζητοῦντας ἑαυτούς⁵.
 [15 καὶ εὐθὺς ἑπῶς ὁ ὄχλος⁶ ἰδόντες αὐτὸν ἐξεθαμβή- (iii)
 θησαν⁷, καὶ προστρέχοντες⁸ ἠσπάζοντο αὐτόν. 16 καὶ
 ἐπηρώτησεν αὐτούς⁹ “Τί συνζητεῖτε ἑαυτούς¹⁰;”]

17 καὶ ἀπεκρίθη¹¹ αὐτῷ εἰς ἐκ τοῦ ὄχλου *
 “Διδάσκαλε, ἦνεγκα τὸν υἱόν μου (1) πρὸς σέ,
 ἔχοντα πνεῦμα [ἁλαλον¹²]. (iii)
 18 καὶ ὅπου ἐὰν¹³ αὐτὸν καταλάβῃ ῥήσσει¹⁴ αὐτόν¹⁵, καὶ
 ἀφρίζει

καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται·
 καὶ εἴπα¹⁶ τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν,
 καὶ οὐκ ἴσχυσαν¹⁷.”

1 (CD11s^c ἐλθὼν) 2 (CD11 εἶδεν) 3 (D11 πρὸς)
 4 (D+τοὺς) 5 (N πρὸς ἑαυτούς, D αὐτοῖς) 6 (s^c omits,
 D †omits ὁ) 7 (D ἐθαμβήσαν) 8 (C προ-, D11 προσχαίροντες,
 1 cadentes) 9 (C1 τοὺς γραμματεῖς) 10 (N πρὸς ἑαυτούς,
 D11 ἐν ὑμῶν, 1 omits) 11 (C ἀποκριθεὶς...εἶπεν) 12 (s^c
 omits) 13 (N †omits) 14 (D11 ῥάσσει) 15 (ND1 omit)
 16 (CD εἴπα) 17 (D11+ἐκβαλεῖν αὐτό)

29 d. *Our Lord's Rebuke.*

xvii. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν¹
 “ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
 ἕως πότε μεθ' ὑμῶν ἔσομαι;
 ἕως πότε² ἀνέξομαι ὑμῶν;
 φέρετέ μοι τὸν υἱόν³ ὅδε⁴.” †

1 (N+αὐτοῖς) 2 (ss and) 3 (ss thy son)

In S. Mark the first sight of our Lord produced a violent fit of convulsions in the boy, and when our Lord spoke the word of power the fit was intensified, till death seemed to intervene. Then our Lord raised the lad up. The miracle therefore consisted of two stages, as in Mark viii. 22—26. In S. Matthew the epileptic fit is not alluded to in any way. In S. Luke its virulence is not insisted on and no trace of it continues when our Lord speaks. We have assigned the difficulty to the trito-Mark in both cases, but it must be confessed that those critics have good reason who say that S. Mark has boldly preserved the original account while the other Evangelists have deliberately cut it down or removed parts of it altogether from the theological timidity.

ix. 19 ὁ δὲ¹ * ἀποκριθεὶς αὐτοῖς² λέγει
 “ὦ γενεὰ ἄπιστος³, * *
 ἕως πότε πρὸς ὑμᾶς ἔσομαι;
 ἕως πότε ἀνέξομαι ὑμῶν;
 φέρετέ⁴ αὐτόν⁵ * πρὸς με⁶.”

20 ἡνεγκαν⁴ αὐτὸν πρὸς αὐτόν⁷.¹⁸
 καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς⁷ συνεσπάραξεν⁹ αὐτόν,
 καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

[21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ¹⁰ “Πόσος (iii)
 χρόνος ἐστὶν ὥς¹¹ τοῦτο⁸ γέγονεν αὐτῷ;” ὁ δὲ εἶπεν
 “Ἐκ παιδιόθεν¹².”]

[22 καὶ πολλάκις καὶ⁷ εἰς πῦρ αὐτὸν ἔβαλεν¹³ καὶ εἰς (ii)
 ὕδατα (2)

ἵνα ἀπολέσῃ αὐτόν.]

[ἀλλ' εἴ τι δύνη¹⁴, βοηθήσον ἡμῖν⁴ 15 σπλαγχνισθεὶς (iii)
 ἐφ' ἡμᾶς⁴.” 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ “Τὸ⁷· Εἰ
 δύνη¹⁴ 16; πάντα δυνατὰ τῷ πιστεύοντι.” 24 εὐθὺς¹⁷
 κράξας ὁ πατήρ τοῦ παιδίου¹⁸ ἔλεγεν¹⁹ “Πιστεύω·
 βοηθεῖ μου τῇ ἀπιστίᾳ.”]

1 (D11 καὶ) 2 (C1 omit, 211 ei) 3 (D ἀπιστε)
 4 (s^c singular) 5 (s^c thy son) 6 (N ἐμέ) 7 (D11 omit)
 8 (1 omits) 9 (D ἐπάραξεν) 10 (1 eum, 11+dicens)
 11 (B ἕως, C11 ἐξ οὗ) 12 (D παιδός) 13 (D11 βάλλει)
 14 (C δύνασαι) 15 (D11+Κύριε) 16 (D11 s^c+πιστεῦσαι)
 17 (NC καὶ, D11 s^c καὶ εὐθέως) 18 (D11+μετὰ δακρύων)
 19 (D11 λέγει)

S. LUKE.

VARIOUS.

ix. 37 [Ἐγένετο δὲ¹ τῇ ἐξῆς ἡμέρᾳ²] κατελθόντων αὐτῶν³
[ἀπὸ τοῦ ὄρους] συνήντησεν αὐτῷ ὄχλος πολὺς⁴.

38 καὶ ἰδοὺ⁵ ἄνθρωπος ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων †
“Διδάσκαλε, [δέομαί σου] ἐπιβλέψαι⁶ ἐπὶ τὸν υἱόν μου,
ὅτι [μονογενὴς μοί ἐστιν], 39 καὶ ἰδοὺ⁷ πνεῦμα λαμβάνει
αὐτόν,
καὶ [ἐξέφνης κρᾶζει⁸, καὶ] σπαράσσει αὐτὸν⁹ μετὰ ἀφροῦ
[καὶ μόλις¹⁰ ἀποχωρεῖ ἀπ’ αὐτοῦ¹¹ συντρίβον¹² αὐτόν].
40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν¹³ αὐτόν¹⁴, †
καὶ οὐκ ἠδυνήθησαν.”

1 (C II + ἐν) 2 (D II ss διὰ τῆς ἡμέρας) 3 (D † κατελθόντα
αὐτόν) 4 (D συνελθεῖν αὐτῷ (ss αὐτοῖς) ὄχλον πολύν) 5 (ss
omit) 6 (ND II ἐπιβλεψον) 7 (ND ss omit) 8 (D I ss
λαμβάνει γὰρ αὐτὸν ἐξαίφνης πνεῦμα καὶ ῥήσσει, ND II + καὶ ῥάσσει)
9 (D I omit) 10 (ND CD μόλις) 11 (I omits) 12 (N * συν-
τριβοῦν, D I καὶ συντρίβει) 13 (D ἀπαλλάξωσιν) 14 (D αὐτόν)

ix. 41 ἀποκριθεὶς δὲ¹ ὁ Ἰησοῦς εἶπεν

“ὦ γενεὰ ἄπιστος² καὶ διεστραμμένη,

ἔως πότε ἔσομαι πρὸς ὑμᾶς³ †

καὶ ἀνέξομαι ὑμῶν;

προσάγαγε⁴ ὧδε⁵ τὸν υἱόν σου.”

42 ἔτι⁶ δὲ προσερχομένου⁷ αὐτοῦ

ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν⁸.

1 (C omits) 2 (D ἄπιστε) 3 (N I μεθ’ ὑμῶν) 4 (D
προσένεγκε) 5 (D omits) 6 (II omit) 7 (N προσερχο-
μένου) 8 (D συνεσπάραξεν)

The trito-Mark addition of the amazement of the crowd upon seeing our Lord should be compared with the shining of the face of Moses when he came down from the mount Ex. xxxiv. 29, and with Mark x. 32.

S. Luke’s phrase τῇ ἐξῆς occurs four times in S. Luke’s writings, τῷ ἐξῆς once; the word ἐξῆς does not occur elsewhere in N.T. By inserting it here S. Luke tells us that the Transfiguration took place at night, which explains (1) the scintillations of light, (2) the ‘cloud of light’ (Matt.), (3) the drowsiness of the disciples (Luke). The variant διὰ τῆς ἡμέρας “in the course of the day” instead of “on the next day” was probably made by some one who knew that the Jewish day legally began at sunset but did not know that in ordinary talk this legal subtilty was necessarily ignored.

S. Luke’s συναντᾶν occurs in Luke ix. 18(?), 37, xxii. 10, Acts x. 25, xx. 22, Heb. vii. 1, 10.

For S. Luke’s μονογενὴς see Mark v. 23 note.

We assume that the proto-Mark contained the words καὶ διεστραμμένη.

In Mark ix. 20 ἰδὼν, though masculine, probably agrees with τὸ πνεῦμα. In the next line the subject is abruptly changed, as is not uncommon in the best Greek authors. Τὸ Εἰ δύνῃ is probably an accusative of exclamation ‘If thou canst!’, the article agreeing with the whole phrase; but it may resemble the τό of Eph. iv. 9 and Heb. xii. 27; or if we read τὸ “Εἰ δύνῃ,” with W. H. margin, the article will belong to the whole sentence as in Luke i. 62, Rom. viii. 26. The contracted form δύνῃ for δύνασαι is used in tragedy. On the use of ἐκ with a locative see Mark v. 6 note.

S. MATTHEW.

S. MARK.

Conflate.

xvii. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,

καὶ ἐξήλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· †

καὶ ἐθεραπεύθη ὁ παῖς¹¹ [ἀπὸ τῆς ὥρας ἐκείνης].

19 Τότε προσελθόντες

οἱ μαθηταὶ [τῷ Ἰησοῦ] κατ'² ἰδίαν εἶπαν“Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν³ ἐκβαλεῖν αὐτό;”20 ὁ δὲ λέγει⁴ αὐτοῖς[“Διὰ τὴν ὀλιγοπιστίαν⁵ ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν⁶, ἐὰν ἔχητε πίστιν ὡς κόκκον⁷ σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ ‘Μετάβα⁸ ἐνθεν⁹ ἐκεῖ¹⁰,’ καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν¹¹.”]1 (N omits) 2 (BD *καθ') 3 (B ἐδυν-) 4 (CII εἶπεν)
5 (CDII ἀπιστίαν) 6 (C + θτι) 7 (D κόκκος) 8 (CD
-βηθι) 9 (C ἐντεῦθεν) 10 (2II omit) 11 (CDII + 21
τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ)

xvii. 22, 23, xviii. 1—9 (x. 40, 42, v. 29, 30, 13).

22 Ὁ στρεφόμενός¹ δὲ αὐτῶν² ἐν τῇ Γαλιλαίᾳ

εἶπεν αὐτοῖς [ὁ Ἰησοῦς]

“Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας
ἀνθρώπων,23 καὶ ἀποκτενοῦσιν³ αὐτόν,καὶ τῇ τρίτῃ ἡμέρᾳ⁴ ἐγερθήσεται.⁵”

[καὶ ἐλυπήθησαν σφόδρα.]

1 (CDII Ἀνα-) 2 (I singular) 3 (D^s ἀποκτείνουσιν)
4 (DII μετὰ τρεῖς ἡμέρας) 5 B ἀναστήσεται(Here follows *THE COIN IN THE FISH'S MOUTH*,
IV. § 22, 4 verses.)

29 e. The Healing of the Boy.

ix. 25 [ἰδὼν δὲ¹ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει² ὄχλος] (iii)ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ [λέγων³ αὐτῷ⁴ (iii)“Τὸ ἄλαλον⁵ καὶ κωφὸν⁶ πνεῦμα, ἐγὼ⁶ ἐπιτάσσω
σοι, ἐξέλθε ἐξ⁷ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.”]26 καὶ κράξας καὶ πολλὰ σπαράξας⁸ ἐξήλθεν⁹. [καὶ (iii)ἐγένετο ὥσεί¹⁰ νεκρὸς ὥστε τοὺς¹¹ πολλοὺς λέγειν¹²ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς κρατήσας¹³ τῆς χειρὸςαὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη¹⁴.]

[28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον (ii)

οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν¹⁵ ἐπηρώτων¹⁶ αὐτόν“Γ⁹Ο τι¹⁷ ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;”

29 καὶ εἶπεν αὐτοῖς

“Τοῦτο τὸ γένος¹⁸ ἐν οὐδενί¹⁸ δύναται ἐξελεῖν εἰ μὴἐν προσευχῇ¹⁹.”]1 (DII καὶ ὅτε εἶδεν) 2 (N + ὁ) 3 (D εἰπὼν) 4 (2II
omit) 5 (I immunde) 6 (N omits) 7 (CII ἀπ')
8 (NII + αὐτόν) 9 (DII s^s + ἀπ' αὐτοῦ) 10 (D ὡς) 11 (CD
omit) 12 (D^s + λέγοντας) 13 (C + αὐτόν) 14 (s^s + and
he delivered him to his father) 15 (D *ίαν) 16 (D ἡρώτων,
C *ἐπερώτων) 17 (D Διὰ τι) 18 (D^s + ἐν οὐδενί, C οὐ)
19 (CDII s^s + καὶ νηστείᾳ)

30. WARNINGS AND ENCOURAGEMENTS.

ix. 30—50.

30 a. Second Prediction of the Passion.

30 [Κακεῖθεν ἐξελθόντες ἐπορεύοντο¹ διὰ τῆς Γαλι- (ii)
λαίας,]

[καὶ οὐκ ἤθελεν ἵνα τις γνοί·] (iii)

31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν (αὐτοῖς)²
ὅτι“Ὁ³ υἱὸς τοῦ ἀνθρώπου * παραδίδοται εἰς χεῖρας ἀν-
θρώπων⁴,[καὶ ἀποκτενοῦσιν⁵ αὐτόν, (ii)καὶ ἀποκτανθεῖς⁶ μετὰ τρεῖς ἡμέρας⁷ ἀναστήσεται.”]

32 οἱ δὲ ἠγνόουν τὸ ῥῆμα,

καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

1 NCI παρ- 2 B1 omit 3 (D omits) 4 (D^s ἀνθρώπου)
5 (D^s ἀποκτείνουσιν) 6 (DII omit) 7 (AII τῇ τρίτῃ ἡμέρᾳ)

S. LUKE.

VARIOUS.

ix. (42) ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκα-
θάρτῳ¹⁷²;

καὶ ἰάσατο τὸν παῖδα¹³ [καὶ ἀπέδωκεν αὐτὸν⁴ τῷ πατρὶ αὐτοῦ].
43 [ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.]

1 (1 omits) 2 (D1 τῷ ἀκαθ. πνεύματι) 3 (D1 ἀφῆκεν
αὐτόν) 4 (D τὸν παῖδα)
(Matt. xvii. 20=Luke xvii. 5, 6. IV. § 4.)

S. Mark and S. John use *εἶ τι* instead of *τι* to ask a direct question.

S. Matthew's "from that hour" occurs also in Matt. ix. 22, xv. 28.

S. Luke's *ἐκπλήσσεσθαι* occurs in Matt. vii. 28, xiii. 54, xix. 25, xxii. 33, Mark i. 22, vi. 2, vii. 37, x. 26, xi. 18, Luke ii. 48, iv. 32, Acts xiii. 12.

Matt. xvii. 20. *ὀλιγόπιστος* is found in Matt. vi. 30=Luke xii. 28, Matt. viii. 26, xiv. 31, xvi. 8.

ix. 43^b—50 (xxii. 24, x. 16).

(43) [Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει]¹

εἶπεν² πρὸς τοὺς μαθητὰς αὐτοῦ³
44 "[Θέσθε ὑμεῖς τὰ ὧτα⁴ ὑμῶν τοὺς λόγους τούτους,]
ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας
ἀνθρώπων."

45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο,
[καὶ ἦν παρακεκαλυμμένον⁵ ἀπ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτό,]
καὶ ἐφοβούντο ἐρωτῆσαι⁶ αὐτόν⁷ [περὶ τοῦ ῥήματος τούτου].

1 (1 Et in mirabilibus quae faciebat, 11+dixit ei Petrus, "Domine, quare nos non potuimus eicere illum?" Quibus dixit quoniam "Huius modi orationibus et ieiuniis eicitur")
2 (11+autem) 3 (1 omits) 4 (1 in cordibus) 5 (D κεκαλυμμένον) 6 (CD ἐπ-) 7 (D 11 s^o omit)

For S. Mark's *μετὰ τρεῖς ἡμέρας* see viii. 31 note.

S. Matthew's *λυπεῖσθαι σφόδρα* is repeated in Matt. xviii. 31, xxvi. 22.

S. Luke seems to indicate a supernatural interference with the understanding of the disciples; cf. Luke ii. 50, xviii. 34, xxiv. 16.

S. MATTHEW.

Conflate.

xviii. 1 [Ἐν ἐκείνῃ¹ τῇ ὥρᾳ² προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ
λέγοντες]

“Τίς ἄρα μείζων [ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν];”

*

2 καὶ προσκαλεσάμενος παιδίον³ ἔστησεν αὐτὸ ἐν μέσῳ
αὐτῶν

3 καὶ εἶπεν

[“Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία⁴,
οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπει-
νώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ
βασιλείᾳ τῶν οὐρανῶν.]

5 καὶ ὃς ἐὰν δέξεται ἓν⁵ παιδίον τοιοῦτο⁶ ἐπὶ τῷ ὀνό-
ματί μου⁵,

ἐμὲ δέχεται.”

Doublet (from the Charge to the Twelve):

[x. 40 “Ὁ δεχόμενος ὑμᾶς

ἐμὲ δέχεται,

καὶ ὁ ἐμὲ δεχόμενος

δέχεται τὸν ἀποστείλαντά με.”]

1 B s^c + δὲ 2 (ll ss Origen ἡμέρα) 3 (D l ss + ἐν)
4 (s^c Jerome one of these children, ll infans iste) 5 (l omits)
6 (D τοιοῦτον)

Mark ix. 34. Blass (*Grammar of N.T. Greek*, pp. 33, 141) maintains the old-fashioned idea that the comparative is used for the superlative in N.T. Greek, as it is in some modern languages. But it is not probable that the language had already decayed so far. Undoubtedly there is a reluctance to use the superlative, due partly to the old feeling for irony, but still more to the growth of modesty, and in every case in the N.T., where the superlative might have been put, we can see excellent reason why the comparative was preferred. Here for example the disciples would have thought it presumptuous to ask “Τίς μέγας;” still more so to ask “Τίς μέγιστος;” but they would see no impropriety in asking “Τίς μείζων;” the comparative being a weakened form of the positive as the superlative is a strengthened form; for as the superlative means (1) ‘greatest,’ (2) ‘very great,’ so the comparative means (1) ‘greater,’ (2) ‘somewhat great,’ ‘comparatively great,’ ‘a leading’ or ‘prominent man.’

S. MARK.

30 b. The Dispute about Precedence.

ix. 33 Καὶ [ἦλθον¹ εἰς Καφαρναούμ. (iii)
Καὶ ἐν τῇ οἰκίᾳ γενόμενος] ἐπηρώτα αὐτοῦς
“Τί ἐν τῇ ὁδῷ διελογίζεσθε;”

34 οἱ δὲ ἐσιώπων², πρὸς ἀλλήλους γὰρ διελέχθησαν
ἐν τῇ ὁδῷ³

“Τίς μείζων⁴;”

[35 καὶ⁵ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει (iii)
αὐτοῖς

“Εἴ τις θέλει πρῶτος εἶναι

ἔσται⁶ πάντων ἔσχατος καὶ πάντων διάκονος⁷.”]

36 καὶ λαβὼν⁸ παιδίον ἔστησεν αὐτὸ⁹ ἐν μέσῳ¹⁰ αὐτῶν

καὶ [ἐναγκαλισάμενος¹¹ αὐτὸ] εἶπεν αὐτοῖς (iii)

37 “Ὁς ἂν (ἐν)¹² τῶν τοιοῦτων παιδίων¹³ δέξεται ἐπὶ¹⁴
τῷ ὀνόματί μου,

ἐμὲ δέχεται.

καὶ ὃς ἂν¹⁵ ἐμὲ δέξηται¹⁶ 17,

οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.”

1 (D * ἦλθον, C ll s^a ἦλθεν) 2 (C ἐσιώπων) 3 (D ll s^a
omit) 4 (N + ἐστίν, D ll + γέννηται αὐτῶν) 5 (D ll τότε)
6 (ll fiat) 7 (D l omit) 8 (D + τὸ) 9 (D αὐτὸν)
10 (C ἐμμέσῳ) 11 (C † ἀναγκ-, D * ἀνακλισ-, s^a looked at)
12 D ll † omit 13 (N C l παιδίων τούτων) 14 (D ll ἐν)
15 (N l omit) 16 (N δέχεται, CD ll δέξηται) 17 (s^a omits)

30 c. The Stranger who exorcised in the Name of our Lord.

ix. 38 Ἐφῇ¹ αὐτῷ² ὃς Ἰωάννης⁴ “Διδάσκαλε,
εἵδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια⁵,
καὶ ἐκωλύμεν⁶ αὐτόν, ὅτι οὐκ ἠκολούθει⁷ ἡμῖν⁸.”

39 ὁ δὲ Ἰησοῦς⁹ εἶπεν “Μὴ κωλύετε αὐτόν¹⁰,
[οὐδὲς γὰρ ἔστιν ὃς ποιήσει δύναμιν¹¹ ἐπὶ τῷ ὀνό- (iii)
ματί μου

καὶ δυνήσεται ταχὺ¹² κακολογήσαί με.]

40 ὃς γὰρ οὐκ ἔστιν καθ’ ἡμῶν¹³, ὑπὲρ ἡμῶν¹³ ἐστίν.”

1 (D ll Ἀπεκρίθη, ll + autem, C s^a Ἀποκριθεὶς δὲ ἔφη) 2 (2 ll
omit) 3 (D omits) 4 (D ll + καὶ εἶπεν) 5 (D ll + δς οὐκ
ἀκολουθεῖ μεθ’ ἡμῶν) 6 (C ll ἐκωλύσαμεν) 7 (C ἀκολουθεῖ)
8 (D ll omit) 9 (D ll ἀποκριθεὶς) 10 (l eos, D ll omit)
11 (s^a aught) 12 (ll omit) 13 (D ll ὑμῶν)

S. LUKE.

ix. 46 ¹Εἰσῆλθεν δὲ διαλογισμός ἐν αὐτοῖς⁷¹,
 τὸ “Τίς ἂν εἴη μείζων αὐτῶν;”
Doublet (from the history of the Passion):
 [xxii. 24 ²Ἐγένετο δὲ καὶ² φιλονεικία ³ἐν αὐτοῖς⁷³,
 τὸ “Τίς ⁴αὐτῶν δοκεῖ εἶναι⁷⁴ μείζων;”]
 ix. 47 ὁ δὲ [⁵Ἰησοῦς εἰδὼς⁵ τὸν διαλογισμὸν τῆς καρδίας αὐτῶν⁷⁶]

ἐπιλαβόμενος παιδίον⁷ ἔστησεν αὐτὸ⁸ παρ’ ἑαυτοῦ⁹,
 48 καὶ εἶπεν αὐτοῖς¹⁰

“¹¹Ὅς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου
 ἐμὲ δέχεται,

καὶ¹¹ ὁ¹²ς ἂν¹³ ἐμὲ δέξηται¹³
 δέχεται¹⁴ τὸν ἀποστείλαντά με·

Doublet (from the Charge to the Seventy):

[x. 16 “ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,
 καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ¹⁵·

¹⁶ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με¹⁶.”]

ix. (48) [¹⁷ὁ γὰρ μικρότερος ἐν πᾶσιν¹⁷ ὑμῶν ὑπάρχων¹⁸ οὕτως ἐστίν¹⁹
 μέγας²⁰.”]

1 (D † omits) 2 (N ll omit) 3 (N eis εαυτούς) 4 (D ll
 ἂν εἴη) 5 CD ll ἰδὼν 6 (ls° their thoughts) 7 (N παιδίου)
 8 (D ll omit) 9 (D εαυτόν, s° by them) 10 (D ll ss omit)
 11 (l omits) 12 (N omits) 13 (N δέχεται) 14 (D omits)
 15 (3 ll + et eum qui me misit) 16 (D ll s° ὁ δὲ ἐμοῦ ἀκούων ἀκούει
 τοῦ ἀποστείλαντός με, s° conflates, giving both clauses, l omits)
 17 (s° omits) 18 (D* l omit, s° + like this boy, s° + and is a
 child) 19 (D ll ἐστίν) 20 (ll maior)

ix. 49 [¹Ἀποκριθεὶς δὲ¹] Ἰωάννης εἶπεν “Ἐπιστάτα², †
 εἶδαμέν τινα ἐν³ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,
 καὶ ἐκωλύμεν⁴ αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.”

50 εἶπεν δὲ [πρὸς αὐτόν]⁵ Ἰησοῦς⁶ “Μὴ κωλύετε⁷, †

ὁς γὰρ οὐκ ἐστὶν καθ’ ὑμῶν ὑπὲρ ὑμῶν⁸ ἐστίν⁹.”

1 (C? omits, NC? + ὁ) 2 (C Διδάσκαλε) 3 (CD ἐπὶ)
 4 (CD ll ἐκωλύσαμεν) 5 (D l omit, ll πρὸς αὐτούς, CD + ὁ)
 6 (2 ll + Sinite eum et) 7 (CD + αὐτόν) 8 (N ἡμῶν)
 9 (ll + nemo est enim qui non faciat virtutem in nomine meo
 + et poterit male loqui de me)

(Here follows the great Travel Narrative, 351 verses (ix. 51—
 xviii. 14), which contains nothing Marcan except a few scraps
 of the deutero-Mark.)

VARIOUS.

S. Matthew's usual desire to save the credit of the Twelve
 has led to some serious changes here, for in S. Mark the
 disciples, who regularly walked in a company some distance
 behind our Lord, had disputed amongst themselves as to
 which of them was a leading man. We suppose that the
 supporters of Judas (see last note on p. 31) were becoming
 jealous of the honour lately bestowed on S. Peter. Our Lord
 rebukes the spirit of all such inquiries and declares that
 leadership involves greater service, not ease and personal ad-
 vantage. But S. Matthew has altered all this, as in his
 editing of Mark x. 35. Probably however the proto-Mark
 contained no more than Luke ix. 46—48 *minus* the bracketed
 clauses.

S. Luke's statement that our Lord knew the thoughts of
 their hearts is paralleled in Mark ii. 8, Matt. ix. 4, Luke v. 22,
 and in Luke vi. 8 &c.

The saying “If any man willeth to be first” or some
 equivalent of it is found in all the Synoptists twice. It is the
 only case of a doublet in S. Mark, which doublet we assign to
 the trito-Mark. The next saying is one of the very few Marcan
 utterances which are repeated in S. John, as recorded below.

Cf. Matt. xxiii. 11.

“ὁ δὲ μείζων ὑμῶν
 ἔσται ὑμῶν διάκονος.”

Doublet: Matt. xx. 26.

“ὁς ἂν θέλῃ ἐν ὑμῶν μέγας γενέσθαι
 ἔσται ὑμῶν διάκονος,

καὶ ὁς ἂν θέλῃ ἐν ὑμῶν εἶναι πρῶτος ἔσται ὑμῶν δούλος.”

Cf. Mark x. 43, 44.

“ὁς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῶν, ἔσται ὑμῶν διάκονος,
 καὶ ὁς ἂν θέλῃ ἐν ὑμῶν εἶναι πρῶτος, ἔσται πάντων δούλος.”

Cf. Luke xxii. 26.

“ὁ μείζων ἐν ὑμῶν γενέσθω ὡς ὁ νεώτερος,
 καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.”

S. John

[xii. 44, Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν “Ὁ πιστεύων εἰς ἐμὲ
 οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με.”]

[xiii. 20, “ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ
 λαμβάνων λαμβάνει τὸν πέμψαντά με.”]

[xv. 24, “καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἐστὶν ἐμὸς ἀλλὰ τοῦ
 πέμψαντός με πατρός.”]

[xv. 23, “ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.”]

30 c. We can readily conjecture why S. Matthew, who is
 so jealous for the authority of the Twelve, should omit this
 passage.

The words seem to belong to a time of general desertion,
 when neutrality indicated some degree of belief. The other
 saying “He who is not with me is against me” (Matt. xii. 30
 = Luke xi. 23) belongs rather to a time of popularity, when
 neutrality marked unbelief.

On S. Luke's *ἐπιστάτης* see Mark iv. 38 note.

S. MATTHEW.

Logion from the Charge to the Twelve.

[x. 42 “καὶ ὅς ἂν ποτίσῃ ἕνα τῶν μικρῶν¹ τούτων ποτήριον ψυχροῦ² μόνον³ εἰς ὄνομα μαθητοῦ⁴, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἁπολέσῃ τὸν μισθὸν⁵ αὐτοῦ.”]

1 (D ll ελαχίστων) 2 (D ll ss + ὕδατος—the addition is necessary to the sense in Syriac, and almost so in Latin, but l omits) 3 (D ss omit) 4 (ll meo) 5 (D ll ss ἀπόληται ὁ μισθός)

xviii. 6 “ὅς δ’ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], συμφέρι αὐτῷ ἵνα κρεμασθῇ μύλος ὀνίκος περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ [ἐν τῷ πελάγει] τῆς θαλάσσης. [7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων²· ἀνάγκη γὰρ³ ἐλθεῖν τὰ σκάνδαλα, πλὴν⁴ οὐαὶ τῷ ἀνθρώπῳ⁵ δι’ οὗ τὸ σκάνδαλον ἔρχεται.] 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον⁶ αὐτὸν [καὶ βάλε ἀπὸ σοῦ]. καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ ἡ χλωὸν⁷, † ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον⁸.”

xviii. 9 “καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει¹⁰ σε, ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ]. καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, † ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν [τοῦ πυρός¹¹].”

Doublet (from the Sermon on the Mount):

[v. 29 “εἰ δὲ ὁ ὀφθαλμός σου [ὁ δεξιὸς] σκανδαλίζει σε, ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ], συμφέρι γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὄλον τὸ σῶμά σου βληθῇ¹² εἰς γέενναν· 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ], συμφέρι γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου [καὶ μὴ¹³ ὄλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ¹⁴].”]

1 (D ἐπὶ, E ll εἰς) 2 (ss + which are coming) 3 (ND ll + ἐστίν) 4 (D † + δέ) 5 (B ll + ἐκείνῳ) 6 (N ἐξελε) 7 (l omits) 8 (ls°, Origen, the Gehenna of fire, 1 Gehennam aeternam) 9 (D † + τὸ αὐτὸ) 10 (B * σκανδαλεῖ) 11 (D omits, 2 ll aeternum) 12 (D ll ἀπέλθῃ) 13 (N ἢ) 14 (D omits v. 30)

(Here follow

- (1) Four fragments, 8 verses. IV. §§ 40, 42—44.
(2) THE LOST SHEEP, 3 „ II. § 12.
(3) THE UNMERCIFUL SERVANT, 15 „ II. § 13.)

26 „

S. MARK.

30d. The Cup of Cold Water in the Name of a Disciple.

[ix. 41 “Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς (iii) ποτήριον ὕδατος ἐν ὀνόματι² ὅτι Χριστοῦ³ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι⁴ οὐ μὴ ἁπολέσῃ⁵ τὸν μισθὸν αὐτοῦ.”]

1 (D + τῷ) 2 (ND ll + μου) 3 (N † ἐμόν) 4 (ll omit) 5 (D ἀπολέσει)

30e. Of causing Scandals.

[ix. 42 “Καὶ ὅς ἂν σκανδαλίσῃ¹ (i) (ii) ἕνα τῶν μικρῶν τούτων² τῶν πιστευόντων³, (2) καλὸν ἐστίν⁴ αὐτῷ μᾶλλον εἰ περὶκεῖται⁵ μύλος ὀνίκος⁶ περὶ⁷ τὸν τράχηλον αὐτοῦ καὶ βέβληται⁸ εἰς τὴν θάλασσαν.

43 Καὶ ἐὰν σκανδαλίσῃ⁹ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστίν σε¹⁰ κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς¹¹ δύο χεῖρας ἔχοντα ἀπελθεῖν¹² εἰς τὴν γέενναν¹³, εἰς¹⁴ τὸ πῦρ τὸ ἄσβεστον¹⁵. 45 καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ¹⁶ σε, ἀπόκοψον αὐτόν· καλὸν¹⁷ ἐστίν σε¹⁰ εἰσελθεῖν εἰς τὴν ζωὴν¹⁸ χλωὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν¹⁹ ¹⁵. 47 καὶ ἐὰν²⁰ ὁ ὀφθαλμός σου σκανδαλίζῃ²¹ σε, ἔκβαλε αὐτόν· καλὸν σέ²² ἐστίν μονόφθαλμον εἰσελθεῖν²³ εἰς τὴν βασιλείαν²⁴ τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι²⁵ εἰς²⁶ γέενναν²⁷.]

[48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελεῖται (iii)· καὶ τὸ πῦρ οὐ σβέννυται^a.]

1 (D* σκανδαλίζῃ) 2 (l omits) 3 (C? D l πίστιν ἐχόντων, B ll s° + εἰς ἐμέ) 4 (ll omit) 5 (D ll περιέκειτο) 6 (l mola, 1 lapis molaris) 7 (D ἐπὶ) 8 (D ἐβλήθη) 9 CD ll σκανδαλίζῃ 10 (D ll σοί) 11 (D omits) 12 (N εἰσελθ., D ll βληθῆναι) 13 (s° omits) 14 (D ll ὅπου ἐστίν) 15 (In D ll v. 48 becomes a thrice repeated refrain, forming vv. 44, 46 and 48) 16 (N † σκανδαλίζει) 17 (A l + γὰρ) 18 (D † ll + αἰώνιον, N + κυλλὸν ἢ) 19 (D l + εἰς, 3 ll + ubi, D ll + τὸ πῦρ τὸ ἄσβεστον) 20 (D εἰ) 21 (D σκανδαλίζει) 22 (CD ll σοί) 23 (N † omits) 24 (N † ζωσιλιαν) 25 (D l ἀπελθεῖν) 26 NCD + τὴν 27 (C ll + τοῦ πυρός, l + inextinguibilis)

^a LXX. Isaiah lxvi. 24, καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ αὐτῶν οὐ τελετῇσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάση σαρκί.

S. LUKE.

VARIOUS.

xvii. 1, 2.

(Scrap from the deutero-Mark; misplaced.)

[1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ¹ “Ἀνένδεκτόν ἐστιν τοῦ τὰ
σκάνδαλα μὴ ἐλθεῖν, ἡ πλὴν οὐαί² δι’ οὗ ἔρχεται.]

² λυσιτελεῖ³ αὐτῷ⁴

εἰ λίθος μυλίκος περικείται⁵ περὶ τὸν τράχηλον αὐτοῦ †
καὶ ἔρριπται⁶ εἰς τὴν θάλασσαν
ἢ ἵνα σκανδαλίσῃ (1)
τῶν μικρῶν τούτων ἔνα.” † (2)

1 (l omits) 2 (A ll οὐαὶ δὲ) 3 (D* l συνφέρει, D* ll + δὲ)

4 (ll + ne nasceretur aut) 5 (D ll περιέκειτο) 6 (D ll ἔριπτο)

It is open to a believer in the oral hypothesis to hold that this verse belongs to the trito-Mark and has been borrowed from S. Matthew's *Logia*. According to the documentary hypothesis it probably existed in the Marcan source and also in the Matthaean *Logia*.

S. Matthew's *εἰς ὄνομα μαθητοῦ* seems to be primitive, for *Χριστός* used as a proper name without the article belongs rather to the post-Ascension period and is not very likely to have been used by our Lord (cf. Mark i. 34 note). The Semitic “One of these little ones” sounds original, it is found however in S. Mark's next verse and in Matt. xviii. 6, 14. The idea of wages occurs six times in the Sermon on the Mount and three times in the Charge to the Twelve; S. Luke uses it thrice, S. Mark here only.

1 Cor. iii. 8, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον... 14 εἴ τις τὸ ἔργον μενεῖ... μισθὸν λήμψεται.

S. Luke has altered the ‘donkey millstone’ into a millstone.

S. Mark's simple triplet, in the form of Hebrew poetry into which our Lord's most weighty utterances are cast, is very striking and is fitly rounded off by a quotation from Isaiah which is perhaps borrowed from the Christian pulpit, as in Mark i. 2. S. Matthew for brevity has in the one case lumped hand and foot together, in the other he omits the foot. The insertion of *δεξιός* to heighten the distress may be compared with Luke vi. 6.

A good example of assimilation is seen in S. Matthew's addition of *καὶ βάλε ἀπὸ σοῦ* in all three sentences.

καταποντίζεσθαι (Matt. xviii. 6) occurs elsewhere only in Matt. xiv. 30.

μονόφθαλμος in Classical Greek would be *ἐτερόφθαλμος*.

FIRST DIVISION.

S. MATTHEW.

(Logion from the Sermon on the Mount, with some editorial additions and changes.)

v. 13 “[Ἰμεῖς ἐστὲ τὸ ἅλας¹ τῆς γῆς·
ἐὰν δὲ τὸ ἅλας² μωρανθῇ,
ἐν τίνι ἀλισθήσεται;
εἰς οὐδὲν ἰσχύει ἔτι³ εἰ μὴ βληθὲν⁴ ἔξω καταπατεῖσθαι ὑπὸ τῶν
ἀνθρώπων.”]

1 (ND * ἅλα) 2 (N * ἅλα) 3 (D ll omit) 4 (D ll
βληθῆναι...καί)

xix. 1—9 (v. 31, 32).

1 Καὶ [ἐγένετο ὅτε ἐτέλεσεν¹ ὁ Ἰησοῦς τοὺς λόγους τούτους,]
μετῆρην ἀπὸ [τῆς Γαλιλαίας] †
καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας
πέραν τοῦ Ἰορδάνου.
2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι [πολλοί], †
καὶ ἐθεράπευσεν αὐτοὺς [ἐκεῖ]².

1 (D ll ἐλάλησεν) 2 (s⁸ transposes to next sentence)

3 Καὶ προσῆλθαν αὐτῷ¹ Φαρισαῖοι
πειράζοντες αὐτόν [καὶ λέγοντες²] (2)
“Εἰ ἔξεστιν³ ἀπολῦσαι τὴν γυναῖκα [αὐτοῦ κατὰ πᾶσαν
αἰτίαν];” (1) †

4 ὁ δὲ ἀποκριθεὶς εἶπεν⁴
“Οὐκ ἀνέγνωτε ὅτι] ὁ κτίσας⁵ ἅπ’ ἀρχῆς⁶ †
ἄρσεν καὶ θῆλυ⁷ ἐποίησεν ἀγόγχο⁸ 5 [καὶ εἶπεν]⁶
“Ἐνεκα⁹ τούτου καταλείψει ἄνθρωπος
τὸν πατέρα¹⁰ καὶ τὴν μητέρα
[καὶ κολληθήσεται¹¹ τῇ γυναικὶ ἀγόγχο],
καὶ ἔσονται οἱ δύο εἰς σὰρκά μίαν¹²;
ὅσπερ οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία· †
ὁ οὖν⁶ ὁ θεὸς συνέζευξεν¹³ ἄνθρωπος μὴ χωριζέτω¹³,”
7 [λέγουσιν αὐτῷ] “Τί [οὖν]¹⁴ Μωσῆς¹⁵ ἐνετείλατο †
δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι¹⁶ a;” †
8 17 λέγει αὐτοῖς ὅτι
“[Μωσῆς]¹⁸ πρὸς τὴν σκληροκαρδίαν ὑμῶν
ἐπέτρεψεν ὑμῖν ἀπολῦσαι [τὰς γυναῖκας ὑμῶν,
ἀπ’ ἀρχῆς δὲ οὐ γέγονεν¹⁹ οὕτως].

1 (ND + οἱ) 2 (D λέγουσιν, D ll + αὐτῷ) 3 (CD ll + ἀν-
θρώπῳ) 4 (C ll ss + αὐτοῖς) 5 (NCD ll ποιήσας) 6 (s⁸ omits)
7 (D * θῆλυν) 8 (ss omit) 9 (CD “Ἐνεκεν”) 10 (C ss + αὐτοῦ)
11 (NC προσ-) 12 (D ll + εἰς ἐν) 13 (D ἀπο-) 14 (D + ὁ)
15 (NC Μωσῆς) 16 BC ll + αὐτήν (ll + uxorem) 17 (D⁸ + καὶ)
18 (C Μωσῆς) 19 (D οὐκ ἐγένετο)

^a LXX. Deut. xxiv. 1, ἐὰν δὲ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὖρῃ χάριν ἐναντίον αὐτοῦ ὅτι εὗρεν ἐν αὐτῇ ἄσχημον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου καὶ δώσῃ εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ, 2 καὶ ἀπελθούσα γένηται ἀνδρὶ ἐτέρῳ κ.τ.λ.

S. MARK.

30f. Three Utterances respecting Salt.

A.

[ix. 49 “Ἦπὸς γὰρ¹ πυρὶ ἀλισθήσεται¹².” (iii)

B.

50 “Καλὸν τὸ ἅλας·
ἐὰν δὲ τὸ ἅλας³ ἀναλον γένηται⁴,
ἐν τίνι αὐτὸς⁵ ἀρτύσεται⁶,”

C.

“Ἐχετε ἐν ἑαυτοῖς ἅλα⁷,
καὶ εἰρηνεύετε ἐν ἀλλήλοις.”]

1 (NC + ἐν) 2 (D ll πᾶσα γὰρ θυσία ἀλλ’ ἀλισθήσεται,
C ll conflate, giving both clauses connected by καὶ, l omnes...
examinantur, l + omnia substantia consumitur) 3 (N * ἅλα)
4 (D⁸ γενήσεται) 5 (l omits) 6 (CD 1 ἀρτύσεται, an
itacism, but s⁸ shall he flavour it) 7 (C ἅλας)

31. ON THE QUESTION OF DIVORCE.

x. 1—12.

31a. Final Removal from Galilee.

[x. 1 Καὶ (ii)

ἐκεῖθεν ἀναστὰς¹

ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας

καὶ² πέραν τοῦ Ἰορδάνου,

καὶ συνπορεύονται πάλιν ὄχλοι¹³ πρὸς αὐτόν,

καὶ ὡς εἰώθει¹⁴ πάλιν⁵ ἐδίδασκεν αὐτούς.]

1 (D * ἀστὰς) 2 (D ll omit) 3 (D ll συνέρχεται (± πάλιν)
ὁ ὄχλος) 4 (D ll ὡς εἰώθει καὶ) 5 (s⁸ + he healed and)

31b. Malicious question of the Pharisees.

[x. 2 Καὶ (προσελθόντες¹ Φαρισαῖοι)² ἐπηρώτων³ αὐτόν (ii)
“Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι;” (1)

πειράζοντες αὐτόν. (2)

3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς

“Τί ὑμῖν ἐνετείλατο⁴ Μωσῆς⁵,”

4 οἱ δὲ εἶπαν “Ἐπέτρεψεν⁶ Μωσῆς⁷
βιβλίον ἀποστασίου γράψαι⁸ καὶ ἀπολῦσαι^a.”

5 ὁ δὲ Ἰησοῦς¹⁹ εἶπεν αὐτοῖς¹⁰

“Πρὸς τὴν σκληροκαρδίαν ὑμῶν

ἔγραψεν¹¹ ὑμῖν¹² τὴν ἐντολὴν ταύτην·

6 ἀπὸ δὲ ἀρχῆς κτίσεως¹²

ἄρσεν καὶ θῆλυ¹³ ἐποίησεν (ἀγόγχο)¹⁴.

7 ἔνεκεν τούτου καταλείψει ἄνθρωπος

τὸν πατέρα ἀγόγχο¹⁵ καὶ τὴν μητέρα¹⁶,

17

8 καὶ ἔσονται οἱ δύο εἰς σὰρκά μίαν^b.

ὅσπερ οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ·

9 ὁ οὖν¹⁸ ὁ θεὸς συνέζευξεν¹⁹ ἄνθρωπος μὴ χωριζέτω.”]

1 (NC + οἱ) 2 D ll s⁸ omit 3 (C † ἐπήρουν) 4 (D ἐτείλατο)
5 (C Μωσῆς) 6 (l omits) 7 (ll omit, C Μωσῆς) 8 (D
† δοῦναι γράψαι, ll dare scriptum, s⁸ write and give it to her)
9 (D ll καὶ ἀποκριθεὶς ὁ Ἰ.) 10 (D omits) 11 (D ll + Μωσῆς,
s⁸ permitted) 12 (D ll omit) 13 (D * θῆλυν) 14 (D ll s⁸ ὁ θεός,
D ll + καὶ (l + bene) εἶπεν) 15 (D omits) 16 (D + ἐαυτοῦ,
N ll + αὐτοῦ) 17 (CD ll + καὶ προσκολληθήσεται, D ll + πρὸς τὴν
γυναῖκα, C + * γυναικί) 18 (D⁸ l omit) 19 (D ἐζευξεν)

S. LUKE.

VARIOUS.

(A Matthaean Logion.)

xiv. 34, 35.

[³⁴ “Καλὸν οὖν¹ τὸ ἅλας².
 ἐὰν δὲ καὶ τὸ ἅλας² μωρανθῇ,
 ἐν τίνι ἀρτυθήσεται;
³⁵ οὔτε εἰς³ γῆν οὔτε εἰς κοπρίαν εὐθετὸν ἔστιν.
 ἔξω βάλλουσιν αὐτό.†
 Ὁ ἔχων ὧτα ἀκούειν ἀκούετω.”]

1 (D ll omit) 2 (ND *ἅλα) 3 (D + τὴν)

§ 30 f. S. Mark, who heaped five independent *Logia* together in iv. 21 ff., has here collected three. But whereas in the former case no visible connexion of thought holds them together, in this case they are bound by the common metaphor of Salt. We regard them as utterances of our Lord spoken on widely different occasions and here grouped together for convenience of Church teaching. The first speaks also of fire and is therefore placed next to the quotation from Isaiah in which fire is mentioned. These *Logia* are not welded into a conflation, but remain, like S. Mark's sentences, simply coordinated.

It is open to believers in the oral hypothesis to hold that all three *Logia* belong to the trito-Mark, the second being borrowed from S. Matthew's (oral) *Logia*. S. Luke's scrap has *μωραίνω* in common with S. Matthew and *ἀρτύω* in common with S. Mark; such mixture is easily accounted for under the oral hypothesis.

The third *Logion* gives the Attic form *ἅλας* instead of the Hellenistic *ἅλας*: an indication of a different source.

S. Matthew's *Καὶ ἐγένετο ὅτε ἐτέλεσεν κ.τ.λ.* (xix. 1) occurs in Matt. vii. 28, xi. 1, xiii. 53, xix. 1, xxvi. 1. In every case it marks an important division in his Gospel—here the final departure from Galilee for Jerusalem.

ix. 51, xiii. 22, xvii. 11.

[ix. 51 ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.]

[xiii. 22 καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορεύαν ποιούμενος εἰς Ἱεροσόλυμα.]

[xvii. 11 καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ.]

(These passages are collected here to show that although SS. Matthew and Mark record only one journey of our Lord to Jerusalem during His ministry, S. John records several. Whether S. Luke intended several journeys or (more probably) several stages in one journey, is uncertain.)

Col. iv. 6, ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἁλατι ἡρτυμένος.

S. John ii. 13, v. 1, xi. 7, xii. 12.

[ii. 13 ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.]

[v. 1 ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.]

[xi. 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς “Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.”]

[xii. 12 ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα.]

S. Matthew's οὐκ ἀνέγνωτε (4) is found in Matt. xii. 3 = Mark ii. 25 = Luke vi. 3; Matt. xxi. 42 = Mark xii. 10; Matt. xxii. 31 = Mark xii. 26; Matt. xii. 5, xix. 4, xxi. 16; cf. Luke x. 26.

The conversations of Mark x. 3—5 are attributed to other speakers in Matt. xix. 7, 8 (cf. Mark xii. 9, 28 ff.), but the startling thing about this section is that divorce is absolutely forbidden by our Lord according to the united testimony of SS. Mark, Luke, and Paul, but it is conceded according to S. Matthew in case of *πορνεία*. Attempts have been made to prove that *πορνεία* means prenuptial sin, but they seem to us to fail, for that a married woman who takes to promiscuous vice for hire (whether from extreme poverty or evil propensity) can correctly be called πόρνη is shown from Amos vii. 17, “Thy wife shall be a harlot, *πορνεύσει*, in the city.” The word *πορνεία* also is used by S. Paul of incest (1 Cor. v. 1 ff.). It is a darker word than *μοιχεία*.

^b LXX. Gen. i. 27, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ’ εἰκόνα θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. Gen. ii. 24, ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Cf. Eph. v. 31.

S. MATTHEW.

S. MARK.

31 c. Further conversation with the Disciples
 (Pharisees).

xix. 9 “λέγω δὲ ὑμῖν ὅτι¹
 “Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ [μὴ ἐπὶ πορνείᾳ]²
 καὶ γαμήσῃ ἄλλην
 μοιχᾶται³.”

Doublet :

v. 31 “Ἐρρέθη⁴ δέ
 “Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 λότῳ ἀγτῇ ἀποστάσιον⁵.
 32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι⁶
 “πᾶς ὁ ἀπολύων⁷ τὴν γυναῖκα αὐτοῦ [παρεκτὸς λόγου πορνείας]
 ποιεῖ αὐτὴν μοιχευθῆναι,
 [(καὶ ὅς ἐστιν ἀπολελυμένην γαμῆσαι μοιχᾶται)]⁷.”

[xix. 10 λέγουσιν αὐτῷ⁸ οἱ μαθηταί⁹ “Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀν-
 θρώπου¹⁰ μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.” 11 ὁ δὲ εἶπεν
 αὐτοῖς “Ὁὐ πάντες χωροῦσι τὸν λόγον¹¹, ἀλλ’ οἳ δέδοται¹². 12 εἰσὶν
 γὰρ⁸ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν
 εὐνοῦχοι οἵτινες εὐνουχίσθησαν¹³ ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦ-
 χοι¹⁴ οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.
 ὁ δυνάμενος¹⁵ χωρεῖν χωρεῖτω.”]

1 BD 11 omit 2 BD παρεκτὸς λόγου πορνείας 3 BC 11
 ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην (B γαμήσας, C γαμῶν)
 μοιχᾶται 4 (BD Ἐρρήθη) 5 (D 11 omit) 6 (D 11 ὁς ἂν
 ἀπολύσῃ) 7 D 11 omit, (B καὶ ὁ ἀπολ. γαμήσας μοιχᾶται)
 8 (N omits) 9 (CD 11 + αὐτοῦ) 10 (D 11 τοῦ ἀνδρός, 1 omits)
 11 (NCD 11 + τοῦτον) 12 (s^c + by God) 13 (D ἡν-)
 14 (1 ss omit) 15 (B * δυνάμενος)

[x. 10 Καὶ¹ εἰς τὴν οἰκίαν² πάλιν (iii)
 οἱ μαθηταί³ περὶ τούτου⁴ ἐπηρώτων⁵ αὐτόν.]
 [11 καὶ λέγει αὐτοῖς (ii)
 “Γ^aὉς ἂν⁶ ἀπολύσῃ τὴν γυναῖκα αὐτοῦ
 καὶ γαμήσῃ ἄλλην
 μοιχᾶται ἐπ’ αὐτήν,

12 καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς⁷ γαμήσῃ
 ἄλλον μοιχᾶται⁸.”]

1 (D + † εἰ) 2 (C 11 ἐν τῇ οἰκίᾳ, D εἰς τιν’ οἶ., 1 omits)
 3 (D 11 + αὐτοῦ, 2 11 + secreto) 4 (N τούτων, D 11 τοῦ αὐτοῦ
 ± λόγου) 5 (C - τουν, D 11 ἐπηρώτησαν) 6 (1 si vir)
 7 (C † αὐτοῦ) 8 (D 11 γυνὴ ἐξέλθῃ ἀπὸ τοῦ ἀνδρός καὶ)
 9 (11 + super illum, similiter et qui dimissam (± a viro) ducit
 moechatur)

32. BLESSING LITTLE CHILDREN.

xix. 13—15.

13 [Τότε] προσηνέχθησαν αὐτῷ παιδία,
 ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς [καὶ προσεύξηται (2)]. †
 οἱ δὲ μαθηταί¹ ἐπετίμησαν² αὐτοῖς.
 14 ὁ δὲ Ἰησοῦς εἶπεν³
 “Ἀφετε τὰ παιδία⁴ καὶ μὴ κωλύετε⁵ αὐτὰ ἐλθεῖν πρός
 με⁵, †
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.”
 *

15 καὶ
 ἐπιθεὶς τὰς χεῖρας αὐτοῖς⁶ [ἐπορεύθη ἐκείθεν].
 1 (C 11 ἐπετίμων) 2 NCD 11 ss + αὐτοῖς 3 (s^c + to come
 unto me) 4 (D κωλύσῃτε) 5 (N ἐμέ) 6 (N ἐπ’
 αὐτοῖς)

x. 13—16.

13 Καὶ προσέφερον αὐτῷ παιδία
 ἵνα αὐτῶν ἅψῃται.
 οἱ δὲ μαθηταί¹ ἐπετίμησαν² αὐτοῖς³.
 14 ἰδὼν (1) δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς
 “Ἀφετε τὰ παιδία⁴ ἔρχεσθαι πρός με, *⁵ μὴ κωλύετε
 αὐτά,

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 15 ἂμην λέγω ὑμῖν,
 ὅς ἂν μὴ δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
 οὐ μὴ εἰσέλθῃ⁶ εἰς αὐτήν.”
 [16 καὶ ἐναγκαλισάμενος⁷ αὐτὰ κατευλόγει (2)] (iii)
 [τιθεὶς τὰς χεῖρας ἐπ’ αὐτά⁸.] (ii)

1 (D 11 s^c + αὐτοῦ) 2 (D 11 ἐπετίμων) 3 (D 11 s^c τοῖς
 προσφέρουσιν) 4 (D παιδάριον) 5 (NCD 11 s^c + καὶ)
 6 (D εἰσελεύσεται) 7 (D 11 s^c προσκαλεσάμενος) 8 (D 11 s^c
 ἐτίθει τὰς χεῖρας ἐπ’ αὐτά καὶ εὐλόγει αὐτά)

S. LUKE.

xvi. 18.

(Scrap from the deutero-Mark: misplaced.)

18 "Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
καὶ γαμῶν ἑτέραν

μοιχεύει,

[καὶ¹ ὁ ἀπολελυμένην ἁπὸ ἀνδρὸς² γαμῶν μοιχεύει."]

1 (S+πᾶς)

2 (D omits)

VARIOUS.

Anyone who will look carefully at these passages, as they are printed here, will see at once that there is good reason for our contention that the exception in S. Matthew is in both cases a later interpolation. For (1) it stultifies the argument. In the passage from the Sermon on the Mount our Lord maintains that Christians must have a higher standard of morality than that which satisfied the Jews. Their life must be ideally pure. He gives several examples of which this is one: Moses (He said) permitted divorce under certain circumstances and with certain safeguards: but his rules were a concession to the hardness of the Jews' hearts, a departure from primitive purity. Our Lord does not say that the interpreters of Moses were wrong and that Shammai was better than Hillel in this matter. He goes to the root of the matter and declares the Mosaic legislation to be temporary and time-serving. The Church must have a purer rule. But the introduction of the words in question simply reasserts the Mosaic rule. (2) If our Lord had permitted divorce at all, He would surely have granted it to that sex which most needed it. Here it is conceded to that sex alone which had the voting power and was able to extort it.

Our contention is that the church (of Alexandria?) introduced these two clauses into the Gospel in accordance with the permission to legislate which our Lord gave to all Churches (Matt. xviii. 18). In the East to this day men passionately demand divorce. The same hardness of heart, of which our Lord complained in the Jews, is conspicuous there.

The reader may object that it is inconceivable that any Church should thus have tampered with the sacred deposit. Our answer is that as a matter of fact the thing has been done—in less important cases—scores of times. The various readings which confront us in such numbers are often deliberate changes. But we can say more. The proto-Mark is by no means always strictly followed by the other Evangelists. They claim a liberty in dealing with it which it is difficult to defend. The reassuring fact is that in spite of these clauses in S. Matthew and the door which they open to license, the Church has been faithful in upholding what our Lord indisputably taught—the indissolubility of the marriage-tie. Even at Alexandria they did not pass the rule that *μοιχεία* gave a claim to divorce, but only granted it when the wife became so lost to shame as to ply for hire in the streets.

1 Cor. vii. 10, 11, τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι—ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἀγαμος ἢ τῷ ἀνδρὶ καταλλαγῆτω—καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.

Rom. vii. 3, ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίζει ἐὰν γένηται ἀνδρὶ ἐτέρῳ.

1 Cor. vii. 39, γυνὴ δέδετα ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρη ἐστὶν ᾧ θέλει γαμηθῆναι.

xviii. 15—17.

15 Προσέφερον δὲ αὐτῷ καὶ¹ τὰ βρέφη²
ἵνα αὐτῶν³ ἅπτηται⁴.

[ιδόντες⁵ (1)] δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.16 ὁ δὲ Ἰησοῦς [προσεκαλέσατο⁶ (αὐτὰ)⁷] λέγων⁸"Ἀφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε⁹

αὐτά,

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ¹⁰.17 ἂμην¹¹ λέγω ὑμῖν,ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
οὐ μὴ εἰσέλθῃ εἰς αὐτήν."

1 (D ll omit) 2 (D παιδιά) 3 (B omits) 4 (sc bless)

5 (s omits) 6 (D -λείτο) 7 B omits 8 (A ll προσκαλε-

σάμενος αὐτὰ εἶπεν) 9 (D -σητε) 10 (ll τῶν οὐρανῶν)

11 (D + γάρ)

S. Mark's *ἐναγκαλισάμενος* (16) occurs also in Mark ix. 36, but not elsewhere in N.T.

Cf. Matt. xviii. 3, 4, "ἂμην λέγω ὑμῖν ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τῶν οὐρανῶν." [John iii. (3) ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ...5...ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.]

S. MATTHEW.

S. MARK.

33. ON LEAVING ALL TO FOLLOW CHRIST.

x. 17—31.

xix. 16—30.

33 a. The great refusal.

16 Καὶ [ἰδοὺ]¹
 εἰς προσελθὼν αὐτῷ εἶπεν² †
 “Διδάσκαλε^{3*}, τί [ἀγαθόν]⁴ ποιήσω ἵνα⁵ σχῶ⁶ ζωὴν
 αἰώνιον;” †
 17 ὁ δὲ εἶπεν αὐτῷ “Τί με ἐρωτᾷς περὶ τοῦ⁷ ἀγαθοῦ⁸;
 ἢ εἰς ἐστὶν ὁ⁹ ἀγαθός¹⁰.” †
 [εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν¹¹, τήρει¹²] τὰς ἐντολάς.”
 18 [Λέγει¹² αὐτῷ “Ποίας¹³,” ὁ δὲ Ἰησοῦς ἔφη¹⁴
 “Ὁ⁷ Οὐ φονεύσεις^a, Ὁὐ μοιχεύσεις, Οὐ κλέψεις¹⁵,
 Οὐ ψευδομαρτυρήσεις,
 19 Τίμα τὸν πατέρα καὶ τὴν μητέρα,
 [καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν^b.”]
 20 λέγει αὐτῷ ὁ [νεανίσκος]
 “Ταῦτα πάντα ἐφύλαξα¹⁶. τί ἔτι ὑστερῶ;” (i)
 21 ἔφη¹⁷ αὐτῷ [ὁ Ἰησοῦς “Εἰ θέλεις τέλειος εἶναι¹⁸,]

17 Καὶ [ἐκπορευομένου αὐτοῦ εἰς ὁδόν] (iii)
 προσδραμών¹ εἰς [καὶ² γονυπετήσας³ αὐτὸν²] ἔπη- (iii)
 ρώτα⁴ αὐτόν⁵
 “Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρο-
 νομήσω;”
 18 ὁ δὲ Ἰησοῦς⁶ εἶπεν αὐτῷ “Τί με λέγεις ἀγαθόν;
 οὐδεὶς ἀγαθὸς εἰ μὴ⁷ εἰς ὁ⁸ θεός.
 19 τὰς ἐντολάς οἶδας
 Ἰ¹⁰ Μὴ φονεύσης^{9a}, Ἰ¹⁰ Μὴ μοιχεύσης¹⁰, Ἰ¹⁰ Μὴ κλέψης¹¹,
 Μὴ ψευδομαρτυρήσης¹¹, [Μὴ ἀποστερήσης¹¹,]¹² (iii)
 Τίμα τὸν πατέρα σου¹³ καὶ τὴν μητέρα¹⁴.”
 20 ὁ δὲ¹⁵ ἔφη¹⁶ αὐτῷ¹⁷
 “Διδάσκαλε, ταῦτα πάντα ἐφύλαξά μιν¹⁸ ἐκ νεότητός
 μου¹⁹.”
 21 ὁ δὲ Ἰησοῦς [ἐμβλέψας αὐτῷ ἡγάπησεν αὐτόν²⁰ (iii)
 καὶ] εἶπεν αὐτῷ* “21^a Ἐν σε²² ὑστερεῖ²¹ (i)
 ὕπαγε ὅσα ἔχεις πώλησον καὶ δός (τοῖς)²³ πτωχοῖς,
 καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι²⁴.”

22 ἀκούσας δὲ⁷ ὁ [νεανίσκος] τὸν λόγον (τοῦτον)¹²²
 ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα²³ πολλά.
 1 (ss omit) 2 (D λέγει, 2 ll+αὐτῷ) 3 (C ll ss+
 ἀγαθὴ) 4 (1 s^c omit) 5 (N ποιήσας) 6 (C ? ἔχω,
 N l κληρονομήσω) 7 (D omits) 8 (C ll τί με λέγεις ἀγαθόν)
 9 (C ll οὐδεὶς ἀγαθὸς εἰ μὴ εἰς, C ll s^c+ὁ θεός, l+pater) 10 (D ll
 εἰθεῖν) 11 NC τήρησον 12 (B l ἔφη) 13 N Πολας;
 φησὶν 14 NCD εἶπεν, (ss+αὐτῷ) 15 (N s^c omit) 16 (C
 -ξάμην, CD ll ss+ἐκ νεότητός ± μου) 17 B ll λέγει 18 (N
 γενέσθαι) 19 NC omit 20 (N ll οὐρανῷ) 21 (s^c+having
 taken up thy cross) 22 (N ll omit), CD ll omit τοῦτον 23 (B
 χρήματα)

22 ὁ δὲ στυνάσας²⁵ ἐπὶ²⁶ τῷ λόγῳ
 ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα²⁷ πολλά²⁸.
 1 (2 ll omit) 2 (ll omit) 3 (D γονυπετῶν) 4 (D
 ἡρώτα, s^c said) 5 (1 s^c omit, D ll+λέγων) 6 (l+intuens
 illum) 7 (D l+μόνος) 8 (D omits) 9 (D^s ll omit)
 10 (N omits, D^s ll+Μὴ πορνεύσης) 11 (D^s -σεις) 12 (B s^c
 omit) 13 (D l omit) 14 (NCD ll+σου) 15 (C ll? καὶ,
 CD ll+ἀποκριθεὶς) 16 (D^s ll εἶπεν) 17 (ll omit) 18 (D
 ἐφύλαξα) 19 (K 2 ll+τί ἔτι ὑστερῶ;) 20 (C +αὐτῷ)
 21 (N+ἔτι) 22 (D σοι) 23 B omits 24 (A ll s^c+ἄρας
 τὸν σταυρόν) 25 (D ll ἐστύνασεν...καὶ) 26 (D ll s^c+τοῦτῳ)
 27 (D ll χρήματα) 28 (2 ll+et agros)

33 b. The Camel and the Needle's Eye.

xix. 23 Ὁ δὲ Ἰησοῦς¹ εἶπεν τοῖς μαθηταῖς αὐτοῦ

x. 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει¹ τοῖς μαθηταῖς
 αὐτοῦ

“[Ἀμὴν λέγω ὑμῖν ὅτι] πλούσιος δυσκόλως †
 εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν” †

“Πῶς δυσκόλως οἱ τὰ² χρήματα ἔχοντες³
 εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται⁴.”

24 πάλιν δὲ λέγω ὑμῖν,⁵

[24 οἱ δὲ μαθηταὶ⁵ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. (iii)
 ὁ δὲ Ἰησοῦς πάλιν⁶ ἀποκριθεὶς⁶ λέγει αὐτοῖς “Τέκνα”,
 πῶς δύσκολόν ἐστιν⁸ εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.]

1 (s^c+ἰδὼν) 2 NC +ὅτι

1 (NC ἔλεγεν, ll dixit) 2 (C omits) 3 (s^c they who
 trust in their riches) 4 (D l+τάχειον κάμηλος διὰ τρυμαλίδος
 βαφίδος διελεύσεται, ἡ πλούσιος εἰς τὴν βασιλείαν τοῦ θεοῦ v. 25)
 5 (D ll+αὐτοῦ) 6 (l omits) 7 (2 ll omit) 8 (CD ll s^c
 +τοὺς πεποιθότας ἐπὶ (± τοῖς) χρήμασιν, l+divitem)

^a LXX. Exod. xx. 12, τίμα τὸν πατέρα σου καὶ τὴν μητέρα * * * * *, 13 οὐ μοιχεύσεις, 14 οὐ κλέψεις, 15 οὐ φονεύσεις, 16 οὐ ψευδομαρτυρήσεις * * *, 17 οὐκ ἐπιθυμήσεις * * * * *=Deut. v. 16 ff. But Deut. agrees with S. Luke's order, except that it puts the fifth commandment before the others. Deut. xxiv. 14, οὐκ ἀποστερήσεις (s. v. l.) μισθὸν πέντητος, cf. 1 Cor. vi. 7, 8.

S. LUKE.

VARIOUS.

xviii. 18—30.

18 Καὶ

ἐπρωτότησέν τις αὐτὸν [ἄρχων¹ λέγων²]

“Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρο-
νομήσω;”

19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς “Τί με λέγεις ἀγαθόν³; †
οὐδὲς ἀγαθὸς εἰ μὴ εἷς (ὁ)⁴ θεός.

20 τὰς ἐντολὰς οἶδας

5

†Μὴ μοιχεύῃς^{6a}, †Μὴ φονεύῃς⁶⁷, †Μὴ κλέψῃς⁷⁶, ††Μὴ ψευδομαρτυρήσῃς⁸¹⁶,Τίμα τὸν πατέρα σου καὶ τὴν μητέρα⁹.”

21 ὁ δὲ εἶπεν

“Ταῦτα πάντα¹⁰ ἐφύλαξα¹¹ ἐκ νεότητος¹².”

22 [ἀκούσας] δὲ ὁ Ἰησοῦς

εἶπεν αὐτῷ “Ἐτι¹³ ἔν σοι λείπει·

[πάντα] ὅσα ἔχεις πώλησον καὶ διάδος¹⁴ πτωχοῖς,
καὶ ἔξεις θησαυρὸν ἐν (τοῖς)¹⁵ οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ
μοι.”

23 ὁ δὲ ἀκούσας ταῦτα¹⁶περίλυπος ἐγενήθη¹⁷, ἦν γὰρ πλούσιος σφόδρα.1 (ll omit, s^c+of the Pharisees) 2 (D omits) 3 (s^c+

and why askest thou me concerning the good?) 4 NB omit

5 (D ll + δ δὲ εἶπεν “Πότι;” D l + εἶπεν δὲ ὁ Ἰησοῦς “Τό, s^c + If
thou wilt enter into life)

6 (D ll O ὑ -εις) 7 (l omits)

8 (B †ψευδομαρτυρῆς) 9 (N ll + σου) 10 (s^a omits)

11 (D -ἀμην) 12 (N ll + μου) 13 (N ὅτι) 14 (N D ll δός,

D + τοῖς) 15 N omits 16 (N + πάντα) 17 (D ἐγένετο)

xviii. 24 Ἰδὼν δὲ [αὐτὸν] (ὁ)¹ Ἰησοῦς² εἶπεν

“Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες

εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται³.”

1 B omits 2 (D ll ss + περιλυπον γενόμενον) 3 (N D ll

εἰσελεύσονται)

S. Luke alone makes this man a prince, i.e. a member of the Sanhedrin. S. Matthew alone makes him young, twice calling him *νεανίσκος*, and most significantly omitting the words “from my youth.” Some of the chief priests may have been young, but see Mark v. 22 note. The (oral) tradition seems to have fluctuated.

S. Matthew's *νεανίσκος* occurs in Mark xiv. 51, xvi. 5, Luke vii. 14.

S. Matthew, probably from his usual fear of misleading the young and giving a handle to unbelievers, has so altered the wording as not to make our Lord even seem to decline the title “good.”

S. Matthew's “Thou shalt love thy neighbour as thyself” is borrowed by assimilation from Matt. xxii. 39, Mark xii. 31, Luke x. 27. But compare

Rom. xiii. 9, τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθιμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιούται, (ἐν τῷ) Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

S. Matthew has restored οὐ φονεύσεις as used in the LXX., though to a Greek this would mean ‘you will never kill.’

For an exposition of this passage see ‘N.T. Problems,’ pp. 125—133.

^b LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

S. MATTHEW.

χίχ. (24) “εὐκοπώτερόν ἐστιν
κάμνηλον³ διὰ τρήματος⁴ ραφίδος εἰσελθεῖν⁵
ἢ πλούσιον⁶ εἰς τὴν βασιλείαν τοῦ θεοῦ⁷.”
25 ἀκούσαντες δὲ⁸ οἱ μαθηταὶ ἐξεπλήρυσοντο⁹ σφόδρα
λέγοντες †
“Τίς [ἄρα] δύναται σωθῆναι;”
26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς †
“Παρὰ ἀνθρώποις¹⁰ τοῦτο ἀδύνατόν ἐστιν,
παρὰ δὲ¹¹ θεῷ πάντα δυνάτα¹².”^a
3 (l camillum) 4 D, Origen, τρημάτων, (C τρημαλίας)
5 BD ll διελθεῖν 6 BCD ll + εἰσελθεῖν 7 (Z ll sc τῶν οὐρανῶν)
8 (N ll omit) 9 (D ll sc + καὶ ἐφοβήθησαν) 10 (N omits)
11 (D + τῷ) 12 (D ll + ἐστιν)

Conflate.

χίχ. 27 [Τότε¹ ἀποκριθεὶς] ὁ Πέτρος εἶπεν αὐτῷ †
“Ἴδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν² σοι.
[τί ἄρα ἔσται ἡμῖν;]” 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς³
“Ἀμὴν λέγω ὑμῖν ὅτι
[ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ
υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον δόξης αὐτοῦ, καθήσεσθε⁴ καὶ ὑμεῖς⁵
ἐπὶ δώδεκα⁶ θρόνους κρίνοντες τὰς⁷ δώδεκα φυλὰς τοῦ Ἰσραὴλ.]
29 καὶ πᾶς ὅστις ἀφήκεν οἰκίαν⁸ ἢ ἀδελφούς ἢ ἀδελφὰς
ἢ πατέρα⁹ ἢ μητέρα⁹ ἢ τέκνα ἢ ἀγροὺς †
ἐνεκεν¹⁰ τοῦ ἑμοῦ ὀνόματος¹¹,
πολλαπλασιάσει¹² λήμψεται

καὶ¹³ ζῶν ἀιώνιον [κληρονομήσει].
30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ¹⁴ ἔσχατοι
πρῶτοι.”

Doublet:

[xx. 16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.
1 (C omits) 2 (D -καμέν) 3 (D αὐτῷ) 4 ND αὐτοῖ
5 (D δεκάδυο) 6 (D omits) 7 (N omits) 8 (D ll ss
omit) 9 (N ll sc + ἡ γυναῖκα) 10 (ND ἔνεκα) 11 (CD
ὀνόματος μου) 12 (N ll ἑκατονταπλασίονα, D ἑκατονταπλά-
σιον) 13 (sc + in the world to come) 14 (C + οἱ)
15 CD καθίσεσθε

(Here follows the parable of THE DISCONTENTED
LABOURERS, 16 verses, II. § 14.)

xx. 17—28.

27 [Μέλλων] δὲ ἀναβαίνειν¹ Ἰησοῦς εἰς Ἱεροσόλυμα †
παρέλαβεν τοὺς δώδεκα [(μαθητὰς)² κατ³ ἰδίαν],
καὶ ἐν τῇ ὁδῷ⁴ (1) εἶπεν αὐτοῖς
1 NCD ll ss καὶ ἀναβαίνων ὁ 2 ND omit 3 (B * καθ⁵)
4 (ll omit)

^a LXX. Gen. xviii. 14, “Μὴ ἀδυνατεῖ :: ἀρὰ τῷ θεῷ ῥῆμα;” Job xlii. 2, “Οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δέ σοι οὐθέν.”
Cf. Zech. viii. 6.

S. MARK.

χ. 25 “εὐκοπώτερόν ἐστιν
κάμνηλον διὰ⁹ τρημαλίας^{10 11} ραφίδος διελθεῖν¹².
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν^{13 14}.”
26 οἱ δὲ * περισσῶς ἐξεπλήρυσοντο λέγοντες πρὸς
αὐτόν^{15 16}
“Καὶ τίς δύναται σωθῆναι;”
27 ἐμβλέψας¹⁷ * αὐτοῖς ὁ Ἰησοῦς λέγει¹⁸
“Παρὰ ἀνθρώποις ἀδύνατον * ἀλλ’ οὐ παρὰ θεῷ,
πάντα γὰρ δυνάτα παρὰ (τῷ)¹⁹ θεῷ²⁰.”^a
9 B + τῇς 10 (N τρήματος) 11 B + τῇς 12 (N 2 ll
εἰσελθεῖν) 13 (3 ll omit) 14 (D ll omit here: but see
above) 15 (D ll εἰς αὐτούς) 16 (sc omits) 17 (D ll + δὲ)
18 (N ll εἶπεν, 1 omits) 19 B omits 20 (D ll τοῦτο ἀδύνα-
τόν ἐστιν, παρὰ δὲ τῷ θεῷ δυνατόν)

33 c. The Rewards of Discipleship.

χ. 28 [Ἦρξάτο λέγειν¹² ὁ³ Πέτρος αὐτῷ
“Ἴδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμεν⁴ σοι.”
29 ἔφη⁶ * ὁ Ἰησοῦς †
“Ἀμὴν λέγω ὑμῖν, *
οὐδεὶς ἔστιν ὅς ἀφήκεν οἰκίαν⁷ ἢ ἀδελφούς ἢ ἀδελφὰς
ἢ μητέρα ἢ πατέρα⁸ ἢ τέκνα ἢ ἀγροὺς⁹
ἐνεκεν¹⁰ ἑμοῦ καὶ^{10 11} (ἐνεκεν)¹² τοῦ εὐαγγελίου,
30 ἂν¹³ μὴ λάβῃ¹⁴ ἑκατονταπλασίονα ἰν¹⁵ ἐν τῷ καιρῷ
τουτοῦ
[16 οἰκίας¹⁷ καὶ ἀδελφούς καὶ ἀδελφὰς (iii)
καὶ μητέρας¹⁸ καὶ τέκνα καὶ ἀγροὺς¹⁹ μετὰ διωγμῶν²⁰,]
καὶ⁷ ἐν τῷ αἰῶνι τῷ ἔρχομένῳ ζῶν ἀιώνιον²¹.
[31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ (οἱ)²² ἔσχατοι (ii)
πρῶτοι.”]

1 (D ll + καὶ) 2 (sc λέγει) 3 (D sc omits) 4 (N -σα-
μέν) 5 (N 1 + τί ἄρα ἔσται ἡμῖν; 6 (C ll sc καὶ ἀποκριθεὶς...
εἶπεν, N + αὐτῷ, D + ἀποκριθεὶς δὲ) 7 (D 1 omit) 8 (D ll
omit, C ll + ἡ γυναῖκα) 9 (ll omit) 10 (D ἡ) 11 (N
omits) 12 B ll omit, (D ἔνεκα) 13 (D ὅς ἂν, ll qui)
14 (N ἀπο-) 15 (D sc ll omit) 16 (D ll + ὅς δὲ ἀφήκεν)
17 (D ll οἰκίαν, 1 + aut parentes) 18 CD ll sc μητέρα 19 (N ll
omit) 20 (N 1 omit, D μετὰ διωγμῶν) 21 (B * αἰωνίαν,
D ll sc + λήμψεται) 22 ND omit

34. A PAINFUL CONTRAST: THE MASTER'S
THOUGHTS AND THE DISCIPLES'.

x. 32—45.

34 a. Third Prediction of the Passion.

[32 Ἦσαν δὲ ἐν τῇ ὁδῷ (1) ἀναβαίνοντες εἰς Ἱεροσό- (ii)
λυμα,]
[καὶ ἦν προάγων¹ αὐτοὺς ὁ Ἰησοῦς², καὶ ἔθαμ- (iii)
βοῦντο,
“οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο³.”]
καὶ παραλαβὼν πάλιν² τοὺς δώδεκα
ἤρξάτο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν 33 ὅτι
1 (D sc * προσ-) 2 (l omits) 3 (D ll omit)

S. LUKE.

xviii. 25 “Ἐυκοπώτερον [γάρ]⁴ ἔστιν
κάμῳλον διὰ τρήματος βελόνης εἰσελεῖν⁵
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεῖν^{6,7}.”
26 εἶπαν δὲ οἱ ἀκούσαντες⁸

“Καὶ τίς δύναται σωθῆναι;”

27 ὁ δὲ εἶπεν

“Τὰ ἀδύνατα παρὰ ἀνθρώποις } †
δυνατὰ παρὰ τῷ⁹ θεῷ ἔστιν.” }

4 (l autem) 5 (D ll ss δι-) 6 (ll omit) 7 (l omits)
8 (D^s ll ἀκούοντες) 9 (D omits)

28 Εἶπεν δὲ ὁ Πέτρος

“Ἴδὼν ἡμεῖς ἁφέντες τὰ ἴδια¹ ἠκολουθήσαμεν σοι.”

29 ὁ δὲ εἶπεν αὐτοῖς³

“Ἀμὴν λέγω ὑμῖν³ ὅτι⁴

(Matt. xix. 28 b = Luke xxii. 30. IV. § 7.)

οὐδεὶς ἔστιν ὃς ἀφήκεν οἰκίαν⁵ [ἢ γυναῖκα] ἢ ἀδελφούς⁶
ἢ γονεῖς ἢ τέκνα⁷

εἵνεκεν⁸ τῆς βασιλείας τοῦ θεοῦ,

30 ὃς οὐχί⁹ μὴ λάβῃ¹⁰ πολλαπλασίονα¹¹ ἐν τῷ καιρῷ
τούτῳ

καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζώῃν αἰώνιον¹².”

[xiii. 30 καὶ ἰδὼν εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι
οἱ ἔσονται ἔσχατοι.]

1 (N l ss ἀφήκαμεν πάντα καὶ, ll relictis omnibus (± rebus,
l retibus) nostris) 2 (X 2 ll + τί ἔρα ἔσται ἡμῖν;) 3 (ss singu-
lar) 4 (N D ll omit) 5 (D οἰκίας) 6 (D + ἢ ἀδελφάς)
7 (D + ἐν τῷ καιρῷ τούτῳ) 8 (D ἔνεκεν) 9 (D ll ἐάν)
10 N ἀπο-, (l recipias, l recipiatis) 11 (D ll ἑπτα-) 12 (ll +
possidebit)

xviii. 31—34 (xii. 50, xxii. 24—27).

31 Παραλαβὼν δὲ τοὺς δώδεκα¹

εἶπεν ᾧ πρὸς αὐτούς²

1 (E ll + μαθητάς) 2 (D ll αὐτοῖς)

VARIOUS.

The ‘needle’s eye’ is differently expressed in the three Gospels.

S. Matthew has neglected to alter βασιλεία τοῦ θεοῦ into βασιλεία τῶν οὐρανῶν here and in xii. 28, xxi. 31, 43.

Here S. Luke (27) probably preserves the wording of the proto-Mark, the tendency from very early times being to multiply allusions to the O.T.

S. Mark’s ἑκατονταπλασίονα (30) occurs in Luke viii. 8. The Western reading ἑπταπλασίονα (Luke xviii. 30) may be compared with Matt. xviii. 21 f., Luke xvii. 4, and with other passages in which the number seven is used to signify completeness. S. Luke’s addition of the ‘wife’ is also found in Luke xiv. 26.

The refrain about ‘first being last’ is found in Matt. xx. 16, Luke xiii. 30. It is peculiarly appropriate here, if Judas was in any sense the chief of the Apostles, as appears from Mark xiv. 10 (see note there).

S. Matthew’s κατ’ ἰδίαν (17) occurs in Matt. xiv. 13 = Mark vi. 32 = Luke ix. 10; Matt. xvii. 1 = Mark ix. 2; Matt. xvii. 19 = Mark ix. 28; Matt. xxiv. 3 = Mark xiii. 3; Matt. xiv. 23, xx. 17, Mark iv. 34, vi. 31, vii. 33, Luke x. 23.

S. MATTHEW.

XX. 18 “Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
 τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν,
 καὶ κατακρινοῦσιν αὐτὸν (θανάτῳ)⁵,
 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 εἰς τὸ ἐμπαῖξαι
 καὶ μαστιγῶσαι καὶ σταυρῶσαι,
 καὶ⁶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται⁷.”
 5 B omits, (N εἰς θάνατον) 6 (N ? omits) 7 BD ἀνα-
 στήσεται

XX. 20 [Τότε] προσῆλθεν αὐτῷ
 [ἡ μήτηρ] τῶν υἱῶν Ζεβεδαίου [μετὰ τῶν υἱῶν αὐτῆς
 προσκυνούσα καὶ] αἰτοῦσά τι ἀπ’¹ αὐτοῦ.
 21 ὁ δὲ εἶπεν αὐτῇ “Τί θέλεις;”
 “λέγει αὐτῷ² “Εἰπὲ ἵνα καθίσωσιν [οὗτοι³ οἱ δύο υἱοὶ μου] } †
 εἰς ἐκ δεξιῶν⁴ καὶ εἰς ἐξ ἐνωπύμων σου⁵
 ἐν τῇ βασιλείᾳ σου⁶.”
 1 NC παρ’ 2 B ll ἡ δὲ εἶπεν 3 (C ll omit) 4 (C D ll
 + σου) 5 (D ll omit) 6 (8^c + and in thy glory)

XX. 22 [ἀποκριθεὶς] δὲ ὁ Ἰησοῦς εἶπεν¹ “Οὐκ οἴδατε τί
 αἰτεῖσθε².
 δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ [μέλλω] πίνειν³,”
 4
 λέγουσιν αὐτῷ⁵ “Δυνάμεθα.”
 23 ὁ λέγει αὐτοῖς “Τὸ [μέν] ποτήριόν μου πίεσθε,
 7
 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ⁸ ἐξ ἐνωπύμων
 οὐκ ἔστιν ἐμὸν⁹ δοῦναι¹⁰,
 ἄλλ’ οἷς¹¹ ἡτοίμαστα [ὑπὸ τοῦ πατρὸς μου].”
 1 (ll + αὐτοῖς, 18^c + to her) 2 (D αἰτεῖτε) 3 (B πιεῖν)
 4 (C ll + καὶ (aut) τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι)
 5 (D ss omit) 6 (C ll + καὶ) 7 (C ll + καὶ τὸ βάπτισμα ὃ
 ἐγὼ βαπτίζομαι βαπτισθῆσεσθε) 8 B ll ἡ 9 C D ll + τοῦτο
 10 (ll + vobis) 11 (l ἄλλοις)

XX. 24 καὶ ἀκούσαντες οἱ δέκα
 ἠγανάκτησαν¹ περὶ τῶν δύο ἀδελφῶν.
 1 (N ἤρξαντο ἀγανακτεῖν)

S. MARK.

X. (33) “Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
 τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν⁴,
 καὶ κατακρινοῦσιν αὐτὸν θανάτῳ⁵
 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 34 καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν⁶ αὐτῷ
 καὶ μαστιγώσουσιν αὐτὸν⁷ καὶ ἀποκτενοῦσιν⁸,
 καὶ μετὰ τρεῖς ἡμέρας⁹ ἀναστήσεται.”
 4 (N omits, C D omit τοῖς) 5 (D θανάτου) 6 (N ἐμ-
 πτύουσιν, D ἐμπτύουσιν) 7 (D ll omit) 8 (D l omit, C ll
 + αὐτόν) 9 (ll tertio die)

34 b. The ambitious Request.

[X. 35 Καὶ προσπορεύονται¹ αὐτῷ (ii)
 Ἰάκωβος καὶ Ἰωάννης οἱ (δύο)² υἱοὶ Ζεβεδαίου
 λέγοντες³ αὐτῷ⁴
 “Διδάσκαλε, θέλομεν ἵνα⁵ ὃ ἐὰν⁶ αἰτήσωμέν⁷ σε⁴
 ποιήσῃς ἡμῖν.”
 36 ὁ δὲ εἶπεν⁸ αὐτοῖς “Τί θέλετε⁹ ποιῆσω ὑμῖν;”
 37 οἱ δὲ εἶπαν αὐτῷ “Δὸς ἡμῖν¹⁰ ἵνα
 εἰς σου⁴ ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν¹¹ καθίσωμεν
 ἐν τῇ δόξῃ σου.”]
 1 (N παρα-) 2 ND omit 3 (D l καὶ λέγουσιν)
 4 (ll omit) 5 (D² l omit) 6 (C ὃ τι ἂν) 7 (D ἐρωτήσω-
 μέν) 8 (D² λέγει) 9 (D omits, ll omit θέλετε, l omits the
 verse), B + με 10 (N omits from ἵνα in v. 35 to ἵνα in v. 37)
 11 (NCD ἐνωπύμων, NC ll + σου)

34 c. The reply to the two Apostles.

[X. 38 ὁ δὲ Ἰησοῦς¹ εἶπεν αὐτοῖς “Οὐκ οἴδατε τί (ii)
 αἰτεῖσθε.
 δύνασθε πιεῖν² τὸ ποτήριον ὃ ἐγὼ πίνω,
 ἡ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;”
 39 οἱ δὲ εἶπαν αὐτῷ³ “Δυνάμεθα⁴.”
 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς “Τὸ⁵ ποτήριον ὃ ἐγὼ πίνω
 πίεσθε
 καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆσεσθε,
 40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἡ⁶ ἐξ ἐνωπύμων
 οὐκ ἔστιν ἐμὸν δοῦναι⁷,
 ἄλλ’ οἷς⁸ ἡτοίμαστα⁹.”]
 1 (D ll 8^a + ἀποκριθεὶς) 2 (D πείν) 3 (D ll omit) 4 (B
 * δυνάμεθα) 5 (D ll + μέν) 6 (C l καὶ) 7 (ll + vobis)
 8 (ll ἄλλοις, 8^a ἄλλω) 9 (D * ἡτοίμασθαι, N l + ὑπὸ τοῦ πατρὸς
 μου)

34 d. The reply to the other ten Apostles.

[X. 41 καὶ¹ ἀκούσαντες οἱ² δέκα (ii)
 ἤρξαντο ἀγανακτεῖν³ περὶ⁴ Ἰακώβου καὶ Ἰωάννου.
 1 (D² omits) 2 (D ll + λοιποὶ) 3 (A 2 ll ἠγανάκτησαν,
 N + καὶ) 4 (D + τοῦ)

S. LUKE.

xviii. (31) “Ἴδου ἀναβαίνομεν εἰς Ἱερουσαλήμ,
καὶ [τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν]
τῷ υἱῷ τοῦ ἀνθρώπου

32 παραδοθήσεται γὰρ⁷⁴ τοῖς ἔθνεσιν
καὶ ἐμπαιχθήσεται [καὶ ὑβρισθήσεται]⁵ καὶ ἐμπτυσθήσεται,
33 καὶ μαστιγώσαντες ἀποκτενοῦσιν⁶ αὐτόν, †
καὶ τῇ ἡμέρᾳ τῇ τρίτῃ⁷⁷ ἀναστήσεται.” †
[34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ⁸ ἦν τὸ ῥῆμα τοῦτο⁹
κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον¹⁰ τὰ λεγόμενα¹¹.]
3 (D ll περὶ τοῦ υἱοῦ) 4 (D l ὅτι π-) 5 (D ll ss omit)
6 (D s l ἀποκτείνουσιν) 7 (l post tres dies) 8 (D ll ἀλλ’)
9 (D ll omit) 10 (l omits) 11 (l quod dicebatur)

Probably a desire to save the credit of the Twelve against the attacks of unbelievers has caused S. Matthew to throw the blame of this request upon the mother, who disappears from the narrative in the sequel. The unusual phrase “the mother of the sons of Zebedee” is repeated in Matt. xxvii. 56.

Compare S. Luke xii. 50.

[“βάπτισμα δὲ¹ ἔχω βαπτισθῆναι,
καὶ πῶς συνέχομαι ἕως θανάτου τελεσθῆναι.”]
1 (ll omit)

VARIOUS.

On S. Mark's μετὰ τρεῖς ἡμέρας (34) see Mark viii. 31 note.
For S. Luke's supernatural blinding of their eyes (34) see Luke ix. 45, xxiv. 16.

For ascents to Jerusalem in SS. Luke and John see § 31 note.

Compare Mark vi. 22 f. = Matt. xiv. 7.

[vi. 22 ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ “Ἀἰτησὼν με δὲ ἐὰν θέλῃς, καὶ δώσω σοι.” 23 καὶ ὤμοσεν αὐτῇ “Ὁ ὅτι ἐὰν με αἰτήσῃς δώσω σοι ἕως ἡμῶν τῆς βασιλείας μου.”]

According to S. Mark our Lord was already drinking of the cup; S. Matthew postpones His doing so until some future time, probably at Gethsemane (Mark xiv. 36, where the phrase recurs).

The phrase ὁ πατήρ μου does not occur in S. Mark, but four times in S. Luke and often in S. Matthew.

(Scrap from the deutero-Mark: much misplaced.)

xxii. 24 [Ἐγένετο δὲ καὶ¹ φιλονεικία ἐν αὐτοῖς², τὸ “Τίς τῶν αὐτῶν δοκεῖ εἶναι³ μελίων;”]

1 (S ll omit) 2 (S εἰς ἑαυτούς) 3 (D l ἂν εἶη)

S. Luke is in perfect accord with S. John (xiii. 4 ff.) in asserting that the Twelve were liable to jealousy of one another and to other unchristian failings even at the time of the Last Supper. But the particular conversation which follows is too closely similar to S. Mark's not to be identified with it. For the transference compare § 50 a.

S. MATTHEW.

XX. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν² †
 “Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
 κατακυριεύουσιν³ αὐτῶν
 καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.
²⁶ οὐχ οὕτως⁴ ἐστὶν⁵ ἐν ὑμῖν·
 ἀλλ’ ὅς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι †
 ἔσται⁶ ὑμῶν διάκονος,

Doublet:

[xxiii. 10 ὁ δὲ μελίων ὑμῶν ἔσται ὑμῶν διάκονος.]

XX. 27 καὶ ὅς ἂν θέλῃ⁷ ἐν ὑμῖν εἶναι⁷ πρῶτος
 ἔσται⁸ ὑμῶν δοῦλος·

²⁸ ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου

οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι

καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν⁹.”

2 (D1 s^a+αὐτοῖς) 3 (B †-σουσιν) 4 (C1+δὲ)
 5 (NC11 s^c ἔσται) 6 (11 ἔστω) 7 B εἶναι ὑμῶν 8 (B
 ἔστω) 9 (D11 s^c+ὕμεις δὲ ζητεῖτε ἐκ μικροῦ αὐξῆσαι καὶ [s^c+οὐκ
 as the sense requires] ἐκ μέγαντος ἑλαττων εἶναι. εἰσερχόμενοι
 δὲ καὶ παρακληθέντες δειπνῆσαι, μὴ ἀνακλίνεσθε εἰς τοὺς ἐξέχοντας
 τόπους, μὴ ποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ [D11+προσελθών,
 s^c omits] ὁ δειπνοκλήτωρ εἴπῃ σοι “Ἐτι κάτῳ χῶρει,” καὶ καται-
 σχυνθήσῃ [s^c+in the sight of those that sit at meat]. ἐὰν δὲ
 ἀναπέσῃς εἰς τὸν ἥτιονα τρόπον καὶ ἐπέλθῃ σου ἥτιων, ἐρεῖ σοι ὁ
 δειπνοκλήτωρ “Σύναγε ἔτι ἄνω” [D11+καὶ ἔσται σοι τοῦτο χρή-
 σιμον, 1s^c+and thou shalt have more excellent honour in the
 sight of those that sit at meat]. Cf. Luke xiv. 8 ff.)

§ 35. For the assimilations between Matt. ix. 27—31 and
 xx. 29—34 see IV. § 17 note, p. 260.

xx. 29—34.

29 Καὶ ἔκπορευομένων αὐτῶν¹¹ ἀπὸ Ἱερειχῶ
 [ἡκολούθησεν αὐτῶν¹²] ὄχλος πολὺς¹³.

30 [καὶ ἰδοὺ⁴ δύο] τυφλοὶ
 καθήμενοι παρὰ τὴν ὁδόν,
 ἀκούσαντες⁵
 ὅτι Ἰησοῦς παράγει,

ἔκραξαν λέγοντες “[Κύριε,⁶ ἐλέησον ἡμᾶς⁷, υἱὸς⁸
 Δαυεὶδ.”] †

31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· †
 οἱ δὲ μείζον⁹ ἔκραξαν¹⁰ [λέγοντες

“Κύριε¹¹,] ἐλέησον ἡμᾶς, υἱὸς¹² Δαυεὶδ.”] †

32 καὶ στὰς (ὁ)¹³ Ἰησοῦς ἐφώνησεν αὐτοὺς

1 (211 singular) 2 (N omits) 3 (D -θησαν αὐτῶ ὄχλοι
 πολλοί) 4 (s^c omits) 5 (D11 ἤκουσαν... † καὶ) 6 (ND11 s^c
 omit) 7 (N11+Ἰησοῦ) 8 CD υἱὲ 9 (N πολλῶν μᾶλλον)
 10 (C11 ἔκραζον) 11 (1 Iesu) 12 CD υἱὲ (N † ὕῃ i.e. υἱοῦ,
 corrected into υἱὲ) 13 B omits

S. MARK.

X. 42 καὶ προσκαλεσάμενος αὐτοὺς ὁ⁵ Ἰησοῦς λέγει αὐτοῖς
 “Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
⁶ κατακυριεύουσιν⁷ αὐτῶν
 καὶ οἱ μεγάλοι⁸ αὐτῶν⁵ κατεξουσιάζουσιν αὐτῶν.
⁴³ οὐχ οὕτως δέ⁹ ἐστὶν¹⁰ ἐν ὑμῖν·
 ἀλλ’ ὅς ἂν θέλῃ μέγας γενέσθαι¹¹ ἐν ὑμῖν¹¹⁷,
 ἔσται¹² ὑμῶν διάκονος¹¹³,

44 καὶ ὅς ἂν θέλῃ¹⁴ ἐν ὑμῖν¹⁴ εἶναι πρῶτος,
 ἔσται πάντων¹⁵ δοῦλος·

45 [καὶ γὰρ¹⁶ ὁ υἱὸς τοῦ ἀνθρώπου

οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι

καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.”]

5 (N omits) 6 (D+καὶ) 7 (D⁸ †-σουσιν) 8 (NC?
 βασιλεῖς, 11 principes, s^c omits the line) 9 (D11 omit)
 10 (1 erit) 11 (D11 εἶναι) 12 NC ἔστω 13 (1 omits)
 14 (D ss ὑμῶν) 15 (D11 ὑμῶν) 16 (s^c even as) 17 (211 omit)

35. THE HEALING OF THE BLIND MAN
 BARTIMÆUS, (TWO BLIND MEN).

x. 46—52.

46 [Καὶ ἔρχονται¹ εἰς Ἱερειχῶν²
 [Καὶ [ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχῶ³⁷⁴ (ii)
 [καὶ⁵ τῶν μαθητῶν αὐτοῦ⁷⁶ καὶ ὄχλου ἱκανοῦ]
 [ὁ υἱὸς Τιμαίου Βαρτιμαῖος⁷]⁸ (iii)
 τυφλὸς⁹ προσάιτης¹⁰
 ἐκάθητο παρὰ τὴν ὁδόν¹¹.
⁴⁷ καὶ ἀκούσας
 ὅτι Ἰησοῦς ὁ Ναζαρηνός¹² ἐστίν

ἤρξατο κράζειν καὶ λέγειν “Υἱέ¹³ Δαυεὶδ Ἰησοῦ⁸, ἐλέ-
 ησόν με.”]

48 καὶ ἐπετίμων αὐτῶ¹⁴ πολλοὶ ἵνα σιωπήσῃ· †

ὁ δὲ πολλῶ μᾶλλον ἔκραζεν¹⁵

“Υἱέ¹³ Δαυεὶδ, ἐλέησόν με.”]

49 καὶ στὰς ὁ Ἰησοῦς εἶπεν “Φωνήσατε αὐτόν⁷⁷¹⁶.

[καὶ φωνοῦσι¹⁷ τὸν τυφλὸν λέγοντες αὐτῶ¹¹⁸ (iii)
 “Θάρσει, ἔγειρε, φωνεῖ σε.”]

1 (D11 s^c ἔρχεται) 2 (B omits) 3 (D11 ἐκεῖθεν)
 4 (1 † omits) 5 (D11 μετὰ) 6 (211 omit) 7 (D1 *Βαρ-
 τιμαῖος, or -eas, C+ὁ) 8 (1 omits) 9 (N+καὶ) 10 (CD11
 omit) 11 (D11+ἐπαιτῶν) 12 (NC1 Ναζωραῖος, D1 Ναζο-
 ρηνός) 13 (D Τιός) 14 (B † αὐτοί) 15 (D⁸ ἔκραζεν)
 16 (D11 αὐτόν φωνηθῆναι, s^c to be brought) 17 (s^c he calls)
 18 (D11 s^c οἱ δὲ λέγουσιν τῶ τυφλῶ)

S. LUKE.

xxii. 25 ὁ δὲ εἶπεν αὐτοῖς
 “Οἱ βασιλεῖς τῶν ἐθνῶν
 κυριεύουσιν αὐτῶν
 καὶ οἱ ἑξουσιάζοντες αὐτῶν⁷⁴ [εὐεργέται καλοῦνται].
 26 ὑμεῖς δὲ οὐχ οὕτως, †
 ἀλλ’ ὁ μείζων ἐν ὑμῖν
 γινέσθω ὡς ὁ⁵ νεώτερος⁶,

καὶ ὁ ἡγούμενος
 ὡς ὁ διακονῶν⁷.

27 [τίς γὰρ¹³ μείζων⁷⁸, ὁ ἀνακείμενος ἢ ὁ διακονῶν⁷⁶; οὐχὶ ὁ ἀνα-
 κείμενος⁷⁹; ἐγὼ δὲ¹⁰ ἐν μέσῳ ὑμῶν εἰμὶ¹¹ ὡς ὁ διακονῶν¹²].”

4 (N ἀρχοντες τῶν ἑξουσιάζουσιν αὐτῶν καὶ, ss + and who do
 well) 5 (D omits) 6 (D^s ll μικρότερος) 7 (D ll διάκονος)
 8 (D μᾶλλον ἤ) 9 (D s^c omits, ll in gentibus quidem qui
 recumbit, in vobis autem non sic sed qui ministrat) 10 (D^s
 γὰρ) 11 (D l Origen ἦλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ’)
 12 (D + καὶ ὑμεῖς ἠξήθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν)
 13 (N + ὁ)

§ 35. S. Augustine and some modern harmonists insist that three men were healed, one as our Lord entered Jericho and two others as He left it, lest there should be untruth in the Gospels. The three narratives however are almost identical in their wording and are manifestly derived from the same Source.

xviii. 35—43.

35 [Ἐγένετο δὲ ἐν τῷ] ἐγγίξειν αὐτὸν εἰς Ἱερειχῶν

τυφλὸς τις } †
 ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.

36 ἀκούσας δὲ [ὅχλου διαπορευομένου¹ ἐπυνθάνετο τί² εἴη τοῦτο·
 37 ἀπήγγειλαν δὲ³ αὐτῷ] ὅτι “Ἰησοῦς ὁ Ναζωραῖος⁴ παρ-
 ἔρχεται.”

38 καὶ⁵ ἐβόησεν λέγων “Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με.” †

† 39 καὶ [οἱ⁶ προάγοντες] ἐπετίμων αὐτῷ ἵνα σιγήσῃ⁷.

† αὐτὸς δὲ⁸ πολλῶ⁹ μᾶλλον ἔκραζεν
 “Ὑι¹⁰ Δαυεὶδ, ἐλέησόν με.”¹¹

40 σταθεὶς δὲ¹³ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι † πρὸς
 αὐτόν¹⁴.

1 (D ll παρα-) 2 D l + ἀν 3 (N οἱ δὲ ἀπ-) 4 (D^s l
 Ναζαρηνός, ll Nazoreus, l Nazaraeus) 5 (D ll ὁ δὲ) 6 (D l
 οἱ δὲ) 7 (N σωπῆση) 8 (N ll ὁ δὲ) 9 (D l omit)
 10 (N + Ἰησοῦ) 11 (D Ὑιός) 12 (l omits) 13 (N + ὁ)
 14 (D ll s^c omit)

VARIOUS.

1 Pet. v. 3, μηδ’ ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι
 γινόμενοι τοῦ ποιμνίου. Acts xix. 16, κατακυριεύσας ἀμφοτέρων.

Compare S. John.

[x. 15, “τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.”]

[xv. 13, “μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν
 αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.”]

The word λύτρον occurs here only in N.T., but ἀντίλυτρον, ἀπολύτρωσις, λύτρωσις, λυτρωτής and λυτροῦσθαι are found. 1 Tim. ii. 5, “Ἀνθρώπος (cf. ὁ υἱὸς τοῦ ἀνθρώπου, 45) Χριστὸς Ἰησοῦς, ὁ ὁδὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

§ 35. For S. Mark’s note of place (46) see Mark viii. 22 note.

The blind man was healed according to S. Luke as our Lord approached Jericho, but according to the other Gospels as He left that city. On the hypothesis that S. Luke had a written copy of S. Mark’s Gospel before him it is difficult (1) to account for this discrepancy, (2) to account for the omission of the name of Bartimaeus from SS. Matthew and Luke. But under the Oral hypothesis with its proto-Mark the whole mystery is clear.

We assign the name Bartimaeus to the trito-Mark, but of course it may belong to the proto-Mark and have been lost during oral transmission (cf. Mark viii. 27 note).

S. Matthew’s “two” (30) may be compared with the two demoniacs at Gadara (viii. 28), the two blind men (ix. 27) and the two asses in the Triumphal procession (xxi. 2). In none of these cases is the number *Two* found in the other Gospels; in some it is highly improbable. We must recognise a tendency to heighten by doubling in S. Matthew. A simple plural seems to be used for the same purpose in Matt. xxi. 14, xxviii. 9.

The title “Son of David,” which is found in three Gospels here, is in S. Matthew’s Gospel found also in the case of the two blind men (ix. 27), of the blind and dumb man (xii. 23), of the Canaanitish woman (xv. 22), and at the triumphal entry (xxi. 9, 15). In none of these cases is S. Matthew supported by SS. Mark or Luke. The fact that three of the cases deal with blindness suggests the possibility of transference, and there are special difficulties about the use of this title in the triumphal entry, for which see note on “Hosanna” page 111. The title “Son of David” was in very common use at the time as the prophetic name for the Messiah, and S. Matthew is probably right in saying that it was often applied to our Lord; the difficulties are in detail.

For other healings of the blind see John ix. 1—41, Matt. ix. 27—31, xii. 22, Mark viii. 22—26, cf. Matt. xi. 5, xv. 30, 31, xxi. 14.

S. MATTHEW.

xx. (32) καὶ εἶπεν
 “Τί θέλετε ποιήσω ὑμῖν;” †
 33 λέγουσιν αὐτῷ “Κύριε, ἵνα ἀνοιγῶσιν¹² οἱ ὀφθαλμοὶ
 ἡμῶν¹³.”
 34 [σπλαγχνισθεῖς] δὲ ὁ Ἰησοῦς [ἤψατο τῶν ὀμμάτων¹⁴ αὐτῶν¹⁵],

καὶ εὐθὺς ἀνέβλεψαν¹⁶ καὶ ἠκολούθησαν αὐτῷ.
 12 (C ἀνοιχθῶσιν) 13 (8^c + and that we may see thee)
 14 (NC ὀφθαλμῶν) 15 (8 † αὐτοῦ) 16 (C1 + αὐτῶν οἱ ὀφθαλμοὶ)

S. Matthew's σπλαγχνισθεῖς (34) is found in Mark vi. 34 = Matt. xiv. 14, Mark viii. 2 = Matt. xv. 32; Mark i. 41, ix. 22, Matt. ix. 36, xviii. 27, Luke vii. 13, x. 33 (not of our Lord).
 S. Matthew's 'touching their eyes' (34) is perhaps transferred from the account of the two blind men (ix. 29), but our Lord's habit of touching is recorded concerning the leper (Mark i. 41 = Matt. viii. 3 = Luke v. 13), the deaf man of Decapolis (Mark vii. 33), S. Peter's wife's mother (Mark i. 31 = Matt. viii. 15), the disciples at the Transfiguration (Matt. xvii. 7), the bier of the widow's son (Luke vii. 14) and the ear of Malchus (Luke xxii. 51). Cf. [Mark] xvi. 18, Acts xxviii. 8.

S. MARK.

x. 50 ὁ δὲ ἀποβαλὼν¹⁹ τὸ ἱμάτιον αὐτοῦ
 ἀναπηδήσας²⁰ ἦλθεν πρὸς τὸν Ἰησοῦν²¹].
 51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν
 “Τί σοι θέλεις ποιήσω;”
 ὁ δὲ τυφλὸς εἶπεν αὐτῷ “²²“Ραββουνεῖ, ἵνα ἀναβλέψω.”
 52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ
 “Ὑπάγε, ἡ πίστις σου σέσωκέν σε.”
 καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
 19 (8^a ἐπι-) 20 (C ἀναστὰς) 21 (D11 αὐτόν) 22 (D11
 Κύριε ραββει)

(S. John places the anointing (Mark xiv. 3 ff.) here.)

36. THE TRIUMPHAL ENTRY INTO JERUSALEM.

xi. 1—11.

xxi. 1—11.

Conflation.

1 Καὶ ὅτε ἤγγισαν¹ εἰς Ἱεροσόλυμα
 [καὶ ἦλθον²] εἰς Βηθφαγὴν
 εἰς³ τὸ Ὅρος τῶν Ἐλαιῶν,
 [τότε⁴ Ἰησοῦς] ἀπέστειλεν δύο μαθητὰς 2 λέγων αὐτοῖς
 “Πορεύεσθε⁵ εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,
 καὶ εὐθὺς⁶
 εὐρήσετε [ὄνον] δεδεμένην [καὶ] πῶλον [μετ’ αὐτῆς]. †

λύσαντες ἀγάγετέ⁷ μοι.
 3 καὶ ἐάν τις ὑμῖν εἴπῃ τι⁸,
 ἐρεῖτε ὅτι “Ὁ κύριος αὐτῶν⁹ χρειαν ἔχει,
 εὐθὺς δὲ ἀποστελεῖ¹⁰ αὐτούς.” †”
 4 [Τοῦτο δὲ¹¹ γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ¹² τοῦ προφήτου λέγοντος
 5 Εἶπατε τῇ θυγατρὶ Σειῶν
 “Ἰδοὺ ὁ βασιλεὺς σοῦ ἔρχεται σοι
 πρᾶξ καὶ¹³ ἐπιβεβηκὼς ἐπὶ ὄνον
 καὶ ἐπὶ¹⁴ πῶλον γίνῃ ὑποζύγιον¹⁵ α.”]
 1 (D11 ἤγγισεν) 2 (811 8^a ἦλθεν) 3 (8D11 πρὸς)
 4 (8 + ὁ) 5 (C Πορεύθητε) 6 (11 omit, 8^c behold) 7 BD
 ἀγαγέ 8 (D ‘Τί ποιεῖτε;’) 9 (8 αὐτοῦ) 10 (C11 -στέλ-
 λει) 11 (B11 + ὅλον) 12 (11 + Ζαχαρίου) 13 (D11 omit)
 14 (CD11 omit) 15 (D11 † ὑποζύγιον)

xxi. 6 Πορευθέντες δὲ οἱ μαθηταὶ ἔκαι ποιήσαντες¹
 1 (D11 ἐποίησαν...καὶ)

36 a. Instructions to two disciples.

1 Καὶ ὅτε ἐγγίζουσιν¹ εἰς Ἱεροσόλυμα
 εἰς Βηθφαγὴν² καὶ³ Βηθανίαν⁴
 πρὸς τὸ Ὅρος τῶν Ἐλαιῶν,
 ἀποστέλλει⁷ δύο τῶν μαθητῶν αὐτοῦ 2 καὶ λέγει⁸ αὐτοῖς
 “Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν⁹,
 καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτήν¹⁰
 εὐρήσετε πῶλον δεδεμένον
 ἐφ’ ὃν οὐδεὶς οὐπω¹⁰ ἀνθρώπων¹¹ ἐκάθισεν¹².
 Ἄρῃτε αὐτὸν καὶ φέρετέ¹³.
 3 καὶ ἐάν τις ὑμῖν εἴπῃ ‘Τί ποιεῖτε τοῦτο¹⁴;’
¹⁵εἰπατέ¹⁶ ‘Ὁ κύριος αὐτοῦ χρειαν ἔχει,
 [καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν¹⁷ ὥδε.]” (ii)

1 (D11 ἤγγισεν) 2 (B Βηθφαγὴ) 3 (8^a εἰς, NC + εἰς)
 4 D11, Origen, καὶ εἰς (1 omits καὶ) 5 (B Βηθανίαν) 6 B τὸ
 7 (C ἔπεμψεν) 8 (D^a εἶπεν) 9 (8 omits) 10 (D11 omit)
 11 (1 omits) 12 (D κεκάθικεν) 13 (D^a λύσαντες αὐτὸν καὶ
 ἀγάγετε) 14 (D11 λύετε τὸν πῶλον) 15 (C ?1 + καὶ)
 16 (8CD11 + ἔτι) 17 (11 omit)

36 b. The Procession.

xi. 4 καὶ ἄπηλθον¹ καὶ² εἶρον³ πῶλον
 [δεδεμένον πρὸς⁴ θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου,] (iii)
 καὶ λύνουσιν αὐτόν.

1 (1 + illi duo, 1 omits foll. to end of v. 5) 2 (D11 ἀπελθόν-
 tes) 3 (8C + τὸν) 4 (8CD + τὴν)

^a LXX. Zech. ix. 9, Χαῖρε σφόδρα, θύγατερ Σειῶν [κῆρυσσε, θύγατερ Ἱερουσαλήμ] Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι [δικαίως καὶ σφύζων], αὐτὸς πραῖς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

S. LUKE.

xviii. (40) ἐγγίσαντος δὲ αὐτοῦ

ἐπηρώτησεν αὐτόν¹⁵

41 “Τί σοι θέλεις ποιήσω;”

ὁ δὲ εἶπεν “Κύριε¹², ἵνα ἀναβλέψω.”42 καὶ¹⁶ ὁ Ἰησοῦς εἶπεν αὐτῷ

“[Ἀναβλέψον·] ἡ πίστις σου σέσωκέν σε.”

43 καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ¹⁷[δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον¹⁸ τῷ θεῷ].

15 (A ll + λέγων) 16 (D ll + ἀποκριθεὶς) 17 (N + αὐτόν)

18 (D δόξαν)

(Here follow

THE HISTORY OF ZACCHAEUS, 10 verses. III. § 17.
THE PARABLE OF THE POUNDS, 18 „ II. § 18 i.)

28 „

§ 36. It is generally held that our Lord's Triumphal Entry into Jerusalem took place on Palm Sunday, but our view of the dates makes rather for Monday in Holy week. S. John, as usual, is our authority. S. Mark says (xiv. 1) that the supper at which our Lord was anointed took place “two days before the passover.” S. John silently corrects this error (which is probably due to a wrong arrangement of the sections) into “six days” (xii. 1) and adds that the entry took place “on the morrow” (xii. 12). Now according to the universal way of counting, the days *must* be reckoned thus:

a.d. VI. festum Paschale

a.d. V. „ „

a.d. IV. „ „

a.d. III. „ „

pridie „ „

Festum Paschale

Sunday Nisan 9th (the supper).

Monday „ 10th (the entry).

Tuesday „ 11th.

Wednesday „ 12th.

Thursday „ 13th.

Friday „ 14th.

That this is the true way of reckoning is proved by the simple consideration, that otherwise our Lord must have journeyed on the Sabbath:—which is not to be thought of.

S. Mark's “two days before the Passover” must be understood as *pridie*, i.e. as one day before, according to our notions: and this leaves too little time for the events.

xix. 29—40.

29 Καὶ [ἐγένετο] ὥς¹¹ ἤγγισεν

εἰς Βηθφαγὴ καὶ Βηθανιὰ

πρὸς τὸ ὄρος [τὸ καλούμενον]² Ἐλαιῶν^{3,4},ἀπέστειλεν δύο τῶν μαθητῶν⁵ 30 λέγων

“Ὑπάγετε εἰς τὴν κατέναντι κώμην, †

ἐν ᾗ⁶ εἰσπορευόμενοιεὐρήσετε πῶλον⁷ δεδεμένον,ἐφ' ὃν οὐδεὶς πώποτε⁸ ἀνθρώπων⁹ ἐκάθισεν,καὶ¹⁰ λύσαντες αὐτὸν ἀγάγετε.¹¹31 καὶ εἰάν τις ὑμᾶς ἐρωτᾷ “Διὰ τί λύετε;”¹²[οὕτως]⁹ ἐρεῖτε ὅτι “Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.”1 (S⁹ omits) 2 (1 S⁹ omit) 3 (11 Oliveti) 4 (D τῶν

ἐλαιῶν καλούμενον) 5 (D ll + αὐτοῦ) 6 (D ss kal) 7 (11 pul-

lum asinae, 1 asinam cum pullum (sic)). 8 (11 ss omit)

9 (11 omit) 10 (N ll omit) 11 (D omits, but adds above

line) 12 (D ll omit)

Conflate.

xix. 32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον¹

[καθὼς εἶπεν αὐτοῖς].

33 λυνόντων δὲ [αὐτῶν τὸν πῶλον]

1 (11 + pullum (or asinam) stantem)

VARIOUS.

S. Mark's Παββουεῖ (51) is found in John xx. 16.

The refrain “Thy faith hath saved thee” occurs in the account of the woman with the issue of blood (Mark v. 34 = Matt. ix. 22 = Luke viii. 48), of the woman who anointed our Lord's feet (Luke vii. 50), and of the thankful Samaritan (Luke xvii. 19).

S. Luke's δοξάζων τὸν θεόν is found in Mark ii. 12 = Matt. ix. 8 = Luke v. 25, 26; Matt. xv. 31, Luke ii. 20, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47. S. Luke is particularly fond of it to emphasize the mystery of κένωσις, that our Lord's Miracles were wrought by an act of faith in the power of the Holy Spirit and not by His own inherent Divinity.

Though S. Luke and (except in the Western text) S. Mark give two names, S. Matthew gives one, and in the sequel all three speak of only one village. If Bethphage was, as I have long suspected, another name for Bethany, all difficulty disappears. Otherwise there is reason to think that the Western reading in S. Mark is right, and the reading in S. Luke will then be a primitive, or very early, conflation. There may have been two traditions about the name of the village.

On S. Matthew's mention of two asses, see § 35 note. It seems clear that he does so to secure a better fulfilment of Zechariah's prophecy, though in that prophecy, when correctly interpreted, only one animal seems to be mentioned.

The deuterio-Mark addition to v. 3 seems to contain an assurance that a loan, for a short time only, was desired; the animal would presently be returned.

S. MATTHEW.

xxi. (6) καθὼς συντάξεν² αὐτοῖς ὁ Ἰησοῦς †
 7 ἤγαγον [τὴν ὄνον καὶ] τὸν πῶλον,
 καὶ ἐπέθηκαν ἐπ'³ αὐτῶν⁴ τὰ ἱμάτια⁵,
 καὶ ἐπεκάθισεν⁶ ἐπάνω⁷ αὐτῶν⁸.
 8 ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν⁹ τὰ ἱμάτια ἐν τῇ
 ὁδῷ,
 ἄλλοι δὲ ἔκοπτον κλάδους [ἀπὸ τῶν δένδρων †
 καὶ ἐστρώοντων¹⁰ ἐν τῇ ὁδῷ].
 9 οἱ δὲ [ὄχλοι οἱ] προάγοντες [αὐτὸν] καὶ οἱ ἀκολουθοῦντες
 ἔκραζον
 λέγοντες
 “ΩCΑΝΝΑ¹¹ [τῷ υἱῷ Δαυεὶδ].
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^a.”

‘ΩCΑΝΝΑ¹¹ ἐν τοῖς ὑψίστοις¹².”
 2 (N προσ-) 3 (C ἐπάνω, s^c omits) 4 (D ll αὐτὸν, s^c omits)
 5 (C ll + αὐτῶν) 6 (D ἐκάθητο, N ll ἐκάθισαν) 7 (N + ἐπ’)
 8 (D ll αὐτοῦ, 2 ll omit) 9 (D αὐτῶν) 10 (N D ll ἔστρωσαν)
 11 (D ‘Οσσανά) 12 (s^c + and many came forth to meet him
 and they were rejoicing and praising God for all that they had
 seen)

xxi. 10 καὶ εἰσελθόντος¹ αὐτοῦ εἰς Ἱεροσόλυμα
 [ἐσείσθη πᾶσα ἡ πόλις λέγουσα “Τίς ἐστιν οὗτος;” 11 οἱ δὲ ὄχλοι²
 ἔλεγον³ “Οὗτός ἐστιν ὁ προφῆτης Ἰησοῦς ὁ⁴ ἀπὸ Ναζαρέθ τῆς
 Γαλιλαίας.”]
 1 (N ἐλθόντος) 2 (D ll πολλοὶ) 3 (D ll εἶπον)
 4 (D omits)

xxi. 12—22 (vi. 14, 15, xvii. 20).
 (Slightly misplaced.)
 18 [Πρωί]¹ δὲ ἐπαναγαγὼν² [εἰς τὴν πόλιν]
 ἐπείνασεν. 19 καὶ ἰδὼν συκῆν μίαν [ἐπὶ τῆς ὁδοῦ]
 ἦλθεν ἐπ’ αὐτήν,
 καὶ οὐδὲν εὔρεν³ ἐν αὐτῇ εἰ μὴ φύλλα [μόνον], †
 καὶ λέγει αὐτῇ
 “Οὐ⁴ μηκέτι ἔκ σοῦ⁵ καρπὸς γένηται⁶ εἰς τὸν αἰῶνα.” †
 1 (C Πρωίας) 2 C ἐπαναγών, (D ll παράγων) 3 (N
 † omits) 4 (NCD omit) 5 (D * ἐξοῦ) 6 (N γένοιτο)

^a LXX. Ps. cxviii. 25, ὦ Κύριε, σῶσον δὴ, ὦ Κύριε, εὐλόησον δὴ. 26 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

S. MARK.

xi. 5 καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς
 “Τί ποιεῖτε λύνοντες τὸν πῶλον;”
 6 οἱ δὲ εἶπαν αὐτοῖς⁵ καθὼς εἶπεν⁶ ὁ Ἰησοῦς·
 καὶ ἀφῆκαν αὐτούς.
 7 καὶ φέρουσιν⁷ τὸν πῶλον πρὸς τὸν Ἰησοῦν,
 καὶ ἐπιβάλλουσιν⁸ αὐτῷ τὰ ἱμάτια αὐτῶν⁹,
 καὶ ἐκάθισεν¹⁰ ἐπ’ αὐτόν.
 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν¹¹ ἔστρωσαν¹² εἰς τὴν ὁδόν, †
 [ἄλλοι δὲ στιβάδας¹³ κόψαντες¹⁴ ἐκ τῶν ἀγρῶν¹⁵. (ii)
 9 καὶ οἱ προάγοντες¹⁶ καὶ οἱ ἀκολουθοῦντες] ἔκραζον
 *17
 “ΩCΑΝΝΑ¹⁸.
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^a.
 10 ¹⁹Εὐλογημένη ἡ ἐρχομένη²⁰ βασιλεία²¹ τοῦ πατρὸς
 ἡμῶν Δαυεὶδ.
 ‘ΩCΑΝΝΑ²² ἐν τοῖς ὑψίστοις.”

5 (D ll omit) 6 (D ll εἰρήκει αὐτοῖς, A ll ἐνετείλατο αὐτοῖς)
 7 (N C καὶ ἄγουσιν, D ll καὶ ἤγαγον, ll ducere, l † omits) 8 (A ll
 ἐπέβαλον) 9 B αὐτῶν, (D^s αὐτοῦ, ll omit) 10 (D^s καθίζει,
 N ἐκάθισαν) 11 (B αὐτῶν) 12 (D ll ἐστρώοντων) 13 (D
 * ἐστιβάδας, C στοιβάδας) 14 (CD ll ἔκοπτον) 15 (D ll
 δένδρων + καὶ ἐστρώοντων τὴν ὁδόν (ll in via)) 16 (D * προσ-)
 17 (D ll s^a + λέγοντες) 18 (D ll omit, ll + in excelsis,
 l + eminentissimo) 19 (D + καὶ) 20 (l omits) 21 (A l
 + ἐν ὀνόματι Κυρίου) 22 (D ‘Οσσαννά)

36 c. Entry into Jerusalem.

[xi. 11 Καὶ εἰσῆλθεν¹ εἰς Ἱεροσόλυμα²] (ii)
 [εἰς τὸ ἱερόν· καὶ³ περιβλεψάμενος πάντα, ὁψέ⁴ ἤδη (iii)
 οὐσῆς⁵ τῆς⁶ ὥρας⁷, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν
 δώδεκα.]
 1 (D ll εἰσελθὼν) 2 (D l + καὶ) 3 (D^s ll omit) 4 BD
 ὁψίλας 5 (D * οὐσας) 6 (D^s omits) 7 B omits
 8 (D ll + μαθητῶν)

37. THE MESSIAH ASSERTS HIS AUTHORITY.

xi. 12—25.

37 a. The Sight of the Barren Fig-Tree.

[12 Καὶ τῇ ἐπαύριον ἔξελθόντων αὐτῶν¹ ἀπὸ Βηθανίας (ii)
 ἐπείνασεν². 13 καὶ ἰδὼν συκῆν³ ἀπὸ μακρόθεν ἔχουσιν
 φύλλα
 ἦλθεν εἰ ἄρα τι εὐρήσει⁴ ἐν αὐτῇ, καὶ ἔλθων ἐπ’ αὐτήν⁵
 “οὐδὲν εὔρεν⁶ εἰ μὴ φύλλα⁷,
 [ὁ γὰρ καιρὸς οὐκ ἦν σύκων.] (iii)
 14 καὶ⁸ ἄποκριθεις⁹ εἶπεν¹⁰ αὐτῇ (ii)
 “Μηκέτι εἰς τὸν αἰῶνα ἔκ σοῦ¹¹ μηδεὶς καρπὸν φάγοι¹².”
 καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.]

1 (D^s † om + ἐξελθόντα, ll cum exisset, or -iret) 2 (N
 † omits) 3 (N + μίαν) 4 (D ll ἰδεῖν † ἐάν τι ἔστω, Origen ll
 ὡς εὐρήσων τι) 5 (D ll omit) 6 (D ll μηδὲν εὐρών) 7 (N ll
 + μόνον) 8 (D ll s^a omit) 9 (ll omit) 10 (l maladixit
 dicens) 11 (D * ἐξοῦ) 12 (D φάγη)

S. LUKE.

xix. (33) εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς

“Τί λύτετε τὸν πῶλον;”

34 οἱ δὲ εἶπαν² ὅτι³ “Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.”

35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν,
καὶ ἐπιβάντες¹⁴ αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον⁷⁵ †
ἐπεβίβασαν τὸν Ἰησοῦν· 36 [πορευομένου δὲ αὐτοῦ]
ὑπεστρώνουν τὰ ἱμάτια ἑαυτῶν⁶ ἐν τῇ ὁδῷ⁷.
37 [ἐγγίζοντος δὲ αὐτοῦ⁷⁸ ἡδὴ⁹ πρὸς τῇ καταβάσει¹¹⁰ τοῦ Ὄρους
τῶν Ἐλαιῶν ἤρξαντο¹¹ ᾄδαν¹² τὸ πλῆθος τῶν μαθητῶν¹¹³ χαί-
ροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ¹⁷ περὶ πασῶν¹⁴ ὧν εἶδον
δυνάμεων¹⁵.]

38 λέγοντες

“Εὐλογημένος ὁ ἐρχόμενος¹¹⁶, [ὁ¹⁷ βασιλεὺς,] ἐν ὀνό-
ματι Κυρίου^{118 a}.”

[ἐν οὐρανῷ εἰρήνη καὶ δόξα] ἐν ὑψίστοις¹¹⁹.”

[39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν
“Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου¹²⁰.” 40 καὶ ἀποκριθεὶς
εἶπεν²¹ “Λέγω ὑμῖν²², ἐὰν οὗτοι σιωπήσουσιν²³, οἱ λίθοι κρᾶ-
ξουσιν²⁴.”]

2 (D ἀπεκρίθησαν, s^o omits from οἱ κύριοι to εἶπαν, l omits from τὸν πῶλον which immediately follows λύντων δὲ αὐτῶν p. 109 to οἱ δὲ, s^o found so, and when they asked them, they answered) 3 (ll omit) 4 (D lss ἀγαγόντες τὸν πῶλον ἐπέβησαν) 5 (D ll ss ἐπ’ αὐτὸν καὶ) 6 (ND αὐτῶν) 7 (D omits) 8 (D ss ἐγγιζόντων δὲ αὐτῶν) 9 (D ll ss omit) 10 (D τὴν κατάβασιν) 11 (D ll ἤρξατο) 12 (D πᾶν) 13 (ll s^o omit, 2 ll discentium, 1 descendentium) 14 (B† D πάντων) 15 (D γνωμένων) 16 (N ll omit) 17 All omit 18 (D ll ἐν ὀνόματι Κυρίου, εὐλογημένος ὁ βασιλεὺς) 19 (ll omit) 20 (ll illos) 21 (D ll λέγει αὐτοῖς, s^o + “Amen”) 22 (ND + ὅτι) 23 (D συγῆσουσιν) 24 (D κρᾶξονται)

(Here follows Christ's WAIL OVER THE CITY, 4 verses.

IV. § 119 b.)

§ 37 a. Some critics compare with this the parable of the barren fig-tree, S. Luke xiii. 6—9. III. § 8.

Notice how the wish in S. Mark is changed into the prophecy in S. Matthew, presumably from the desire to heighten our Lord's authority. In the sequel both Gospels tell that our Lord regarded the withering of the tree as a triumph of faith, i.e. of His own faith; for this miracle, like all others, was wrought in the power of the Holy Spirit; see § 35 note. The common notion that the act was symbolical, the fig-tree being the type of the Jewish nation, finds no support in the Gospels. Those however who cling to the common interpretation are entitled to plead that our Lord's official acts had usually an inner meaning, being acted parables; and the Evangelists seldom explain the mystery.

S. JOHN.

xii. 12—15.

[12 Τῇ ἐπαύριον ὁ¹ ὄχλος πολλὸς ὁ² ἐλθὼν εἰς τὴν ἐορτήν,
ἀκούσαντες ὅτι ἔρχεται³ Ἰησοῦς εἰς Ἱεροσόλυμα⁴,
13 ἔλαβον τὰ βαῖα τῶν φοινίκων
καὶ ἐξῆλθον εἰς ὑπάντησιν⁵ αὐτῷ⁶,

καὶ ἐκραύγαζον⁷

8

“Ὡσαννά⁹,εὐλογημένος¹⁰ ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^{1a11},καὶ¹² ὁ βασιλεὺς τοῦ Ἰσραὴλ¹¹¹.”

14 εὐρὼν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ’ αὐτό,

καθὼς ἔστιν γεγραμμένον

15 Μὴ φοβοῦ, θγγάτηρ¹³ Σειῶν·ἰδοὺ ὁ βασιλεὺς σοῦ ἔρχεται¹⁴,καθήμενος ἐπὶ πῶλον ὄνου^b.]

1 (ND omit) 2 (N omits) 3 (B + d) 4 (D Ἱερουσαλήμ) 5 (D συν-, A ἀπ-) 6 (D αὐτοῦ) 7 (B ἐκραύγασαν) 8 (ND ll + λέγοντες) 9 (D Ὅσανά) 10 (D εὐλογητός) 11 (l omits) 12 (D omits) 13 (N θύγατερ) 14 (l + tibi mitis, l + mansuetus)

The word “Hosanna” is sometimes rendered in the LXX. σώσον δὴ, sometimes βοήθησον. In the former case the Heb. takes accusative, in the latter the prep. ל. It is therefore correct Hebrew to say, as S. Matthew does, “Hosanna to the Son of David.” The sense however would be ‘Help the Son of David,’ as though He were in distress (Deut. xxii. 27 &c.), and as this does not give the required sense, we infer that the redactor of S. Matthew's Gospel understood the word to mean, as S. Augustine thought it to mean (*De Doct. Christ.* ii. xi. 16), ‘Hurrah for the Son of David.’ This would betray ignorance of Hebrew and is therefore a point of some importance in determining the genesis of the first Gospel. The words “to the Son of David” are no part of the psalm which the people are quoting. It is difficult to believe that they were used by a Palestinian crowd in or about 29 A.D. It is a relief to be able to regard them as a foreigner's mistake. See last note on page 107. S. Mark's “Save now *in*,” not *from*, “the highest heavens” may perhaps be defended as an abbreviation of “Hear us in Heaven Thy dwelling-place and when thou hearest save.” Cf. Dalman, *Words of Jesus*, p. 220.

On the “Son of David” see § 35 note.

S. Luke's ὁ βασιλεὺς (38) may be borrowed from S. John's oral teaching, but both Evangelists more probably took it from Zechariah's prophecy. The title ‘King’ is applied to our Lord in Mark xv. 2=Matt. xxvii. 11=Luke xxiii. 3; Mark xv. 18=Matt. xxvii. 29; Mark xv. 26=Matt. xxvii. 37=Luke xxiii. 38; Mark xv. 32=Matt. xxvii. 42; Matt. ii. 2, Mark xv. 9, 12, Luke xxiii. 37.

With S. Luke's “ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις” compare Luke ii. 14, “δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη.”

^b LXX. Zech. ix. 9, see page 108 footnote.

C lacks John i. 42—iii. 32.
D — John i. 16 b—iii. 26 a.
s^a — Matt. xx. 25—xxi. 20.
— John i. 47—ii. 15.
s^c — Mark except xvi. 17—20.
— John i. 43—iii. 5 b.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

S. Matthew, by a slight change in the order of the sections, puts the cleansing of the Temple on the same day as the triumphal entry and before the cursing of the fig-tree. S. Mark puts it a day later and after the cursing.

37 b. The Cleansing of the Temple.

Conflate.

xxi. 12 Καὶ εἰσῆλθεν [Ἰησοῦς] εἰς τὸ ἱερόν², καὶ ἐξέβαλεν
[πάντας] τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ
καὶ τὰς τραπέζας τῶν κολλυβιστῶν
κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περι-
στεράς, †

13 καὶ λέγει [αὐτοῖς] “Γέγραπται
‘Ο³ οἶκος μοι οἶκος προσεγχεῖς κληθήσεται^a,

ὑμεῖς δὲ αὐτὸν ποιεῖτε^b σπήλαιον ληστῶν^b.”
[14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθερά-
πευσεν αὐτούς.]

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
[τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς⁶ κράζοντας ἐν τῷ
ἱερῷ καὶ λέγοντας “ΩCΑΝΝΑ⁷ τῷ υἱῷ⁸ Δαυίδ”]

ἠγανάκτησαν

[16 καὶ εἶπαν αὐτῷ “Ἀκούεις τί οὗτοι λέγουσιν;” ὁ δὲ Ἰησοῦς
λέγει αὐτοῖς⁹ “Ναί· οὐδέποτε ἀνέγνωτε ὅτι¹⁰ Ἐκ στόματος
νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον”];

17 Καὶ [καταλιπὼν¹¹ αὐτοὺς] ἐξῆλθεν ἔξω τῆς πόλεως¹²
[εἰς Βηθανίαν¹³, καὶ ἠύλισθη ἐκεῖ¹⁴].

1 (D + ὁ) 2 (CD ll s^c + τοῦ θεοῦ) 3 (D^s † omits) 4 (s^c +
to all nations) 5 (CD ll ἐποιήσατε) 6 (C omits) 7 (D
‘Οσσανά) 8 (Origen οἶκῳ) 9 (D^s † αὐτῷ) 10 (ND ll
omit) 11 (CD -λειπών) 12 (N omits) 13 (B Βηθανιά)
14 (C ἠύλισθησαν)

(Here follows THE CURSING OF THE FIG-TREE, § 37 a.)

xxi. (19) καὶ ἐξηράνθη [παραχρήμα] †
ἡ συκῇ¹¹. 20 καὶ ἰδόντες }
οἱ μαθηταὶ ἐθαύμασαν λέγοντες
“[Πῶς παραχρήμα] ἐξηράνθη ἡ συκῇ¹²;” †
21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς
“Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν †
καὶ μὴ διακριθῆτε (1), [οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
ἀλλὰ] καὶ τῷ ὄρει τούτῳ εἶπητε †
“Ἀρθῇτι καὶ βλήθῃτι εἰς τὴν θάλασσαν,”

γενήσεται

Doublet :

[xvii. 20 “ἂμην γὰρ λέγω ὑμῖν,³ ἐὰν ἔχητε πίστιν ὡς κόκκον⁴
συνάπewis, ἐρεῖτε τῷ ὄρει τούτῳ ‘Μετάβα⁵ ἐνθεν⁶ ἐκεῖ,’ καὶ
μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.”]

1 (l omits) 2 (ll omit) 3 (C + ὅτι) 4 (D κόκκος)
5 (CD Μετάβηθι) 6 (C ἐντεῦθεν) 7 (2 ll omit)

[xi. 15 Καὶ ἔρχονται¹ εἰς Ἱεροσόλυμα.] (iii)
Καὶ εἰσελθὼν εἰς τὸ ἱερόν² ἤρξατο ἐκβάλλειν³
τοὺς πωλοῦντας καὶ τοὺς⁴ ἀγοράζοντας ἐν τῷ ἱερῷ⁵,
καὶ τὰς τραπέζας τῶν κολλυβιστῶν
καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέ-
στρεψεν⁶
[16 καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ (iii)
ἱεροῦ,]

17 καὶ ἐδίδασκεν ἡ καὶ ἔλεγεν⁷ “Οὐ⁸ γέγραπται ὅτι⁹
‘Ο οἶκος μοι οἶκος προσεγχεῖς κληθήσεται
[πᾶσιν τοῖς ἔθνεσιν^a;] (iii)
ὑμεῖς δὲ πεποιθήκατε¹⁰ αὐτὸν¹¹ σπήλαιον ληστῶν^b.” †

18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,
καὶ¹² ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν
ἐφοβοῦντο γὰρ αὐτόν¹³,
ἥτις γὰρ¹⁴ ὁ ὄχλος ἐξεπλήσιστο¹⁵ ἐπὶ τῇ διδασκῇ αὐτοῦ.

19 Καὶ ὅταν¹⁶ ὁψὲ ἐγένετο, ἐξεπορεύοντο¹⁷ ἔξω¹⁸ τῆς πόλεως.

1 (C ἤρχοντο, D^s εἰσελθὼν, ll + iterum) 2 (D ὅτε ἦν ἐν τῷ
ἱερῷ) 3 (D l + ἐκεῖθεν) 4 (D^s omits) 5 (l omits)
6 (D^s l omit) 7 (D ll λέγων), NC ll + αὐτοῖς 8 (D ll omit)
9 (CD ll omit) 10 (NCD ἐποιήσατε) 11 (D † αὐτὴν)
12 (D ll omit) 13 (l populum, ll omit) 14 (D ll ὅτι πᾶς)
15 (N l -σονται) 16 (D ὅτε) 17 (NCD ll -εὔετο) 18 (D ll ἐκ)

37 c. The Fig-tree withered.

[xi. 20 Καὶ παραπορευόμενοι¹ πρῶτ² (ii)
εἶδον τὴν συκὴν ἐξηραμένην ἐκ ῥιζῶν.
21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ³
“Ραββί, ἴδε⁴ ἡ συκὴ ἣν κατηράσω ἐξηράνται⁵.”
22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς
“Ἐχετε πίστιν⁷ θεοῦ². 23 ἂμην⁸ λέγω ὑμῖν ὅτι⁹

ὅς ἂν εἴπῃ¹⁰ τῷ ὄρει τούτῳ
“Ἀρθῇτι καὶ βλήθῃτι εἰς τὴν θάλασσαν,”
καὶ μὴ διακριθῇ¹¹ ἐν τῇ καρδίᾳ αὐτοῦ (1)
ἀλλὰ πιστεύῃ¹² ὅτι¹³ ὁ¹⁴ ἡ γὰρ¹⁵ γίνεται, ἔσται¹⁶ αὐτῷ¹⁷.

1 (N παρεπορεύετο...καὶ, D + τὸ) 2 (ll omit) 3 (l omits)
4 (D ἰδοὺ, s^s omits) 5 (D ἐξηράνθη) 6 (ND ll s^s + E)
7 (D^s + τοῦ) 8 (C l + γὰρ) 9 (ND ll omit) 10 (s^s † if
ye shall say, l si habueritis fidem sicut granum sinapis, dicetis)
11 (D^s † -κριθῆς) 12 (CD ll πιστεύσῃ) 13 (D ll τὸ μέλλον)
14 (C ll ἂ) 15 (C ll λέγει) 16 (D ll ἂν εἴπῃ, γενήσεται)
17 (l omits, A 3 ll + δ ἐὰν εἴπῃ)

^a LXX. Is. lvi. 7, ὁ γὰρ οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.

S. LUKE.

S. John puts the cleansing of the temple at the beginning of our Lord's Ministry, the Synoptists put it at the end. That there were two cleansings is of course possible, but it is far more probable that S. John, as usual, is silently correcting S. Mark. That our Lord should have cleansed the temple when He first came forth as Messiah and when His authority had in no way been undermined, is historically more probable than that He should have done so when His friends were reduced and His enemies triumphant.

Mark xi. 18d is repeated as a refrain in Matt. vii. 28, xxii. 33, and the word ἐκπλήσσεσθαι in Matt. xiii. 54, xix. 25.

xix. 45—48.

45 Ἐκπλήσσεσθαι¹ εἰς τὸ ἱερὸν ἡρξάτο ἐκβάλλειν
τοὺς πωλοῦντας²,

46 λέγων αὐτοῖς “Γέγραπται
Ἐκπλήσσεσθαι³ ὁ οἶκος μου⁴ οἶκος προσευχῆς⁵,
ὅμως δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν⁶.”

47 [Καὶ ἡν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ]
οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς
ἐξήτουν αὐτὸν ἀπολέσαι [καὶ οἱ πρῶτοι⁷ τοῦ λαοῦ⁸],

48 καὶ οὐχ ᾔρρισκον τὸ⁹ τί ποιήσωσιν⁹,
ὁ λαὸς γὰρ ᾤπις ἐξεκρέμετο¹⁰ αὐτοῦ ἀκούων¹¹. †

1 (D 1 Ἐλθὼν δὲ) 2 (D 11 + ἐν αὐτῷ, CD 11 + καὶ (C + τοῦς)
ἀγοράζοντας, D 11 + καὶ τὰς τραπέζας τῶν κολλυβιστῶν ἐξέχεεν καὶ
τὰς καθέδρας τῶν πωλούντων τὰς περιστράς, 3 11 + κατέστρεψεν)
3 (N omits, CD 11 ss ὅτι) 4 (1 omits) 5 (CD 11 ss + ἐστίν,
s^c + to all the nations, 1 + κληθήσεται) 6 (Origen 1 πρεσβύτεροι)
7 (1 Pharisaei) 8 (D omits) 9 (D 11 + αὐτῷ) 10 (D
ἐκρέματο) 11 (D ss ἀκούειν)

S. Matthew, with his usual desire to heighten our Lord's power, makes the fig-tree wither suddenly, and even makes this suddenness the occasion of remark by the disciples. To present this view he has transposed the sections. In the original account on the contrary twenty-four hours are given for the tree to wither.

S. JOHN.

ii. 13—17.

[13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα
ὁ Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας¹ βόας καὶ
πρόβατα² καὶ περιστράς καὶ τοὺς κερματιστὰς καθήμενους, 15 καὶ
ποιήσας³ φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ
τε πρόβατα καὶ τοὺς βόας⁴, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ
κέρματα⁵ καὶ⁶ τὰς τραπέζας ἀνέστρεψεν⁷, 16 καὶ τοῖς τὰς περι-
στράς πωλοῦσιν εἶπεν “Ἄρατε ταῦτα ἐντεῦθεν⁸, μὴ ποιῶτε τὸν
οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.” 17⁹ Ἐμνήσθησαν οἱ μαθηταὶ
αὐτοῦ ὅτι γεγραμμένον ἐστίν Ὁ ζῆλος τοῦ οἴκου σου κατα-
φάγεται με^c.]

1 (1 qui vendebant et emebant) 2 (N 11 καὶ τὰ πρόβατα
καὶ βόας) 3 (N 11 ἐποίησεν...καὶ, G 11 ὡς ποιήσας) 4 (N 11 τὰ
πρόβατα καὶ βόας, 1 + vendentes, 1 + qui...vendebant) 5 (N 11
τὸ κέρμα) 6 (1 omits) 7 (N κατέστρεψεν) 8 (11 s^c + et)
9 (11 + Et, s^c + When he did these things)

With Matt. xxi. 14 compare John ix. and v. ('Composition
of the Gospels,' p. 23).

S. Luke's ἐκκρεμάννυμι (48) occurs here only in N.T.

Cf. 1 John v. 15, καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτώ-
μεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν ἀπ' αὐτοῦ.

The word παραχρῆμα occurs 16 times in S. Luke but not
elsewhere in the N.T. outside of this section.

S. Paul alludes to the teaching of this section in 1 Cor.
xiii. 2, κἀν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην
δὲ μὴ ἔχω, οὐθέν εἰμι.

Matt. xvii. 20=Luke xvii. 6. IV. § 4.

^b LXX. Jer. vii. 11, μὴ σπήλαιον ληστῶν ὁ οἶκος μου, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ, ἐκεῖ ἐνώπιον ὑμῶν;

^c LXX. Ps. lxi. 9, ὅτι ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

FIRST DIVISION.

S. MATTHEW.

xxi. 22 “καὶ πάντα ὅσα ἂν³ αἰτήσητε ἐν τῇ προσευχῇ
πιστεύοντες λήψεσθε.”

3 (D †omits)

Logion from the Sermon on the Mount.

vi. 14 “Ἐὰν γὰρ¹ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα
αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος². 15 ἐὰν
δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις (τὰ παραπτώματα αὐτῶν)³,
οὐδὲ ὁ πατὴρ ὑμῶν⁴ ἀφήσει⁵ τὰ παραπτώματα ὑμῶν.”

1 (D omits) 2 (ll + τὰ παραπτώματα ὑμῶν) 3 ND ll
omit 4 (N ll ὑμῖν) 5 (D ll + ὑμῖν)

S. MARK.

xi. 24 “διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε ἢ καὶ
αἰτεῖσθε¹⁸,
πιστεύετε ὅτι ἐλάβετε¹⁹, καὶ ἔσται ὑμῖν.”]

18 (s^a omits) 19 (D ll λήψεσθε)

37 d. Forgive that ye may be forgiven.

[xi. 25 καὶ ὅταν στήκετε¹ προσευχόμενοι, ἀφίετε² ἑἴ τι (iii)
ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ³ ἐν τοῖς
οὐρανοῖς ἀφῇ⁴ ὑμῖν⁵ τὰ παραπτώματα ὑμῶν⁶.”]

1 (B στήκετε, N στήτε) 2 (C ἀφετε) 3 (D + ὧν)
4 (D ἀφήσει) 5 (ll omit) 6 (D omits, CD ll + 26 εἰ δὲ
ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν οὐρανοῖς ἀφήσει (± ὑμῖν)
τὰ παραπτώματα ὑμῶν)

38. THE QUESTION ABOUT JOHN'S BAPTISM.

xi. 27—33.

[27 Καὶ ἔρχονται¹ πάλιν εἰς Ἱεροσόλυμα.] (iii)

Καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ

ἔρχονται πρὸς αὐτὸν *

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι²28 καὶ ἔλεγον³ αὐτῷ

“Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;

ἢ⁴ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;⁵”29 ὁ δὲ Ἰησοῦς *⁶ εἶπεν αὐτοῖς“Ἐπερωτήσω ὑμᾶς *⁷ ἓνα λόγον, καὶ⁸ ἀποκριθῆτέ μοι,καὶ⁹ ἐρῶ¹⁰ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.30 τὸ βάπτισμα τὸ Ἰωάννου¹¹ἐξ οὐρανοῦ¹² ἢ¹³ ἐξ ἀνθρώπων;

[ἀποκριθῆτέ μοι.”] (iii)

31 καὶ διελογίζοντο¹⁴ πρὸς ἑαυτοὺς λέγοντες¹⁵

“Ἐὰν εἴπωμεν ‘Ἐξ οὐρανοῦ,’

ἐρεῖ¹⁶ ‘Διὰ τί (οὐν)¹⁷ οὐκ ἐπιστεύσατε αὐτῷ;’32 ἀλλὰ¹⁸ εἴπωμεν ‘Ἐξ ἀνθρώπων,’ἐφοβούντο¹⁹ τὸν ὄχλον²⁰,ἀπαντες²¹ γὰρ εἶχον²² τὸν Ἰωάννην ὄντως²³ ὅτι προφήτης
ἦν²⁴.

33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν “Οὐκ οἶδαμεν.”

καὶ²⁵ ὁ Ἰησοῦς λέγει αὐτοῖς²⁶“Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ²⁷ ταῦτα ποιῶ.”

1 (D ll s^a ἔρχεται) 2 (D + τοῦ λαοῦ) 3 (D ll λέγουσιν)
4 (ll et) 5 (D l omit) 6 (D ll + ἀποκριθεῖς) 7 (ND ll ss
+ ἀγῶ) 8 (D ll omit) 9 (D l + ἐγὼ) 10 (D λέγω)
11 (NC l + πόθεν ἦν;) 12 (D s - ὧν) 13 (NC l omit)
14 (N προσελογ.) 15 (D ll + “Τί εἴπωμεν;”) 16 (D s ll λέγει,
D + ‡ ὑμῖν, ll + nobis) 17 C ll s^a omit 18 (D ll ἐὰν, ll + ἐὰν)
19 (D s ‡ φοβούμεν, ll φοβούμεθα) 20 (D λαόν) 21 (NCD
πάντες) 22 (D ll ᾗδισαν) 23 (D ἀληθῶς, 2 ll omit)
24 (N ὡς προφήτην) 25 (D ll s^a ἀποκριθεῖς) 26 (D s ‡ αὐτῷ,
l omits) 27 (D s eis πόλιν ἐξουσίαν)

xxi. 23—27.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν †

προσῆλθαν αὐτῷ διδάσκοντι¹

οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ]

λέγοντες

“Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;

καὶ² τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;”24 ἀποκριθεῖς (δὲ)³ ὁ Ἰησοῦς εἶπεν αὐτοῖς“Ἐρωτήσω⁴ ὑμᾶς καγὼ λόγον ἓνα, ὃν⁵ ἐὰν εἴπητέ⁶ μοι †

καγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

25 τὸ βάπτισμα τὸ⁷ Ἰωάνου[πόθεν] ἦν⁸; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;” †οἱ δὲ διελογίζοντο ἐν⁹ ἑαυτοῖς λέγοντες

“Ἐὰν εἴπωμεν ‘Ἐξ οὐρανοῦ,’

ἐρεῖ [ἡμῖν] ‘Διὰ τί οὐν¹⁰ οὐκ ἐπιστεύσατε¹¹ αὐτῷ;’

26 ἐὰν δὲ εἴπωμεν ‘Ἐξ ἀνθρώπων,’

φοβούμεθα τὸν ὄχλον,

πάντες γὰρ ὡς προφήτην ἔχουσιν¹² τὸν Ἰωάννην.” †**Doublets (assimilated):**[xiii. 5 ἐφοβήθη τὸν ὄχλον, ὅτι¹³ ὡς προφήτην αὐτὸν εἶχον.][xxi. 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους¹⁴,ἐπει¹⁵ εἰς¹⁶ προφήτην αὐτὸν εἶχον.]

27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν “Οὐκ οἶδαμεν.”

ἔφη αὐτοῖς ἢ καὶ αὐτός¹⁷ †

“Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

1 (ll ss omit) 2 (C ll ἦ) 3 ll ss omit 4 (D Ἐπ-)
5 (D omits) 6 (ll dicite) 7 (D omits) 8 (N * ἦ)
9 NCD παρ’ 10 (D ll omit) 11 (ll creditis) 12 (ll habe-
bant, l habuerunt) 13 (B ἐπει) 14 (NC l τὸν ὄχλον)
15 (C ἐπειδὴ) 16 (CD ll ὡς) 17 (N ll ss δ’ Ἰησοῦς)

(Here follows the parable of the TWO SONS, 5 verses.

II. § 15.)

S. LUKE.

VARIOUS.

With Mark xi. 24 compare the following from S. John
[xiv. 13, καὶ ὁ τι ἂν αἰτήσητε¹ ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω...
14 ἴδαν τι αἰτήσητέ (με)² ἐν τῷ ὀνόματί μου, τοῦτο³ ποιήσω¹⁴.]

[xv. 7, εἰάν⁵ μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μένη, ὁ⁶
ἐὰν θέλητε αἰτησασθε⁷ καὶ γενήσεται ὑμῖν⁸.]

[xv. 16, ἵνα ὁ τι ἂν αἰτήσητε⁹ τὸν πατέρα ἐν τῷ ὀνόματί μου, δώ¹⁰
ὑμῖν.]

[xvi. 23, ἀμὴν ἀμὴν λέγω ὑμῖν¹¹, ἂν τι αἰτήσητε τὸν πατέρα¹²,
δώσει ὑμῖν ἐν τῷ ὀνόματί μου¹³.]

1 (B αἰτῆτε, 2 ll + ab eo or illo)	2 D ll omit	3 (8D ll ἐγὼ)
4 (l omits)	5 (D l + δέ)	6 (8 δσα)
7 (8 αἰτή-σεσθε)	8 (D l omit)	9 (B αἰτῆτε)
11 (8 2 ll + ὅτι)	12 (D ll + ἐν τῷ ὀνόματί μου)	13 (D ll omit)
		10 (8 δώσει)

§ 37d. Believers in the oral hypothesis may contend that the trito-Mark drew this section from the Matthaean *Logia*. It is manifestly out of place here, being quite loosely appended apparently because vv. 24, 25 deal with the subject of prayer. Compare the way in which sayings of our Lord are collected in Mark iv. 21 ff., ix. 49 f.

§ 38. If we were right in arguing that the Cleansing of the temple took place at the beginning of our Lord's Ministry, this section also must be assigned to the same period. According to the common view the Holy Week is crowded with incidents; these will be much more intelligible if spread over a longer period. Compare § 40.

xx. 1—8.

1 Καὶ [ἐγένετο ἐν μιᾷ τῶν ἡμερῶν¹]
διδάσκοντος αὐτοῦ [τὸν λαὸν] ἐν τῷ ἱερῷ
[καὶ εὐαγγελιζομένου] ἐπέστησαν
οἱ ἀρχιερεῖς² καὶ οἱ γραμματεῖς³ σὺν τοῖς πρεσβυτέροις,
2 καὶ εἶπαν¹⁴ λέγοντες⁵ πρὸς αὐτόν¹⁴ “[Εἰπὸν ἡμῖν]⁶
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,
ἢ⁷ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην.” †
3 ἀποκριθεὶς⁸ δὲ εἶπεν πρὸς αὐτούς⁹
“Ἐρωτήσω¹⁰ ὑμᾶς καὶ γὰρ λόγον¹¹, καὶ¹² εἰπατέ μοι
4 Τὸ βάπτισμα¹³ Ἰωάννου
ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;”

5 οἱ δὲ συνελογίσαντο¹⁴ πρὸς ἑαυτοὺς¹⁵ λέγοντες [ὅτι]¹⁶
“Ἐὰν εἰπώμεν ‘Ἐξ οὐρανοῦ,’
εἰρή¹⁷ Διὰ τί¹⁸ οὐκ ἐπιστεύσατε αὐτῷ;
6 εἰ δὲ εἰπώμεν¹⁹ ‘Ἐξ²⁰ ἀνθρώπων,’
ὁ λαὸς ἅπας²¹ καταλιθάσει²² ἡμᾶς,
7 πεπεισμένος γάρ ἐστιν²³ Ἰωάννην προφήτην εἶναι²⁴.”

7 καὶ ἀπεκρίθησαν μὴ²⁵ εἰδέναι²⁶ πόθεν²⁷.
8 καὶ ὁ Ἰησοῦς²⁸ εἶπεν αὐτοῖς
“Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

1 (C + ἐκείνων)	2 (A ἱερεῖς)	3 (8 ^c + of the people)
4 (l omits)	5 (CD ll omit)	6 (D Εἰπὲ ἡμῖν, 8C s ^a omit)
7 (D ll καὶ)	8 (8 ^c omits)	9 (8 † αὐτόν)
11 (ll omit, CD ll + ἐνα)	12 (D δν, ll 8 ^c omit)	13 (8D + τὸ)
14 (8CD ll -ζοντο)	15 (8 πρὸς αὐτούς, 8 ^a omits)	16 (C ll 8 ^c omit)
17 (C ll 88 + ἡμῖν)	18 (CD ll + οὖν)	19 (C + ὅτι)
20 (D ll Ἀπὸ τῶν)	21 (C πᾶς, l omits)	22 (D λιθάσει)
23 (D ⁸ ll πεπεισμένοι γὰρ εἰσω)	24 (D ll γεγονέναι)	
25 (8 † omits)	26 (CD + αὐτούς, D + τὸ)	27 (2 ll omit)
28 (8 ἀποκριθεὶς)		

It is possible that our Lord deliberately put a question which He knew would baffle the delegates of the Sanhedrin in order that He might decline to answer them, and this is the common view. But if we admit the *κένωσις* it is more probable that He expected them to give the only answer which honest men could give. When they began to evade and think of consequences to themselves He sadly admitted that argument with such persons was impossible. We would not be understood to deny His omniscience, but only His active use of it.

S. Luke's εὐαγγελιζεσθαι (1) is frequent in SS. Luke and Paul, but is not used in the Gospels of SS. Matthew (except in a quotation), Mark or John. The same is true of his *εἰφίστημι*.

If S. John the Baptist had been already dead nearly three years, as is commonly held, it is difficult to believe that the dread of his memory was so great; if on the other hand he was still alive or only just martyred, the alarm of the rulers is more intelligible.

The title of *προφήτης* is given to the Baptist here and in Luke i. 76, vii. 26—28 = Matt. xi. 9.

S. MATTHEW.

S. MARK.

39. THE PARABLE OF THE VINEDRESSERS
SLAYING THE HEIR.

xxi. 33—46 (xiv. 5, xxi. 26).

xii. 1—12.

39 a. *The Parable.*

33 “[Ἐν ἄλλῃ παραβολῇ ἀκούσατε.]

1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν¹

* Ἀνθρώπος [ἦν οἰκοδεσπότης ὅστις] ἐφύτευεν ἀμπελῶνα
καὶ φραγμὸν [αὐτῷ] περιέθηκεν †
καὶ ὥργizen [ἐν αὐτῷ]¹ ληνὸν
καὶ ὠκοδόμησεν πύργον²,
καὶ ἐξέδετο³ αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

“ Ἀμπελῶνα ἄνθρωπος ἐφύτευεν, †
καὶ περιέθηκεν φραγμὸν
καὶ ὥργizen ὑπολήνιον
καὶ ὠκοδόμησεν πύργον²,
καὶ ἐξέδετο³ αὐτὸν³ γεωργοῖς, καὶ ἀπεδήμησεν.

34 [ὅτε δὲ ἤγγισεν] ὁ καιρὸς [τῶν καρπῶν], ἀπέστειλεν
τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς
λαβεῖν
τοὺς καρποὺς αὐτοῦ³.
35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ
[ὃν μὲν] ἔδειραν, (1)

2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ
δοῦλον, †
ἵνα ἡ παρὰ τῶν γεωργῶν λάβῃ^{4,5}
ἀπὸ τῶν καρπῶν¹⁶ τοῦ ἀμπελῶνος.
3 καὶ⁷ λαβόντες αὐτὸν * *
ἔδειραν καὶ ἀπέστειλαν κενόν⁸. (1)
4 ἡ καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦ-
λον⁹. (3)
καὶ κείνον¹⁰ ἐκεφαλίσαν¹¹ (4) καὶ ἡτίμασαν^{12,13}.
5 καὶ¹⁴ ἄλλον ἀπέστειλεν¹⁵. καὶ κείνον ἀπέκτειναν, (5)
[καὶ πολλοὺς ἄλλους, (ii)]
οὓς¹⁶ μὲν δέροντες οὓς¹⁷ δὲ ἀποκτενύντες¹⁸. (2)

[ὃν δὲ] ἀπέκτειναν, (5)
[ὃν δὲ] ἐλιθοβόλησαν. (4)
36 πάλιν⁴ ἀπέστειλεν ἄλλους δούλους (3)
[πλείονας τῶν πρώτων],
καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
37 [ὑστερον δὲ]
ἀπέστειλεν ἡ πρὸς αὐτοὺς¹⁵ τὸν υἱὸν [αὐτοῦ]⁶ λέγων } †
“Ἐντραπήσονται τὸν υἱόν μου.”
38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς

6 ἔτι¹⁹ ἕνα εἶχεν²⁰, υἱὸν ἀγαπητόν
ἀπέστειλεν αὐτὸν²¹ ἔσχατον¹³ πρὸς αὐτοὺς²² λέγων ὅτι²³
“Ἐντραπήσονται τὸν υἱόν μου.”
7 ἡ ἐκεῖνοι δὲ οἱ²⁴ γεωργοὶ * *²⁵ πρὸς ἑαυτοὺς εἶπαν ὅτι²² †

“Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν
καὶ σχῶμεν⁸ τὴν κληρονομίαν [αὐτοῦ].”
39 καὶ λαβόντες αὐτὸν ἡ ἐξέβαλον⁹ ἔξω τοῦ ἀμπελῶνος }
καὶ ἀπέκτειναν¹⁰.

“Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν,
καὶ ἡμῶν ἔσται ἡ κληρονομία.”
8 καὶ λαβόντες²⁶ ἀπέκτειναν αὐτόν, } †
καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. }

1 (N omits) 2 (D ἐξέδοτο, B * ἐξέδετε) 3 (I vineae
eius) 4 (N καὶ πάλιν, D πάλιν οὖν) 5 (D ll αὐτοῖς, 3 ll omit)
6 (ll + unicum, 1 + unigenitum) 7 (ll ss + Forte or Forsitan)
8 (C κατα-) 9 (N ἐβαλον) 10 (D ll ἀπέκτειναν καὶ κ.τ.λ.)

1 (CD1 λέγειν) 2 (D ἐξέδοτο) 3 (D^s + τοῖς) 4 (N
λάβοι) 5 (D ll s^a δώσουσιν αὐτῷ) 6 (D^s ll τοῦ καρποῦ)
7 (C ll s^a οἱ δὲ) 8 (D ll + πρὸς αὐτόν) 9 (N omits)
10 (C + λιθοβολήσαντες) 11 (CD ἐκεφαλίσαν) 12 (D ἡτί-
μασαν, C ἀπέστειλαν ἡττωμένον, 1 omits καὶ ἡτίμ.) 13 (s^a
omits) 14 (ll + πάλιν) 15 (D ll + δοῦλον) 16 (C τοὺς)
17 (C τοὺς, D ll ἄλλους) 18 (NCD ἀποκτενύντες) 19 (s^a omits,
CD ll + οὖν) 20 (CD ll ἔχων) 21 (D ll καὶ κείνον ἀπ., C ἀπ.
καὶ αὐτόν) 22 (D ll omit) 23 (ll s^a Forsitan or Utique)
24 (D ll οἱ δὲ) 25 (1 + cum vidissent eum) 26 (1 omits)

Conflate.

xxi. 40 [ὅταν οὖν ἔλθῃ] ὁ κύριος τοῦ ἀμπελῶνος, } †
τί ποιήσει [τοῖς γεωργοῖς ἐκεῖνοις;]”
41 [λέγουσιν αὐτῷ] “Κακοὺς³ κακῶς] ἀπολέσει αὐτούς¹,
καὶ τὸν ἀμπελῶνα ἐκδώσεται² ἄλλοις [γεωργοῖς, οἵτινες †
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.”]
1 (ll omit) 2 (C ἐκδώσει) 3 (ss omit)

39 b. *Conversation about the Parable.*

xii. 9 τί *¹ ποιήσει *
ὁ κύριος τοῦ ἀμπελῶνος;
ἡ ἐλεύσεται καὶ² ἀπολέσει τοὺς γεωργοὺς,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
1 (NCD ll + οὖν) 2 (s^a when he cometh)

* LXX. Is. v. 1, “Ἄσω δὴ τῷ ἡγαπημένῳ ᾧσμα τοῦ ἀγαπητοῦ μου τῷ ἀμπελῶνι μου. ἀμπελῶν ἐγενήθη τῷ ἡγαπημένῳ ἐν
κέρατι ἐν τόπῳ πίονι. 2 καὶ φραγμὸν περιέθηκε καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἀμπελον σωρῆκ, καὶ ὠκοδόμησα πύργον ἐν μέσῳ
αὐτοῦ, καὶ προλήνιον ὠρυξα ἐν αὐτῷ· καὶ ἔμεινα τοῦ ποιῆσαι σταφυλήν, καὶ ἐποίησεν ἀκάνθια.

S. LUKE.

VARIOUS.

xx. 9—19.

9 Ἡρξάτο ὁ ἐ [πρὸς τὸν λαόν]¹ λέγειν² τὴν παραβολὴν ταύτην

“Ἀνθρωπος ἐφύττεισεν ἀμπελῶνα³,

καὶ ἐξέθετο⁵ αὐτὸν γεωργοῖς, καὶ⁶ ἀπεδήμησεν
[χρόνους ἱκανοὺς⁷].

10 καὶ⁸ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον,

ἵνα
ἀπὸ τοῦ καρποῦ⁹ τοῦ ἀμπελῶνος δώσουσιν¹⁰ αὐτῷ¹ } †
οἱ δὲ γεωργοὶ

ἐξαπέστειλαν αὐτὸν δείραντες κενόν¹¹. †

11 καὶ προσέθετο¹² ἕτερον πέμψαι¹³ δούλον.

οἱ δὲ κακύνον δείραντες καὶ ἀτιμάσαντες [ἐξαπέστειλαν
κενόν¹⁴].

12 καὶ προσέθετο τρίτον πέμψαι¹⁵, οἱ δὲ¹⁶ καὶ τοῦτον¹⁷
τραυματίσαντες (4) ἐξέβαλον¹⁸.

13 [εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος ἅτι ποιήσω¹⁹]
πέμψω τὸν υἱόν μου τὸν ἀγαπητόν.
[ἵσως²⁰] τοῦτον²¹ ἐντραπήσονται. } †

14 ἰδόντες δὲ αὐτὸν²² οἱ γεωργοὶ²³ διελογίζοντο πρὸς
ἀλλήλους²⁴ λέγοντες

“Οὗτός ἐστιν ὁ κληρονόμος”²⁵ ἀποκτείνωμεν αὐτόν,
ἵνα ἡμῶν γένηται²⁶ ἡ κληρονομία.

15 καὶ ἐκβαλόντες αὐτόν²⁷ ἔξω τοῦ ἀμπελῶνος)
ἀπέκτειναν. }

1 (D1 omit, ss to them) 2 (K † omits) 3 (D1 Ἐλεγεν
δὲ) 4 (s* and put a fence round it) 5 (D ἐξέδοτο)
6 (D11 αὐτὸς δὲ) 7 (B † omits) 8 (C11+έν τῷ) 9 (K
omits) 10 (CD δώσω) 11 (D11 δείραντες δὲ ἐξ. αὐ. κενόν,
s* and they smote them and cast them out) 12 (K ἔθετο)
13 (D1 ἐπέμψεν ἕτερον, C? + αὐτοῖς) 14 (s* omits) 15 (D1 s*
τρίτον ἐπέμψεν) 16 (D11 omit) 17 (s* omits from δείραντες to
τοῦτον) 18 (D11 ἐξαπέστειλαν κενόν) 19 (B omits) 20 (D
τυχόν) 21 (211+ἰδόντες) 22 (K omits) 23 (D1 omit)
24 (C11 πρὸς ἑαυτοὺς, s* omits) 25 (KCD1+δεῦτε) 26 (C11
ss καὶ ἡμῶν ἔσται) 27 (C λαβόντες αὐτόν ἐξέβαλον...καί)

xx. (15) τί οὖν¹ ποιήσει αὐτοῖς²

ὁ κύριος τοῦ ἀμπελῶνος;

16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς³ [τούτους]⁴,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.”

[ἀκούσαντες δὲ⁵ εἶπαν “Μὴ γένοιτο.”]

1 (ss omit) 2 (D11 omit) 3 (K omits) 4 (D1 omit)
5 (D11 οἱ δὲ ἀκ.)

S. Luke's χρόνους ἱκανοὺς indicates special knowledge of viticulture. Six years was the proper time for a newly planted vineyard to rest before the grapes were allowed to ripen.

S. Luke kills none but the heir; yet surely many prophets were slain. Can it be that in this respect S. Luke has preserved the proto-Mark?

S. Mark's κεφαλῖῶν (4) is a vox nihili, which S. Matthew interprets by λιθοβολέω, S. Luke by τραυματίζω, as though it meant 'to knock on the head.' This is probably what S. Mark intended.

S. Matthew's phrase πλείονας τῶν πρώτων (36) is perhaps inserted to connect the Messiah with the history of Balaam (Numb. xxii. 15).

S. Matthew makes the husbandmen propose to kill the heir and to seize upon his inheritance, perhaps to connect the Messiah with the history of Naboth (1 Kings xxi. 19); in the other Gospels the property becomes legally theirs upon the death of the heir (cf. Gen. xv. 3).

In S. Mark the heir is killed and his dead body flung out of the vineyard, but in the other Gospels the men turn him out of the vineyard before slaying him. This is probably a correction, for we learn from Heb. xiii. 11—13 that our Lord was crucified outside the gates of Jerusalem. And although in the parable the Vineyard is not so much Jerusalem as the Holy Land, Christians in the Gentile world would be sure to think chiefly of the city in which our Lord was actually crucified.

S. Luke's λαός (9) is a favourite word with him, not uncommon in S. Matthew, rare in S. Mark.

S. Luke's ἵσως (13) occurs here only in N.T.

S. Mark (9) makes our Lord answer His own question and then ask another; the scribes meanwhile are silent and baffled. In S. Luke our Lord answers His own question and the scribes in Hellenic fashion seek to avert the omen. Their protest draws forth His second question. In S. Matthew they unwarily give the right answer and are immediately hoisted on their own petard. Clearly S. Mark's is the primitive account, and the other Gospels give us some independent literary embellishments.

S. Luke's μὴ γένοιτο (16) occurs 14 times in S. Paul, but otherwise here only.

S. MATTHEW.

xxi. 42 λέγει αὐτοῖς ὁ Ἰησοῦς
 “Οὐδέποτε ἀνέγνωτε ἔν ταῖς γραφαῖς⁷³ †
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
 παρὰ Κυρίου⁴ ἐγένετο αὕτη,
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν^{5a};
 [43 διὰ τοῦτο λέγω ὑμῖν ὅτι⁶ ἀρθήσεται ἀπ’ ὑμῶν ἡ βασιλεία τοῦ
 θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς⁷.
 (44 Καὶ⁸ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται·
 ἐπ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν.)⁸¹¹]
 45 Καὶ [ἀκούσαντες] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 [τὰς παραβολὰς¹⁰ αὐτοῦ] ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· (3)
 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι (1)
 ἐφοβήθησαν τοὺς ὄχλους¹⁰, (2)
 [ἐπεὶ¹¹ εἰς¹² προφῆτην αὐτὸν εἶχον.]
Doublets (assimilated):
 [xiv. 5 ἐφοβήθη τὸν ὄχλον, ὅτι¹³ ὡς προφῆτην αὐτὸν εἶχον.]
 [xvi. 26 “φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφῆτην ἔχουσιν¹⁴
 τὸν Ἰωάννην.”]
 3 (I omits) 4 (K Κυρίῳ) 5 (D ὑμῶν) 6 B⁸ omit
 7 (K αὐτοῦ, I ss omit) 8 D II Origen omit 9 (D s^c τὴν παρα-
 βολὴν) 10 (K C I τὸν ὄχλον) 11 (C ἐπειδὴ) 12 (CD II ὡς)
 13 (B ἐπεὶ) 14 (II habebant, I habuerunt)

(Here follows the Parable of the MARRIAGE FEAST,
 14 verses. II. § 16.)

S. MARK.

xii. * * * *

10 “Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
 11 παρὰ Κυρίου ἐγένετο αὕτη,
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν^a;

12 Καὶ

ἐζήτουν αὐτὸν κρατῆσαι, (1)
 καὶ ἐφοβήθησαν τὸν ὄχλον, (2)
 ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. (3)
 καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

40. THE QUESTION PUT BY THE PHARISEES.

xxii. 15—22.

15 [Τότε πορευθέντες]
 οἱ Φαρισαῖοι [συμβούλιον ἔλαβον]
 ὅπως⁹ αὐτὸν παγιδεύσωσιν ἔν λόγῳ⁷⁸.
 16 καὶ ἀποστέλλουσιν αὐτῷ⁴ (1)
 τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν (2)
 λέγοντας⁵ “Διδάσκαλε, οἶδαμεν ὅτι
 ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν⁶ ἀληθείᾳ διδάσ-
 κεις, (3) (5)
 καὶ οὐ μέλει σοι περὶ οὐδενός, (3)
 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· (4)
 17 [εἰπὼν⁷ οὖν ἡμῖν⁷⁸ τί σοι δοκεῖ]
 ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;
 18 γινὼς δὲ [ὁ Ἰησοῦς] τὴν πονηρίαν αὐτῶν εἶπεν †

“Τί με πειράζετε, [ὑποκριταί];
 19 ἐπιδείξατέ μοι [τὸ νόμισμα τοῦ κήνσου].” } †
 οἱ δὲ προσήνεγκαν [αὐτῷ] δηνάριον. }
 1 (K † omits) 2 (D I s^c πῶς) 3 (K omits) 4 (D II
 πρὸς αὐτόν, II omit) 5 (CD λέγοντες) 6 (D ἐπ’)
 7 (N B C εἶπέ) 8 (D II s^c omit)

xii. 13—17.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν⁷¹ (1)
 [τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν] (ii)
 ἵνα αὐτὸν ἀγρεύσωσιν⁹ λόγῳ.
 14 καὶ [ἐλθόντες]³ (iii)
 λέγουσιν αὐτῷ⁷⁴ “Διδάσκαλε, οἶδαμεν ὅτι
 ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, (3)
 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, (4)
 ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· (5)
 15 ὁ δὲ εἰδὼς⁸ αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς

“Τί με πειράζετε;
 φέρετέ μοι δηνάριον⁹ ἵνα ἴδω¹⁰.”
 16 οἱ δὲ ἤνεγκαν.
 1 (D II omit) 2 (D παγιδεύσωσιν) 3 (D I s^c omit)
 4 (D II ἐπρωτῶσαν αὐτόν οἱ Φαρισαῖοι, s^c they began to say to
 him, s^c II + deceitfully) 5 (CD II + εἰπέ (C ? εἰπὼν) οὖν ἡμῖν, εἰ)
 6 (D + ἡμᾶς) 7 (D s^c 1 ἐπικεφάλαιον) 8 (K D II ἰδὼν)
 9 (K + ὧδε) 10 (K C D εἰδῶ)

^a LXX. Ps. cxviii. 22, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 23 παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Cf. Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 6 f.

S. LUKE.

xx. 17 ὁ δὲ [ἐμβλέψας] αὐτοῖς εἶπεν
 “Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο⁶
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
 οἷος ἐγενήθη εἰς κεφαλὴν γωνίας^a;

[18 πᾶς ὁ πεσὼν ἐπ’ ἐκείνον τὸν λίθον συνθλασθήσεται
 ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν].⁷

19 Καὶ ἐζήτησαν⁷ οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς⁸ } (1)
 ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς⁹ χεῖρας [ἐν¹⁰ αὐτῇ τῇ ὥρᾳ]¹¹,
 καὶ ἐφοβήθησαν τὸν λαόν,
 ἔγνωνσαν γὰρ¹² ὅτι πρὸς αὐτοὺς εἶπεν¹³ τὴν παραβολὴν
 [ταύτην].¹⁴
 6 (ll omit) 7 (CD ll ἐζήτουν) 8 (C Φαρισαῖοι) 9 (C omits)
 10 (D ll omit) 11 (l omits) 12 (S omits) 13 (D ἐρῆκεν)
 14 (S^o omits)

§ 40. It is commonly assumed that the four questions which follow here were put and answered on the same morning in Holy Week. But this view is intrinsically improbable. Events in actual history do not move so fast. Weeks and months are needed for their development. Our contention is that these questions were put on widely different occasions during one or more of our Lord's earlier visits to Jerusalem. They have necessarily been collected here, because S. Mark tells us nothing of those earlier visits, but crowds all the Jerusalem narratives into one week. The common view that earlier visits to Jerusalem of which S. Mark makes no mention prepared the way and that at last events moved with startling rapidity is of course possible. But the whole question of S. Mark's order is of primary importance and must not be ignored. See the Introduction.

xx. 20—26.

20 Καὶ [παρητήσαντες]¹ ἀπέστειλαν
 [ἐνκαθέτους² ὑποκρινομένους³ ἑαυτοὺς δικαίους εἶναι⁴],
 ἵνα ἐπιλάβωνται αὐτοῦ λόγου⁵,
 [ὥστε παραδοῦναι αὐτόν
 τῇ ἀρχῇ καὶ τῇ¹⁷ ἐξουσίᾳ τοῦ ἡγεμόνος¹⁶.]
 21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες “Διδάσκαλε, οἶδαμεν ὅτι
 ὀρθῶς λέγεις [καὶ διδάσκεις]⁷

καὶ οὐ⁸ λαμβάνεις πρόσωπον,
 ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις.

22 ἔξεστιν ἡμᾶς⁹ Καίσαρι φόρον δοῦναι¹⁰ ἢ οὐ;” †
 23 κατανοήσας¹¹ δὲ αὐτῶν τὴν πανουργίαν¹² εἶπεν πρὸς
 αὐτούς

13
 24 “Δεῖξάτε¹⁴ μοι δηνάριον¹⁵.
 16

1 (D ll ἀποχωρήσαντες, ss omit) 2 (ll omit, l unum atque
 alterum = ἐνα καθ’ ἐνα) 3 (S † ἀπο-) 4 (D^o ll omit)
 5 (C † αὐτὸν λόγον, D ll αὐτοῦ τῶν λόγων) 6 (D l s^o τῷ ἡγε-
 μόνῳ, l omits) 7 (ll omit) 8 (D οὐδενός) 9 (CD ll ἡμῶν)
 10 (D διδόναι) 11 (D l ἐπιγινούς) 12 (CD ll ss πονηρίαν)
 13 (CD ll ss + “Τί με πειράζετε; Cl + ὑποκριταί) 14 (C Ἐπι-)
 15 (D τὸ νόμισμα) 16 (S^o ss + οἱ δὲ εἰδεισαν, S^o ss + αὐτῶν,
 l + denarium, S † + καὶ εἶπαν, l + et dixit eis) 17 (S omits)

VARIOUS.

We assume that Matt. xxi. 44 is not genuine. Otherwise we must have supposed that the proto-Mark contained the verse.

S. Luke's ἐμβλέψας (17) occurs in Mark x. 27 = Matt. xix. 26; Mark x. 21, xiv. 67, Luke xxii. 61.

The phrase ἐπιβαλεῖν τὰς χεῖρας αὐτῷ or ἐπ’ αὐτόν occurs seven times in S. Luke's writings, twice in S. John's Gospel; also in Mark xiv. 46 = Matt. xxvi. 50.

S. Luke's ἐν αὐτῇ τῇ ὥρᾳ (19) occurs in Luke ii. 38, x. 21, xii. 12, xiii. 31, xx. 19, xxiv. 33, and ἐν ἐκείνῃ τῇ ὥρᾳ in Luke vii. 21.

S. Mark's conclusion καὶ ἀφέντες αὐτὸν ἀπῆλθαν is transferred in S. Matthew to the end of the next section (xxii. 22).

The trito-Mark has introduced the Herodians also into Mark iii. 6, perhaps by assimilation.

With Luke xx. 20 b compare Luke xviii. 9, Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιπούς.

S. Luke's δίκαιος (20) means no more than a man who is attentive to the discharge of his religious duties. Even S. Paul frequently uses the word in this sense, Rom. v. 7, 1 Tim. i. 9, Titus i. 8. In the Pauline sense “there is none righteous, no not one,” save in Christ.

Συμβούλιον ἔλαβον occurs five times in S. Matthew; συμβούλιον ποιεῖν occurs (with variants as to the verb) twice in S. Mark. Neither phrase is found elsewhere in N.T.

With S. Luke's λαμβάνεις πρόσωπον (21) cf. Gal. ii. 6, πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει. Acts x. 30, οὐκ ἔστιν προσωπολήπτης ὁ θεός. προσωποληψία occurs in Jas. ii. 1, Rom. ii. 11, Eph. vi. 9, Col. iii. 25, and προσωπολημπτεῖν in Jas. ii. 9.

S. Luke's πανουργία (23) is used three times by S. Paul and πανούργος once.

S. Luke avoids the Latin word *Census*.

ὑποκριτής occurs 13 times in S. Matthew, thrice in S. Luke, once in S. Mark.

S. MATTHEW.

xxii. 20 καὶ λέγει αὐτοῖς “Τίνος ἡ εἰκὼν αὐτῆ καὶ ἡ ἐπι-
 γραφή;”
 21 λέγουσιν¹⁰ “Καίσαρος.” τότε λέγει αὐτοῖς
 “Ἀποδοτε οὖν¹¹ τὰ Καίσαρος¹² Καίσαρι
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ.”
 22 καὶ [ἀκούσαντες] ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.
 9 (C δὲ, D ll omit) 10 (D ll ss + αὐτῷ) 11 (D ll ss
 omit) 12 (D s + τῷ)

xxii. 23—33.

23 [Ἦν ἐκείνῃ τῇ ἡμέρᾳ] προσῆλθον αὐτῷ Σαδδουκαῖοι, †
 * λέγοντες μὴ εἶναι ἀνάστασιν, †
 καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες “Διδάσκαλε,
 Μωυσῆς³ εἶπεν^a Ἐάν τις ἀποθάνῃ
 μὴ ἔχων τέκνα⁴,
 ἔπιγαμβρεύσει^b ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα [αὐτοῦ]⁶
 καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ⁷.
 25 ἦσαν δὲ⁸ [παρ’ ἡμῶν] ἑπτὰ ἀδελφοί· † καὶ ὁ πρῶτος γήμας⁹
 ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν^c †
 [τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ]. }
 26 ὁμοίως καὶ ὁ δεῦτερος

καὶ ὁ τρίτος,
 ἕως τῶν ἑπτὰ.

27 ὕστερον δὲ πάντων¹⁰ ἀπέθανεν¹¹ ἡ γυνή. †
 28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ¹² ἔσται γυνή; } †
 πάντες¹³ γὰρ ἔσχον αὐτήν.” }
 29 [ἀποκριθεὶς] δὲ¹⁴ ὁ Ἰησοῦς εἶπεν αὐτοῖς † “Ἰλιανᾶσθε
 μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.
 30 ἐν γὰρ τῇ ἀναστάσει
 οὔτε γαμοῦσιν οὔτε γαμίζονται,
 ἀλλ’ ὡς ἄγγελοι¹⁶ ἐν τῷ⁶ οὐρανῷ εἰσίν· †
 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
 οὐκ ἀνέγνωτε
 τὸ ῥηθὲν ὑμῖν¹⁰ ὑπὸ τοῦ θεοῦ λέγοντος
 32 Ἐγὼ [εἰμί] ὁ θεὸς Ἀβραὰμ καὶ [ὁ]² θεὸς Ἰσαὰκ¹⁷ καὶ
 [ὁ]² θεὸς Ἰακώβ;
 οὐκ ἔστιν [(ὁ)]¹⁸ θεὸς νεκρῶν ἀλλὰ ζώντων.”
 33 [Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ.]

1 (N s + Kai) 2 (N omits) 3 (N Μωσῆς) 4 (ll filium
 or filios) 5 (D ll + ἴνα) 6 (D omits) 7 (s omits)
 8 (D l omit) 9 (D γαμήσας, s omits) 10 (l omits)
 11 (D ll + καὶ) 12 (2 ll omit) 13 (2 ll septem) 14 (N
 καὶ ἀπ.; ll omit δὲ) 15 (ss + Greatly) 16 (N ll + θεοῦ)
 17 (ND ll Ἰσαὰκ) 18 ND omit

^a LXX. Deut. xxv. 5, ἐάν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτό, καὶ ἀποθάνῃ εἰς αὐτῶν, σπέρμα δὲ μὴ ἦν αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἕξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν καὶ λήμψεται αὐτὴν ἑαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ. 6 καὶ ἔσται τὸ παιδίον ὃ ἐάν τέκῃ κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τετελευτηκότος, καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ἰσραὴλ.

S. MARK.

xii. (16) καὶ λέγει αὐτοῖς “Τίνος ἡ εἰκὼν αὐτῆ καὶ ἡ ἐπι-
 γραφή;”
 οἱ δὲ¹⁰ εἶπαν αὐτῷ¹¹ “Καίσαρος.” 17 ὁ δὲ¹² Ἰησοῦς εἶπεν¹³
 “Τὰ¹⁴ Καίσαρος ἀποδοτε¹⁵ Καίσαρι †
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ.”
 καὶ ἐξεθαύμαζον¹⁶ ἐπ’ αὐτῷ¹⁷.
 10 (D ll omit) 11 (ll omit) 12 (D ll s ἀποκριθεὶς δὲ ὁ)
 13 (NC ll s + αὐτοῖς) 14 (D + τοῦ) 15 (D + τῷ) 16 (C l
 ἐθαύμασαν, D * ἐθαυμάζοντο) 17 (D αὐτόν)

41. THE QUESTION PUT BY THE SADDUCEES.

xii. 18—27.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
 οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι,
 καὶ ἐπηρώτων¹ αὐτὸν λέγοντες 19 “Διδάσκαλε,
 Μωυσῆς² ἔγραψεν ἡμῖν ὅτι³ ἐάν τις ἀδελφὸς ἀποθάνῃ
 καὶ καταλίπῃ⁴ γυναῖκα καὶ μὴ ἀφῇ τέκνον⁵,
 ἴνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα⁶
 καὶ ἐξαναστήσῃ⁷ σπέρμα τῷ ἀδελφῷ αὐτοῦ⁸.
 20 ἑπτὰ ἀδελφοὶ ἦσαν⁹· καὶ ὁ πρῶτος⁹ ἔλαβεν γυναῖκα,
 καὶ ἀποθνήσκων¹⁰ οὐκ ἀφῆκεν σπέρμα.

21 καὶ ὁ δεῦτερος ἔλαβεν αὐτήν, (1)
 καὶ ἀπέθανεν¹¹ μὴ καταλιπὼν σπέρμα¹¹,
 καὶ ὁ τρίτος ὡσαύτως¹⁴.

22 καὶ¹² οἱ ἑπτὰ οὐκ ἀφῆκαν¹³ σπέρμα.
 ἔσχατον πάντων¹⁴ καὶ ἡ γυνὴ ἀπέθανεν¹⁵.

23 ἐν τῇ ἀναστάσει *16 τίνος αὐτῶν¹⁷ ἔσται¹⁸ γυνή;
 οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.”

24 ἔφη¹⁹ αὐτοῖς ὁ Ἰησοῦς “Οὐ²⁰ διὰ τοῦτο πλανᾶσθε
 μὴ εἰδότες²¹ τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ²²;

25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν²³,
 οὔτε²⁴ γαμοῦσιν²⁵ οὔτε²⁶ γαμίζονται²⁷,
 ἀλλ’ εἰσιν ὡς²⁸ ἄγγελοι²⁸ ἐν τοῖς οὐρανοῖς.

26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται
 οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως²⁹ ἐπὶ τοῦ³⁰ βάτου
 πῶς³¹ εἶπεν αὐτῷ ὁ θεὸς λέγων

Ἐγὼ ὁ³ θεὸς Ἀβραὰμ καὶ³² θεὸς Ἰσαὰκ³³ καὶ³² θεὸς
 Ἰακώβ³⁴;
 27 οὐκ ἔστιν³⁴ θεὸς νεκρῶν ἀλλὰ ζώντων³⁵ [πολὺ πλανᾶσθε.]

1 (C -ονν) 2 (C l Μωσῆς) 3 (D omits) 4 (N -λείψει,
 C -λείψει, D ll ἔχη) 5 (NC D ll τέκνα) 6 (D ll + αὐτοῦ)
 7 (C -σει) 8 (D ll ἦσαν οὖν παρ’ ἡμῶν ἑπτὰ ἀδελφοί) 9 (N εἰς)
 10 (D ll ἀπέθανεν καὶ) 11 (l omits, D ll καὶ οὐδὲ αὐτὸς
 (D + † οὐκ) ἀφῆκεν σπέρμα) 12 (D ll + ὡσαύτως ἔλαβον αὐτήν...
 καὶ) 13 (N † -κεν) 14 (D ll omit) 15 (l relicta
 est, ll + sine filiis) 16 (D ll s + οὖν, A ll + ὅταν ἀναστῶσιν)
 17 (2 ll omit) 18 (D + ἡ) 19 (D ll s ἀποκριθεὶς δὲ εἶπεν)
 20 (ll omit) 21 (D ll γινώσκοντες) 22 (D † + οἶδατε)
 23 (D s † -στήσουσιν) 24 (D οὐ) 25 (N † omits) 26 (D οὐδέ)
 27 (D γαμίζουσιν) 28 B + οἱ 29 (C Μωσέως) 30 (D τῆς)
 31 (D ὡς) 32 (NC + ὁ) 33 (ND ll Ἰσαὰκ) 34 NC + ὁ
 35 (D ll s + ὑμεῖς οὖν)

S. LUKE.

xx. (24) τίνος ἔχει εἰκόνα καὶ¹⁸ ἐπιγραφὴν;”

οἱ δὲ¹⁹ εἶπαν “Καίσαρος.”²⁵ ὁ δὲ εἶπεν ᾠδὸς αὐτοῦς²⁰

“Τοίνυν²¹ ἀπόδοτε τὰ²² Καίσαρος²³ Καίσαρι
καὶ τὰ τοῦ θεοῦ τῷ θεῷ.”

26 καὶ [οὐκ ἔσχυσαν ἐπιλαβέσθαι τοῦ ῥήματος²⁴ ἐναντίον τοῦ λαοῦ,
καὶ] θαυμάσαντες [ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν].

18 (D + τὴν) 19 (CD ll ἀποκριθέντες, C1 + δὲ) 20 (CD ll
αὐτοῖς, l omits) 21 (D ll ss omit) 22 (D + τοῦ) 23 (CD
+ τῷ) 24 (D αὐτοῦ + ῥήμα, ll verbum eius)

xx. 27—40.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,
οἱ λέγοντες¹ ἀνάστασιν μὴ εἶναι,

ἐπηρώτησαν² αὐτὸν 28 λέγοντες “Διδάσκαλε,
Μωυσῆς³ ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ⁴

ἔχων γυναῖκα, ἡ καὶ οὗτος ἀτεκνος ᾧ⁵,
ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα⁶

καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ⁷.

29 ἐπὶ οὖν⁷ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα
ἀπέθανεν ἀτεκνος·

30 καὶ ὁ δεύτερος⁸

31 καὶ ὁ τρίτος ἔλαβεν αὐτήν⁹ (1), ὡσαύτως [δὲ]⁹
καὶ¹⁰ οἱ ἐπὶ τὰ οὐ κατέλιπον τέκνα¹¹ [καὶ ἀπέθανον]¹².

32 ὁ ἕτερος¹³ καὶ ἡ γυνὴ ἀπέθανεν¹⁴.

33 [ἡ γυνὴ] οὖν¹⁵ ἐν τῇ ἀναστάσει τίνος αὐτῶν¹⁵ γίνεται¹⁶ γυνή;
οἱ γὰρ ἐπὶ τὰ ἔσχον¹⁷ αὐτὴν γυναῖκα.”

34 καὶ¹⁸ εἶπεν αὐτοῖς¹⁹ ὁ Ἰησοῦς “[Οἱ υἱοὶ τοῦ αἰῶνος τούτου²⁰
ᾠδοῦσιν καὶ γαμίζονται²¹, 35 οἱ δὲ καταξιώθεντες τοῦ αἰῶνος
ἐκείνου τυχέω²² καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν]
οὕτε γαμοῦσιν οὕτε γαμίζονται²³.”

36 [οὐδέ²⁴ γὰρ ἀποθάνει²⁵ δύναται²⁶,] ἰσαγγελοὶ γὰρ εἰσιν,
[καὶ υἱοὶ εἰσιν θεοῦ²⁷ τῆς ἀναστάσεως υἱοὶ ὄντες.]

37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ †
καὶ⁹ Μωυσῆς³ ἐμῆρυσεν²⁸ ἐπὶ τῆς βάτου, †
ὡς λέγει²⁹ ΚΥΡΙΟΝ

Τὸν Θεὸν Ἀβραάμ καὶ Θεὸν Ἰσαὰκ³⁰ καὶ Θεὸν Ἰακώβ³¹.

38 θεὸς δὲ³¹ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, †
[πάντες γὰρ αὐτῷ ζῶσιν.”

39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν³² “Διδάσκαλε,
καλῶς εἶπας.” 40 οὐκέτι γὰρ³³ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν].

1 (A1 ἀντι-) 2 B1 ἐπηρώτων 3 (N Μωσῆς) 4 (D1
+ ἀτεκνος) 5 (D1 omit) 6 (N † omits) 7 (D ll s³ παρ’
ἡμῖν, ll s³ omit) 8 (s³ his brother, A ll ss + ἔλαβεν τὴν γυναῖκα
καὶ οὗτος ἀπέθανεν ἀτεκνος) 9 (D ll omit) 10 (D³ omits) 11 (D οὐκ ἀφῆκαν D ll τέκνον) 12 (ll omit) 13 (ll s³ omit,
ll + δὲ πάντων) 14 (l omits) 15 (N ll ss omit) 16 (ND ll
ἔσται) 17 (D εἰχον) 18 (l respondens, l omits) 19 (D1
πρὸς αὐτοῖς, s³ omits) 20 (D ll ss + γεννῶνται καὶ γεννῶσιν)
21 (D γαμοῦνται) 22 (ll omit) 23 B γαμίζονται 24 (N
† οὕτε) 25 (ll s³ omit) 26 (D³ ll μέλλουσιν) 27 (D τῷ θεῷ,
ll dei) 28 (D ll ἐδήλωσεν) 29 (ll sicut dixit “Vidi in
rubo) 30 (ND ll Ἰσαὰκ) 31 (D l omit, ll ergo, l enim)
32 (N + αὐτῷ) 33 (D ll δὲ)

^b LXX. Gen. xxxviii. 8, εἶπεν δὲ Ἰούδας τῷ Αὐνάν “Εἰσελθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου καὶ γάμψουσαι αὐτήν,
καὶ ἀνάστησον σπέρμα τῷ ἀδελφῷ σου.”

^c Exod. iii. 6, καὶ εἶπεν “Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραάμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ.”

VARIOUS.

Translate “Pay back Cæsar’s (coins) to Cæsar and God’s (coins) to God.” The allusion is to (1) the Roman denarius, (2) the half-shekel (for use in paying the Temple tax only), (3) the ordinary copper coins of the country. The Roman coins would be little used by the common people, who had scruples about the Emperor’s head, but the tax collectors would insist on them. Rom. xiii. 7, ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.

S. Matthew’s conclusion καὶ ἀφέντες αὐτὸν ἀπῆλθον is borrowed from Mark xii. 12.

Acts xiii. 8, Σαδδουκαῖοι γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.

“Resurrection” in this passage means “the general Resurrection at the last day.” This the Sadducees denied, as they did also the immortality of the soul, the life after death and the existence of angels and spirits.

The case is of course a supposed one. In our Lord’s time the custom of Levirate Marriage had long been practically obsolete. See Edersheim, *Life of Jesus* II. 400.

S. Luke’s τοίνυν (25) occurs here only in the Gospels, and in other parts of the N.T. only in Heb. xiii. 13 (where it again stands first word of the sentence contrary to classical usage) and in 1 Cor. ix. 26.

S. Luke’s καταξιώω (35) is used twice by S. Luke, and once by S. Paul. τυγχάνω is used six times by S. Luke, four times by S. Paul and twice in the epistle to the Hebrews.

The word ἰσαγγελος was probably coined by S. Luke in place of S. Mark’s simpler phrase.

The word μηνύω is used twice by S. Luke, once by S. John and once by S. Paul.

To a Jew a corpse was a polluting thing (cf. Matt. viii. 22, xxiii. 27): to touch it caused uncleanness for seven days. And as no Jew would voluntarily incur this pollution except in cases of great social obligation, so he would readily admit that the all-pure God would not even name a corpse. To S. Luke, the Gentile physician, such feelings were unintelligible, and therefore he tries to interpret the simple Jewish idea by a Pauline thought, for which cf. Acts xvii. 28, ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, and Rom. xi. 36, ὅτι ἐξ αὐτοῦ καὶ δι’ αὐτοῦ καὶ ἐς αὐτὸν τὰ πάντα. Rom. vi. 11, ὁ δὲ ζῇ, ζῇ τῷ θεῷ. In the Psalter it is common to speak of the dead as shadows and nonentities; the Christian hope corrects that view.

The refrain with which S. Matthew concludes (33) is taken from Mark xi. 18 and repeated in Matt. vii. 28, xiii. 54, xix. 25.

42. THE QUESTION PUT BY THE SCRIBE.

Conflate.

xxii. 34—40.

34 [Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους
 συνήχθησαν ἐπὶ τὸ αὐτό¹.] 35 καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν
 νομικὸς² [περιάζων αὐτόν³

36 “Διδάσκαλε,] ποία ἐντολὴ μεγάλη⁴ [ἐν τῷ νόμῳ];”
 37 ὁ δὲ ἔφη αὐτῷ

“Ἀγαπήσεις Κύριον τὸν θεόν σου ἐν ὅλῃ⁵ καρδίᾳ σου
 καὶ ἐν ὅλῃ τῇ⁶ ψυχῇ⁷ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ⁸ σου^a.

38 [αὕτη ἐστὶν ἡ⁹ μεγάλη (2) καὶ] πρώτη ἐντολὴ. (1)
 39 δευτέρα¹⁰ [ὁμοίᾳ]¹¹ αὕτη¹²

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν^b.
 [40 ἐν ταύταις ταῖς δυὶ ἐντολαῖς ὁλος¹³ ὁ νόμος κρέμαται καὶ οἱ
 προφῆται.]”

1 (D ll ss ἐπ’ αὐτόν) 2 (l omits) 3 (D ll + καὶ λέγων)
 4 (s^c + and first) 5 (D + τῇ) 6 (B omits) 7 (l iustitia)
 8 (l ss virtute) 9 (D † omits) 10 (D ll + δὲ) 11 B ὁμοίως
 12 ll αὕτη (D ταύτη), B omits 13 (ss omit)

Mark xii. 34 d = Matt. xxii. 46 = Luke xx. 40.

xii. 28—34.

[28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας (ii)
 αὐτῶν¹ συνζητούντων, εἰδὼς² ὅτι καλῶς ἀπεκρίθη
 αὐτοῖς, ἐπηρώτησεν αὐτόν³

“Ποία ἐστὶν ἐντολὴ πρώτη πάντων⁴;”

29 ἁπεκρίθη ὁ Ἰησοῦς⁵ ὅτι⁶

[“Πρώτη ἐστὶν⁷ (1) Ἀκούε, Ἰσραήλ, (iii)

Κύριος ὁ θεὸς ἡμῶν κύριος⁸ εἷς ἐστίν, 30 καὶ]
 [ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης⁹ καρ-

31 δίας σου
 ἁ καὶ ἐξ ὅλης τῆς¹⁰ ψυχῆς σου¹¹ ἁ καὶ ἐξ ὅλης τῆς¹²
 32 διανοίας σου¹³

καὶ ἐξ ὅλης τῆς ἰσχύος σου¹⁴.

33 δευτέρα αὕτη¹⁵

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν^b.
 [μείζων¹⁶ (2) τούτων ἄλλη⁸ ἐντολὴ οὐκ ἐστίν¹⁷.] (iii)

34 17 Εἶπεν αὐτῷ ὁ γραμματεὺς “Καλῶς, διδάσκαλε,
 ἐπ’ ἀληθείας εἶπες ὅτι εἷς ἐστίν¹⁸ καὶ οὐκ ἐστὶν
 ἄλλος¹⁹ πλὴν αὐτοῦ^c. 33 καὶ τὸ ἀγαπᾶν αὐτόν²⁰ ἐξ
 ὅλης²¹ καρδίας²² καὶ²³ ἐξ ὅλης τῆς συνέσεως²⁴ καὶ
 ἐξ ὅλης²⁵ τῆς ἰσχύος²⁶ καὶ τὸ ἀγαπᾶν τὸν πλη-
 σίον²⁷ ὡς ἑαυτόν²⁸ περισσώτερόν²⁹ ἐστὶν πάντων τῶν
 ὀλοκαυτωμάτων καὶ³⁰ θύγιων.” 34 καὶ ὁ Ἰησοῦς
 ἰδὼν αὐτόν³¹ ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ “Οὐ
 μακρὰν (εἶ)³² ἀπὸ τῆς βασιλείας τοῦ θεοῦ.”]

Καὶ οὐδεὶς οὐκέτι³³ ἐτόλμα αὐτὸν ἐπερωτῆσαι. †

1 (D^s † αὐτῷ) 2 (D ll καὶ ἰδὼν, NC ἰδὼν) 3 (D ll + λέγων,
 “Διδάσκαλε) 4 (D ll s^s omit) 5 (D ll s^s ἀποκριθεὶς δὲ...
 εἶπεν, CD ll + αὐτῷ) 6 (D ll omit, CD ll + “Πάντων, C1
 + ἐντολή) 7 (l omits, C1 + αὕτη) 8 (ll s^s omit) 9 NC + τῆς
 10 (B omits) 11 (l omits) 12 (D ll omit, ll et ex totis
 viribus tuis) 13 (D ll s^s + αὕτη πρώτη ἐντολή) 14 (D ll s^s
 δὲ ὁμοίᾳ ταύτη, NC + ἐστίν) 15 (NC ll + δὲ) 16 (l hoc est
 magnum mandatum) 17 NC + καὶ 18 (D ll s^s + ὁ θεός)
 19 (D1 omit, l + deus) 20 NC + τῆς 21 (NC + σου) 22 (l
 omits) 23 (D ll δυνάμεως, s^s soul) 24 (ll omit) 25 (NC omits)
 26 (D ll ψυχῆς, D^s + αὐτοῦ) 27 (NC + σου) 28 (NC ll σεαυτόν)
 29 (D ll πλείον) 30 (NC + τῶν) 31 (NC ll omit) 32 NC
 † omits 33 (D omits)

^a LXX. Deut. vi. 4, Ἀκούε, Ἰσραήλ· Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστίν, 5 καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης
 τῆς διανοίας (v. l. καρδίας) σου καὶ ἐξ ὅλης τῆς ψυχῆς σου * * * * καὶ ἐξ ὅλης τῆς δυνάμεώς σου. (The asterisks indicate
 that there is no fourth term in the O.T. as there is in SS. Mark and Luke.)

S. LUKE.

VARIOUS.

§ 42. In S. Luke the lawyer gives the answer which in S. Mark is assigned to our Lord; the sequel also is quite different (cf. Mark x. 3 f.), but these facts need not prevent us from identifying the two passages, which are much too closely allied to be altogether independent, as such changes in detail are common.

In S. Mark the scribe comes with honest intent desiring to be taught. He praises our Lord's answer and is commended in return, being a man of quite exceptional promise. But in S. Matthew he comes to tempt—a commonplace borrowed from Mark viii. 11, x. 2.

Matt. xxii. 40 should be compared with Matt. vii. 12 οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται, and with Gal. v. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ “Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.”

Conflation.

x. 25—30^a.

With Mark xii. 28^b compare Luke xx. 39.

Some scraps of the deutero-Mark embedded in a new section and much misplaced.

25 [Καὶ ἰδοὺ νομικός τις¹ ἀνέστη]² ἐκπειράζων αὐτὸν³ λέγων
“Διδάσκαλε⁴, [τί ποιήσας⁵ ζωὴν αἰώνιον⁶ κληρονομήσω;]” 26 ὁ
δὲ εἶπεν πρὸς αὐτόν [“Ἐν τῷ νόμῳ τί⁷ γέγραπται; πῶς ἀνα-
γινώσκεις;” 27 ὁ δὲ ἀποκριθεὶς εἶπεν]

“Ἀγαπήσεις Κύριον τὸν θεόν σου⁸ ἔξ ὅλης⁹
καρδίας¹⁰ σου
καὶ¹¹ ἐν ὅλῃ τῇ ψυχῇ¹² σου καὶ ἐν ὅλῃ τῇ
ἰσχύϊ¹³ σου
καὶ ἐν ὅλῃ τῇ διανοίᾳ¹⁴ σου^{a15},
καὶ

τὸν πλησίον σου ὡς σεαυτόν^b.”

28 [εἶπεν δὲ αὐτῷ “Ὁρθῶς ἀπεκρίθης¹⁴. τοῦτο ποίει καὶ
ζήσεις^{d15}.” 29 Ὁ δὲ θέλων δικαιοῦσαι ἑαυτὸν¹⁶ εἶπεν πρὸς τὸν Ἰησοῦν
“Καὶ τίς ἐστὶν μου πλησίον;” 30 ὑπολαβὼν¹⁷ ὁ Ἰησοῦς εἶπεν¹⁸]

1 (ss+came near, who) 2 (D1 Ἀνέστη δὲ τις ν., 11 ss Haec
eo dicente, 11±ecce &c.) 3 (CD 11+καὶ) 4 (D omits)
5 (N+ina) 6 (1 omits) 7 (D±omits) 8 B omits
9 NC+τῆς, (D+τῇ) 10 (D 11 ἐν with dative) 11 (B ±omits)
12 (C 2 11 ἐξ with genitive) 13 (D 11 omit) 14 (ss thou hast
said) 15 (D ζήσεις) 16 (N αὐτόν) 17 (D 11+δὲ)
18 (D+αὐτῷ)

(Here follows THE STORY OF THE GOOD SAMARITAN,
8 verses. III. § 3.)

The saying that “no man ventured to ask Him any more questions” is used by S. Mark to conclude the question of the Sadducee, and by S. Matthew to conclude our Lord's question about the Messiah. Similarly the saying “Teacher, Thou hast well said” is appended in the trito-Mark to our Lord's reply “The first commandment is to love God and the second to love our neighbour,” but in S. Luke to the reply that “God is not a God of corpses.” These may be examples of editorial transference, but it is more probable that S. Luke has faithfully preserved for us the proto-Mark; for S. Mark's later additions may well have caused him to remodel the whole passage.

The word νομικός (=γραμματεὺς) is used six times by S. Luke, once by S. Paul, but not elsewhere in N.T. except in this parallel of S. Matthew (35).

S. Luke x. 25 b is borrowed from Luke xviii. 18=Mark x. 17=Matt. xix. 16, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

With Mark xii. 31 compare Rom. xv. 2, ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθόν.

^b LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

^c LXX. Deut. iv. 35, Κύριος ὁ θεός σου, οὗτος θεός ἐστιν, καὶ οὐκ ἔστιν ἕτι πλὴν αὐτοῦ.

^a LXX. Lev. xviii. 5, καὶ φυλάξετε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματα μου, καὶ ποιήσετε αὐτά· ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς.

43. TEACHING IN THE TEMPLE.

xii. 35—44.

xxii. 41—xxiii. 12.

41 [Συνηγμένων δὲ τῶν Φαρισαίων] ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς λέγων 42 “Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν;” λέγουσιν αὐτῷ “Τοῦ¹ Δαυεὶδ.” 43 λέγει αὐτοῖς “Πῶς οὖν Δαυεὶδ ἔν πνεύματι² καλεῖ αὐτὸν κύριον λέγων † 44 Εἶπεν Κύριος τῷ κυρίῳ μοῦ ‘Κάθου ἐκ δεξιῶν μοῦ ἕως ἂν θῶ τοὺς ἐχθροῦς³ σοῦ ὑποκάτω⁴ τῶν ποδῶν σοῦ^a;” 45 εἰ οὖν Δαυεὶδ⁵ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;” † [46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας⁶ ἐπερωτῆσαι αὐτὸν οὐκέτι.]

1 (N † omits) 2 (s^a omits, s^c + holy) 3 (D * ἐκθροῦς)
 4 (ll scabellum) 5 (D ll + ἐν πνεύματι) 6 (D ll ss ὥρας)

43 a. Our Lord's Question about the Messiah.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν¹ [διδάσκων ἐν τῷ ἱερῷ] (iii)
 “Πῶς λέγουσιν οἱ γραμματεῖς ὅτι
 ὁ χριστὸς υἱὸς Δαυεὶδ ἐστίν;
 36 ²αὐτὸς³ Δαυεὶδ εἶπεν⁴ ἐν⁵ τῷ πνεύματι τῷ ἁγίῳ
 Εἶπεν⁶ Κύριος τῷ κυρίῳ μοῦ ‘Κάθου⁷ ἐκ δεξιῶν μοῦ
 ἕως ἂν⁸ θῶ⁹ τοὺς ἐχθροῦς¹⁰ σοῦ ὑποκάτω¹¹ τῶν
 ποδῶν σοῦ^a.’
 37 ¹²αὐτὸς* Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πόθεν¹³ αὐτοῦ
 ἐστίν υἱός;”

1 (D ll εἶπεν) 2 (D s^a + καὶ) 3 (D^s † οὗτος, ll + enim or autem)
 4 (l † omits) 5 (B † omits) 6 (D^s ll Λέγει, N + ὁ) 7 B Κάθισον 8 (D † omits) 9 (D * θώσω)
 10 (D * ἐκθροῦς) 11 (N ll ὑποπόδιον) 12 (2 ll + εἰ, 2 ll + ergo, l + si ergo, s^a + And if) 13 (N l πῶς)

Matt. xxii. 46 = Mark xii. 34 d = Luke xx. 40.

Conflation.

xxiii. 1 [Τότε (ὁ)¹ Ἰησοῦς] ἐλάλησεν τοῖς ὄχλοις } †
 καὶ τοῖς μαθηταῖς αὐτοῦ² 2 λέγων³
 “[Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν
 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν⁴ ποιήσατε⁵ † καὶ τηρεῖτε⁶, κατὰ δὲ⁷ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν δὲ φορτία⁸ βαρέα⁹ καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ¹⁰ δὲ τῷ δακτύλῳ αὐτῶν¹¹ οὐ θέλουσιν κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιῶσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα¹²],

6 φιλοῦσι δὲ τὴν πρωτοκλισίαν¹³ ἐν τοῖς δεῖπνοις (3)

καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)

7 καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς (1)

[καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων “Ραββεὶ¹⁴.” 8 Ἵμεῖς δὲ μὴ κληθῆτε Ῥαββεὶ¹⁵, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος¹⁶, πάντες δὲ ἱμεῖς ἀδελφοὶ ἐστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν¹⁷ ἐπὶ τῆς γῆς, εἰς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος¹⁸. 10 μὴ δὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἰς¹⁹ ὁ χριστὸς· 11 ὁ δὲ²⁰ μέλγων ὑμῶν²¹ ἔσται ὑμῶν διάκονος. 12 Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.”]

1 B omits 2 (l et dixit illis) 3 (ss omit) 4 (D^s omits, l + servare) 5 (D ποιεῖτε, s^a Origen hear) 6 (s^a Origen and do, N s^a omit) 7 (D ll γὰρ) 8 (N + μεγάλα) 9 B ll + καὶ δυσβάστακτα, (D + καὶ † ἀδυσβ.) 10 (ll omit) 11 (s^a omits) 12 (ll + vestimentorum suorum) 13 (D^s * πρωκλεισίαν) 14 (D^s + ραββεὶ) 15 (N omits) 16 (N D καθηγητῆς, s^a + Χριστός) 17 (D ll ὑμῖν) 18 (D ll ἐν οὐρανοῖς) 19 (N ll εἰς γὰρ ἐστὶν ὑμῶν ὁ καθ.) 20 (D ll omit) 21 (ss whosoever among you wishes to be great) (S. Matthew adds 26 verses. The whole conflation is given in II. § 17.)

On S. Matthew's silence about widows see next section.

43 b. Warning against Pharisaism.

xii. (37) Καὶ ὁ¹ πολὺς ὄχλος ἤκουεν αὐτοῦ² ἡδέως.
 38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ³ ἔλεγεν * *⁴
 “Βλέπετε ἀπὸ τῶν γραμματέων
 τῶν θελόντων⁵ ἐν στολαῖς¹¹ περιπατεῖν

καὶ* ἀσπασμούς ἐν ταῖς ἀγοραῖς⁶ (1)
 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)
 καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις, (3)

40 οἱ κατέσθοντες⁷ τὰς⁸ οἰκίας τῶν⁹ χηρῶν⁹
 καὶ¹⁰ προφάσει μακρὰ προσευχόμενοι·
 οὗτοι λήμψονται περισσότερον κρίμα.”

1 (N D omit) 2 (D + καὶ) 3 (D ll ὁ δὲ διδάσκων, D^s l + ἅμα) 4 (D ll + αὐτοῖς) 5 (D^s † καὶ τῶν τελωνῶν)
 6 (D + ποιεῖσθαι) 7 (N οἱ κατεσθλοντες, D ll οἱ κατεσθλουσιν)
 8 (D omits) 9 (D ll + καὶ ὀρφανῶν) 10 (D ll s^a omit)
 11 (s^a στοαῖς)

S. LUKE.

VARIOUS.

§ 43. Again there is a difference about the persons addressed. According to S. Mark the question appears to have been put to the multitude, and we are not even told that scribes were present. They are spoken of in the third person and as though absent. S. Luke has recently mentioned scribes, and his pronoun "to them" may mean "to the scribes," though it is more probably indefinite. But S. Matthew, with his usual condemnation of the Pharisees, addresses the question pointedly to them and makes them give the answer. Then a second question is put and they are silenced and confounded. All this is done by some slight editorial changes, the purpose of which is clear.

S. Luke speaks of "the book of Psalms," cf. Luke xxiv. 44, Acts i. 20, xiii. 33. No other N.T. writer uses this term when speaking of the O.T. psalms. All prefer to write "in David" or "David saith."

xx. 41—xxi. 4 (xi. 43).

41 *Εἶπεν δὲ πρὸς αὐτοὺς*

"Πῶς λέγουσιν¹

τὸν χριστὸν εἶναι² Δαυεὶδ υἱόν; †

42 *Ἄντὸς γὰρ³ Δαυεὶδ λέγει ἐν [Βιβλ⁴ Ψαλμῶν]*

Εἶπεν⁵ ὁ ΚΥΡΙΟΣ τῷ ΚΥΡΙῷ μου Ἐκ δεξιῶν μου

43 ἔως ἂν θῶ⁶ τοῦς ἐχθρούς σου ὑποπόδιον⁷ τῶν ποδῶν σου^a.

44 *Δαυεὶδ οὖν⁹ αὐτὸν κύριον καλεῖ¹⁰, καὶ² πῶς αὐτοῦ υἱός ἐστιν;* †

1 (ss+the scribes, concerning) 2 (D omits) 3 (D llss
καὶ αὐτοῖς) 4 (D τῇ βύβλῳ τῶν) 5 (D ll λέγει, &+δ)
6 (D τιθῶ) 7 (D llss ὑποκάτω) 8 (llss+If) 9 (D ll
omit, l enim) 10. (D^s λέγει)

power, and says that His judgments are just, not by virtue of His omniscience, but by seeking to know and do the Father's will. If He shows superhuman power and knowledge, as He constantly does, it would seem to be not so much His own, which He had mysteriously surrendered for the time, but derived from the Holy Spirit, which was given without measure to Him. Certainly weakness and strength, ignorance and knowledge, meekness and self-assertion are incomprehensibly united in Him. To deny the human element is to deny the Incarnation. Not to recognize the divine is however far more fatal. Some would plead that His words are not always accurately reported.

§ 43 b. S. Mark's account of our Lord's denunciation of Pharisaism is given in three verses, which S. Matthew, as usual, expands by conflation into a whole chapter, using S. Mark's verses as a peg on which to hang new materials. S. Luke always prefers, where it is possible, to reproduce S. Mark in the original brevity and to collect the new materials into a different chapter (xi. 37—54. See II. § 17).

xx. 45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ

εἶπεν τοῖς μαθηταῖς¹

46 "Προσέχετε ἀπὸ τῶν γραμματέων
τῶν θελόντων περιπατεῖν ἐν στολαῖς² †

καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,"

Doublet:

[xi. 43 "οὐαὶ ὑμῖν τοῖς Φαρισαίοις³,

ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς (2)

καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς⁴."] (1)]

xx. 47 "οἱ κατεσθίουσιν⁵ τὰς οἰκίας⁶ τῶν χηρῶν

καὶ⁷ προφάσει μακρὰ προσεύχονται⁸.

οὗτοι λήμψονται περισσότερον κρίμα."

1 (ll+αὐτοῦ) 2 (ss στοαῖς) 3 (ll Φαρισαῖοι,
s^c scribes and Ph.) 4 (CD ll+καὶ (C+τὰς) πρωτοκλισίας ἐν
τοῖς δείπνοις) 5 (D οἱ κατέσθοντες) 6 (ll panes) 7 (ll omit)
8 (D ll προσευχόμενοι)

If, as many O. T. critics maintain, Ps. cx. was not written by David but by some anonymous author in 143 B.C. to celebrate the accession to political and priestly power of Simon the Maccabee, our Lord's argument in this passage breaks down. Hence the supreme importance of right views on the *κένωσις*. If our Lord "grew in wisdom" as really as in stature (Luke ii. 52), His human education must have been affected by His environment, and although He "refused the evil and chose the good" to an extent to which no limit can be placed by those who believe in the Incarnation, there are many things which mere clearness of moral and spiritual vision would not reveal to Him. We must not judge of this question by reason, but by what Scripture says about it. Now our Lord proclaims His own ignorance respecting things distant in time (Mark xiii. 32) and respecting things distant in space (John xi. 34). The Gospels never represent Him as rising above the knowledge of the age in which He lived in matters of science (Luke viii. 8, xi. 34, xvi. 19 ff.). It is therefore not surprising that He accepted the critical conclusions of that age (Luke xvi. 31). So in John v. 30 He declares His dependence upon the Father for

Βλέπω in this sense is used six times by S. Mark, once by S. Matt. and twice by S. Luke; the synonym *προσέχω* does not occur in S. Mark, but is found six times in S. Matt. and four times in S. Luke. Neither *βλέπετε ἀπὸ* nor *βλέπετε μὴ* is found in the LXX. Both phrases seem to have been coined by S. Mark and to have been generally corrected by the other Evangelists.

^a LXX. Ps. cx. 1, εἶπεν [ὁ] Κύριος τῷ κυρίῳ μου Ἐκ δεξιῶν μου ἔως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου." Cf. Heb. i. 13; Acts ii. 34.

S. MATTHEW.

Widows are not once mentioned in S. Matthew, though S. Mark speaks of them in two passages and S. Luke in six, not to reckon cases in the Acts of the Apostles. There was probably some local reason for this remarkable silence arising from the circumstances of the church (of Alexandria?) for which this Gospel was written. Widows were at all times a serious burden to the church funds, as we learn from Acts vi. and the Pastoral epistles. They were numerous and many of them very young. It may have been necessary sternly to repress them. Otherwise it is difficult to account for this deliberate omission. In the first Gospel women are as much kept in the background as they are brought to the front in the third.

§ 44. It appears from New Testament writings that Christian thought in the Apostolic age was directed (1) to the Second Advent, (2) to the Resurrection, (3) to the Crucifixion, (4) to our Lord's ministerial activity, (5) to the Incarnation, (6) to the pre-existence of the Son with the Father, teaching thus ever moving backwards in respect of time. The older topics were not allowed to drop, but the chief interest ever centred on the newer revelations. It is therefore not surprising that our Lord's teaching on Eschatology should have formed part of the proto-Mark. Indeed there is reason to think that the four chapters of S. Mark which follow are the oldest part of the Gospel tradition. Certainly the subject of the Second Advent forms the earliest promise in Acts i. 11, and is the basis of what are probably the earliest Christian writings, S. Paul's epistles to the Thessalonians.

xxiv. 1—42 (x. 17—22).

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ¹ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον² οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενοι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ·

2 ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς

“Οὐ³ βλέπετε ταῦτα [πάντα⁴; ἀμὴν λέγω ὑμῖν⁵,]
 οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.”

1 (B ἐκ) 2 (F ll + αὐτῷ) 3 (D ll s^a omit) 4 (s^a all these stones) 5 (D + ὅτι)

Conflation.

xxiv. 3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν †

προσῆλθον αὐτῷ οἱ μαθηταὶ² κατ'³ ἰδίαν †
 λέγοντες

“Εἰπὼν⁴ ἡμῖν πότε⁵ ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς [σῆς παρουσίας⁶ καὶ]⁷ συντελείας [τοῦ αἰῶνος].”

1 (C + κατέναντι τοῦ ἱεροῦ) 2 (C ll + αὐτοῦ) 3 (NB * καθ') 4 (N B C D E i πε) 5 (C † πότε) 6 (D π. σου) 7 (D + τῆς)

xxiv. 4 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτοῖς¹

“Βλέπετε μὴ τις ὑμᾶς πλανήσῃ²·

1 (ll omit) 2 (C -σει)

S. MARK.

43 c. The Widow's Mites.

xii. 41 Καὶ [καθίσας¹ κατέναντι² τοῦ γαζοφυλακίου] (iii) ἐθεώρει³ πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι⁴ ἔβαλλον⁵ πολλὰ·

42 καὶ ἐλθοῦσα μία⁶ χήρα πτωχή⁷ ἔβαλεν λεπτὰ δύο, [ὅ ἐστιν κοδράντης.] (iii)

43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν⁸ αὐτοῖς “Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχή πλεον⁹ πάντων ἔβαλεν¹⁰ τῶν βαλλόντων¹¹ εἰς τὸ γαζοφυλάκιον·

44 πάντες γὰρ¹² ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον,

αὕτη δὲ ἔκ τῆς ὑστερήσεως αὐτῆς¹³ πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.”¹³

1 (D καθεζόμενος, s^a Origen ἐστὼς) 2 B ἀπ- 3 (N θεωρεῖ) 4 (D † omits) 5 (N ἐξ-) 6 (D ἄμα, N + γυνή) 7 (D ll omit) 8 (E ll λέγει) 9 (N πλεον) 10 (N ἔβαλεν) 11 (ll s^a omit) 12 (D + οὗτοι) 13 (s^a omits)

44. DISCOURSE ON THE DESTRUCTION OF THE TEMPLE (AND THE LAST DAYS).

44 a. The Prediction.

xiii. 1—37.

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς¹ τῶν μαθητῶν αὐτοῦ “Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί²·”

2 καὶ³ ὁ Ἰησοῦς εἶπεν αὐτῷ⁴

“Βλέπεις⁵ ταύτας τὰς μεγάλας⁶ οἰκοδομὰς; οὐ μὴ ἀφεθῇ ὧδε⁸ λίθος ἐπὶ λίθον⁹ ὃς οὐ ἢ καταλυθῇ¹⁰·”

1 (D ll + ἐκ) 2 (D ll + τοῦ ἱεροῦ) 3 (D ll + ἀποκριθεὶς) 4 (D ll αὐτοῖς, ll + Nonne) 5 (D ll βλέπετε, s^a βλέπε, ll + πάσας) 6 (s^a omits) 7 (D ll + ἀμὴν λέγω ὑμῖν ὅτι) 8 (A ll omit, ll in (± isto) templo) 9 (D λίθῳ) 10 (N καταλυθήσεται, D ll + καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἀνεν χειρῶν)

44 b. The Question of the Four Disciples.

[xiii. 3 Καὶ καθημένου αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν] (ii) [κατέναντι τοῦ ἱεροῦ] (iii)

ἐπηρώτα¹ αὐτὸν κατ'² ἰδίαν³

[Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας]* (iii)

4 “Εἰπὼν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ⁴ ταῦτα συντελεῖσθαι πάντα⁵·”

1 (D ll s^a -των) 2 (B * καθ') 3 (N D + ὁ) 4 (D † μέλλει) 5 (ls^a omit)

44 c. The preliminary Troubles and how to meet them.

xiii. 5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν¹ αὐτοῖς

“Βλέπετε μὴ τις ὑμᾶς πλανήσῃ²·

1 (D ll ἀποκριθεὶς εἶπεν, s^a saith) 2 (D -σει)

S. LUKE.

VARIOUS.

Cf. S. John viii. 20.

xxi. 1 [Ἀναβλέψας] δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζο-
φυλάκιον τὰ δῶρα αὐτῶν¹ πλουσίους. †

² εἶδεν δὲ² τινα χήραν πενιχρὰν
βάλλουσαν [ἐκεῖ]³ λεπτὰ δύο⁴,

³ καὶ εἶπεν

“Ἀλληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ
πλεῖον⁵ πάντων ἔβαλεν·

⁴ πάντες γὰρ [οὗτοι] ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον

[εἰς τὰ δῶρα⁶],⁷

αὕτη δὲ ἐκ τοῦ ὑστερηήματος αὐτῆς
πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.” †

1 (D+τοὺς) 2 (l omits, D ll ss+καὶ) 3 (D ll ss omit)
4 (D+δ ἐστιν κοδράντης) 5 (D πλείω, B πλέον) 6 (D ll
+τοῦ θεοῦ) 7 (sc into the treasury as an offering)

§ 44. In three Gospels our Lord's solemn prediction of the destruction of the Temple stands first; in SS. Mark and Luke there follows a question as to when this should be and a long discourse which simply answers that question, except that in a single clause of it (Mark xiii. 24—27=Luke xxi. 25—27) mention is made of the Coming of the Son of Man, presumably for the final Judgement. In S. Matthew however the scope of the discourse is enlarged, for the disciples ask not merely for the date of the destruction of the Temple, but “of Thy Presence and of the winding up of the age.” And throughout the discourse, which in S. Matthew is much lengthened, the End of the World is inseparably blended with the Destruction of the Temple, as though the two events were synchronous and identical. This is due to S. Matthew's habit of conflation, in accordance with which he has massed together all our Lord's sayings (1) respecting the destruction of Jerusalem, (2) respecting the destruction of the World, assuming that the two events were the same. In S. Luke's

xxi. 5—38 (xii. 11, 12; xvii. 31, 21, 23).

⁵ Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
[καὶ ἀναθήμασιν¹] κεκόσμηται,

εἶπεν

⁶ “Ταῦτα² ἃ³ θεωρεῖτε⁴, [ἐλεῦσονται ἡμέραι ἐν αἷς]
οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ⁵ ὥδε⁶ ὅς οὐ καταλυθή-
σεται.” †

1 (KD ἀναθήμασιν) 2 (s²+stones) 3 (D ll ss omit)
4 (l Nonne videtis haec?) 5 (D ll+ἐν τοίχῳ) 6 (l omit)

Conflation.

xxi. 7 ἐπρωτότησαν δὲ αὐτὸν¹

λέγοντες

“[Διδάσκαλε,] πότε οὖν² ταῦτα ἔσται, καὶ τί τὸ σημεῖον
ὅταν μέλλῃ ταῦτα γίνεσθαι³;”

1 (D+οἱ μαθηταί) 2 (D ll ss omit) 3 (D l τῆς σῆς
ἐλεῖσεως)

xxi. 8 ὁ δὲ εἶπεν

“Βλέπετε μὴ πλανηθῆτε·

[ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ
ιερώ.]

S. Mark says that even the rich cast in copper coins (prutahs), ten of which were worth a penny. So if they gave many, they did not give much; and this was their fault. S. Luke, whose readers did not as a rule use copper coins, has lost this point. Cf. Mark vi. 8 note.

ἀναβλέψας is used of our Lord in Mark vi. 41=Matt. xiv. 19=Luke ix. 16; also in Mark vii. 34=Luke xix. 5.

S. Matthew puts ἀμήν into our Lord's mouth 30 times, S. Mark 13 times, S. Luke 6. S. Luke shows some reluctance to introduce a Hebrew word into Greek.

2 Cor. viii. 12. Εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἐχῇ
εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει.

Gospel many of our Lord's sayings respecting the destruction of the World are recorded, but, except in the case of the one Marcan sentence described above, they are carefully separated from those respecting the destruction of Jerusalem. Probably our Lord's numerous sayings on these two questions were spoken on many different occasions and have been collected for convenience of Church teaching, and differently in the different Gospels. We may go further and ask whether in this, which is the only lengthy speech in S. Mark, some degree of conflation has not been used even in his Gospel. It is true that S. Mark does not usually conflate, but as the speech is unique, there may be exceptional features in it. And if so, it is possible that in our Lord's human mind the confusion which we find in the Gospels—or at least in S. Matthew's—did not exist. Holding fast to the truth of the *κένωσις* we should feel no difficulty if it were shown that our Lord identified what time has shown to be perfectly separate, but to some minds it may be a relief to see that there is good reason to suspect that He did not.

It seems clear from what we have advanced that S. Matthew's (oral) Gospel was put into its present form before the destruction of Jerusalem.

S. Luke with his indefinite “certain persons” (5) is probably following the proto-Mark, while the four names, Peter, James, John and Andrew, belong to the trito-Mark.

The word *παρουσία* occurs four times in this chapter of S. Matthew, but not elsewhere in the Gospels. It is however frequent in S. Paul, and there is reason to think that he coined it; it is found also in S. James, 2 Peter and 1 John.

The phrase *συντέλεια αἰῶνος* is found five times in S. Matthew but not elsewhere. *ἐπὶ συντελείᾳ τῶν αἰώνων* is used in a different sense in Heb. ix. 26.

With Mark xiii. 2 cf. Acts vi. 13, “Ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου, ἡ ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον.” xxi. 28, “Ἄνδρες Ἰσραηλείται, βοηθεῖτε· οὐτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῇ διδάσκων, ἔτι τε καὶ Ἑλλήνας εἰσῆγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τούτον.”

S. MATTHEW.

xxiv. 5 “πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
 λέγοντες· ‘Ἐγὼ εἰμι [ὁ χριστός],’
 καὶ πολλοὺς πλανήσουσιν.
 6 μελήσετε⁴ δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων·
 [ὁρᾶτε,] μὴ θροεῖσθε·
 δεῖ γὰρ⁵ γενέσθαι, ἀλλ’ οὐπω [ἐστίν] τὸ τέλος.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος
 καὶ βασιλεία ἐπὶ βασιλείαν,
 καὶ ἔσονται λιμοὶ⁶ καὶ σεισμοὶ κατὰ τόπους· †
 8 [πάντα δὲ¹] ταῦτα ἀρχῇ⁷ ὠδίνων⁸. †
 3 (C1 + δτι) 4 (D μέλλετε) 5 (C1 + πάντα, 11 + ταῦτα)
 6 (C11 + καὶ λοιμοὶ) 7 (11 initia) 8 (D11 ὁδυνῶν)

xxiv. 9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν
 καὶ ἀποκτενοῦσιν¹ ὑμᾶς,
 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων² [τῶν³ ἐθνῶν]⁴ διὰ
 τὸ ὄνομά μου.
 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους
 παραδώσουσιν καὶ μισήσουσιν ἀλλήλους¹⁵. 11 καὶ πολλοὶ ψευ-
 δοπροφήται ἐγερθήσονται⁶ καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ
 τὸ πληθυνθῆναι⁷ τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.
 13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. }
 14 καὶ κηρυχθήσεται τοῦτο⁸ τὸ εὐαγγέλιον
 [τῆς βασιλείας]¹⁸ } + (1)
 ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον] πᾶσιν τοῖς
 ἔθνεσιν,
 [καὶ τότε ἥξει τὸ τέλος.]

Logion from the Charge to the Twelve.

x. 17 “προσέχετε δὲ⁹ ἀπὸ τῶν ἀνθρώπων·
 παραδώσουσιν [γὰρ] ὑμᾶς¹⁰ εἰς συνέδρια,
 καὶ ἐν ταῖς συναγωγαῖς¹¹ [αὐτῶν] μαστιγώσουσιν ὑμᾶς·
 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε¹²
 ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς [καὶ τοῖς ἔθνεσιν].

[19 ὅταν δὲ παραδῶσιν¹³ ὑμᾶς,
 μὴ μεριμνήσητε ὡς ἡ¹⁴ τί λαλήσητε·
 δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ¹⁵
 τί λαλήσητε¹⁶.
 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες †
 ἔλλα τὸ πνεῦμα [τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν].
 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον,
 καὶ ἐπαναστήσονται¹⁷ τέκνα ἐπὶ γονεῖς
 καὶ θανατώσουσιν αὐτούς.
 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.]

1 (D^s ἀποκτείνουσιν) 2 (K omits) 3 (D omits)
 4 (C s^a omit) 5 (K eis θλίψιν) 6 (D11 ἐξ-) 7 (D^s πλη-
 θύναι) 8 (1 omits) 9 (D11 omit) 10 (C omits)
 11 (D eis τὰς -γὰς) 12 (D ἡγεμόνων σταθήσεσθε) 13 (Dg 11
 παραδώσουσιν, C παραδιδῶσιν) 14 (11 omit) 15 (C ἡμέρα)
 16 (D1 omit) 17 B -στήσεται

S. MARK.

xiii. 6 “πολλοὶ^{*8} ἐλεύσονται ἐπὶ τῷ ὀνόματί μου⁴
 λέγοντες ὅτι⁵ ‘Ἐγὼ εἰμι’,
 καὶ πολλοὺς πλανήσουσιν.
 7 ὅταν δὲ ἀκούσητε⁷ πολέμους καὶ ἀκοὰς πολέμων,
⁸ μὴ θροεῖσθε⁹.
 δεῖ^{*} γενέσθαι, ἀλλ’ οὐπω τὸ τέλος.

8 ἐγερθήσεται γὰρ ἔθνος ἐπ’ ἔθνος
 καὶ βασιλεία ἐπὶ¹⁰ βασιλείαν,
 11 ἔσονται σεισμοὶ κατὰ τόπους¹², ἔσονται⁵ λιμοὶ^{13, 710}
 9 ἀρχῇ⁷ ὠδίνων ταῦτα^{14, 715}.

3 (D11 s^a + γὰρ) 4 (1 + pseudiprophetae) 5 (D11 s^a omit)
 6 (11 + Christ) 7 B ἀκούετε 8 (K + ὁρᾶτε) 9 (D^s 11
 θρουβείσθε) 10 (K omits) 11 (A11 + καὶ) 12 (D11 + καὶ)
 13 (A1 s^a + καὶ ταραχαί) 14 (s^a omits) 15 (1 omits, 11 +
 omnia)

44 d. Brother will deliver up brother to death.

xiii. (9) “βλέπετε δὲ ὑμεῖς ἑαυτοὺς^{17, 8}.
 παραδώσουσιν³ ὑμᾶς⁴ εἰς συνέδρια⁵
 καὶ εἰς συναγωγὰς ὁδμήσεσθε⁶
 καὶ⁷ ἐπὶ ἡγεμόνων καὶ⁸ βασιλέων σταθήσεσθε
 ἕνεκεν⁹ ἐμοῦ εἰς μαρτύριον αὐτοῖς.
 [10 καὶ εἰς πάντα τὰ¹⁰ ἔθνη (1) (ii)
 πρῶτον¹¹ δεῖ κηρυχθῆναι τὸ εὐαγγέλιον¹².]
 11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,
 μὴ προμεριμνᾶτε * * τί λαλήσητε¹³,
 ἀλλ’ ὅ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ
 τοῦτο¹⁴ λαλεῖτε,
 οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες
 ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.
 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον,
 καὶ ἐπαναστήσονται¹⁵ τέκνα ἐπὶ γονεῖς
 καὶ θανατώσουσιν αὐτούς·
 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

1 (K omits, 1 haec) 2 (D11 εἰτα ὑμᾶς αὐτοὺς, s^a and)
 3 (K11 + γὰρ) 4 (D11 omit) 5 (s^a the people) 6 (1 omits)
 7 (s^a καὶ δαρ.) 8 (s^a + ἐπὶ) 9 (B ἐνεκα) 10 (D^s omits)
 11 (1 sed confortamini, prius enim, 11 + autem, s^a + γὰρ) 12 (D
 11 + ἐν πᾶσιν τοῖς ἔθνεσιν) 13 (A11 + μηδὲ μελετᾶτε) 14 (D^s 1
 † αὐτὸ) 15 (B -στήσεται)

S. LUKE.

xxi. (8) “πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες¹ ‘Ἐγὼ εἰμι²’ [καὶ ‘Ὁ καιρὸς ἤγγικεν’ μὴ¹³ πορευθῆτε ὀπίσω αὐτῶν].
9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ ποτηθῆτε⁴.
Δεῖ γὰρ⁵ ταῦτα γενέσθαι [πρῶτον], ἀλλ’ οὐκ εὐθέως τὸ τέλος⁶.”
10 [Τότε ἔλεγεν αὐτοῖς]⁷ “Ἐγερθήσεται⁸ ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
11 σεισμοὶ τε⁹ [μεγάλοι] καὶ κατὰ τόπους¹⁰ [λοιμοὶ καὶ] λιμοὶ¹¹ ἔσονται, † [φόβηθρά¹² τε καὶ ἀπ’ οὐρανοῦ¹³ σημεῖα μεγάλα ἔσται¹⁴.]
1 (D ll + εἶπε) 2 (ll + Christos) 3 (S † omits, A ll + οὖν)
4 (D l φοβηθῆτε) 5 (ll omit) 6 (l + in illis) 7 (D ll ss omit)
8 (D ll ss + γὰρ) 9 (l omits) 10 (D ll κατὰ τόπους καὶ)
11 S D l λιμοὶ καὶ λοιμοὶ 12 (S φόβηθρά)
13 (D ll ss ἀπ’ οὐρανοῦ καὶ) 14 (ll + et tempestates, l et hiemes, s^c + and great storms, or winters)

[xxi. 12 “πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἑφ’ ὑμᾶς¹¹ τὰς χεῖρας αὐτῶν καὶ διώξουσιν],

παραδιδόντες
εἰς τὰς συναγωγὰς [καὶ φυλακάς],
ἀπαγομένους⁵ ἐπὶ βασιλεῖς καὶ ἡγεμόνας
ἐνεκεν³ [τοῦ ὀνόματος] μου.
13 [ἀποβήσεται⁴ ὑμῖν] εἰς μαρτύριον.
14 [θέτε οὖν⁵ ἐν ταῖς καρδίαις ὑμῶν]
μὴ προμελετᾶν⁶ ἀπολογηθῆναι,
15 [ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν
ἣ οὐ δύνησονται ἀντιστῆναι⁷ ἢ ἀντειπεῖν¹⁸
ἅπαντες⁹ οἱ ἀντικείμενοι ὑμῖν.]

Doublet:

[xii. 11 “Ὅταν δὲ ἐσφέρωσιν¹⁰ ὑμᾶς ἐπὶ¹¹ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε¹² ὥς (ἢ τί)¹³ ἀπολογησῆσθε ἢ τί εἴπητε” 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾧρα ἃ δεῖ εἰπεῖν.”]
xxi. 16 “παραδοθήσεσθε¹ δὲ καὶ¹⁴ ὑπὸ γονέων καὶ ἀδελφῶν¹⁷

[καὶ συγγενῶν¹⁷ καὶ φίλων],
καὶ θανατώσουσιν ἐξ ὑμῶν,
17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
18 [καὶ θριξέκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.]¹⁵
19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε¹⁷ τὰς ψυχὰς ὑμῶν.

1 (S † ἐπ’ αὐτοὺς) 2 (ll ducentes) 3 (D ἐνεκα)
4 (ll + enim or autem) 5 (S omits) 6 (D - τῶντες)
7 (l omits) 8 (D^s ll ss omit) 9 (ll omit), S D πάντες
10 (D^s ll φέρωσιν) 11 (S D l eis) 12 (D^s προμεριμνᾶτε)
13 (s²? omits πῶς ἢ), D ll s^c omit ἢ τί 14 (ll enim or autem)
15 (s² omits) 16 (s² + for, s^c + but) 17 (S D κτήσασθε)

W. S.²

VARIOUS.

Our Lord gives His disciples the definite instruction to flee from the doomed city, as soon as its destruction is imminent; in other respects He simply warns them to be (1) sceptical, (2) cautious, (3) wakeful. The first of these may come as a surprise to many, for Christians from their exaltation of Faith have been generally accused of credulity. But the two things are widely different, and true faith should be the best protection against imposture.

Cf. 2 Thess. ii. 1, ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου (ἡμῶν) Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ’ αὐτόν, 2 eis τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοδὸς μηδὲ θροεῖσθαι.

With Luke xxi. 8 c cf. Matt. xxi. 34, “ὅτε δὲ ἤγγικεν ὁ καιρὸς τῶν καρπῶν.”

S. Luke’s ἀκαταστασία (9) occurs in 1 Cor. xiv. 33, 2 Cor. vi. 5, xii. 20, James iii. 16; ἀκατάστατος occurs in James i. 8, iii. 8.

For S. Luke’s καὶ φυλακάς (12) see the imprisonments of Acts v. 25, viii. 3, xii. 4, xvi. 23, xxii. 4, xxvi. 10.

S. Luke’s ἀπολογεῖσθαι (14) is not found in the other Gospels, but six times in the Acts and twice in S. Paul.

With Mark xiii. 13 b cf. James i. 12, Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δοκιμὸς γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν.

With Luke xxi. 18 cf. Acts xxvii. 34, “οὐδενὸς γὰρ ὑμῶν θριξέκ τῆς κεφαλῆς ἀπολείται.” Luke x. 19, “καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει.” John x. 28, “ἐγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται eis τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.” Matt. x. 30 = Luke xii. 7, “ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσιν.” The contradiction between 16 c and 18, 19 is probably due to conflation.

S. MATTHEW.

xxiv. 15 “ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρηνώσεως”^a
 [τὸ ῥηθὲν διὰ Δανιήλ¹ τοῦ προφήτου]
 “ἔστος² ἐν τόπῳ ἀγίῳ³, ὁ ἀναγινώσκων νοεῖτω,
 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς⁴ τὰ ὄρη,
 17 ὃς ἐπὶ τοῦ δώματος μὴ καταβάτω
 ἄραι τὰς ἐκ τῆς οἰκίας αὐτοῦ⁷, †
 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω^{8b}
 ἄραι τὸ ἱμάτιον αὐτοῦ.
 1 (D Δανιήλου) 2 (D * ἐστὼς) 3 (s^c omits) 4 (N ll
 ἐπὶ 5 (D ll + δέ) 6 (N τὸ, D ll τι) 7 (D ll omit)
 8 (ll omit)

xxiv. 19 “οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-
 ζούσαις¹
 ἐν ἐκείναις ταῖς ἡμέραις.
 20 προσεύχεσθε δὲ ἵνα μὴ γένηται [ἡ φυγὴ ὑμῶν] χειμῶνος
 [μηδὲ σαββάτω²]. 21 ἔσται γὰρ τότε³ θλίψις μεγάλη
 οἷα οὐ γέγονεν⁴
 ἀπ’ ἀρχῆς κόσμου ἕως τοῦ⁵ νῦν^c
 οὐδ’ οὐ μὴ γένηται⁶.
 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι [ἐκείναις],
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ·
 διὰ δὲ τοὺς ἐκλεκτοὺς
 κολοβωθήσονται⁷ αἱ ἡμέραι [ἐκείναις].
 1 (D^s -ζομέναις) 2 (D^s 1 genitive) 3 (ll omit) 4 (ND
 οὐκ ἐγένετο) 5 (D^s omits) 6 (D † οὐδὲ μὴ γένοιτο) 7 (N
 ἐκολοβώθησαν)

xxiv. 23 “Τότε ἐάν τις ὑμῖν εἴπῃ ‘Ἰδοὺ ὧδε ὁ χριστός,’ ἢ
 ‘Ὡδεῖ,’
 μὴ πιστεύσητε².
 24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ³ ψευδοπροφῆται,
 καὶ δώσουσιν σημεῖα [μεγάλα]⁴ καὶ τέρατα^a
 ὥστε πλανᾶσθαι⁵ εἰ δυνατὸν [καὶ] τοὺς ἐκλεκτούς⁶.
Doublet:
 [xxiv. 21 “καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται¹³ καὶ πλανή-
 σουσιν πολλούς.”]
 xxiv. 25 “Ἰδοὺ προεῖρηκα ὑμῖν.
 [26 ἐὰν οὖν⁷ ἐπιωσιν ὑμῖν ‘Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν,’ μὴ ἐξέλθῃτε·
 ‘Ἰδοὺ ἐν τοῖς ταμείοις,’ μὴ πιστεύσητε· 27 ὥσπερ γὰρ ἡ ἀστραπὴ
 ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται⁸ ἕως δυσμῶν, οὕτως ἔσται⁹
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· 28 ὅπου¹⁰ ἐὰν ᾖ τὸ πτώμα¹¹,
 ἐκεῖ συναχθήσονται¹² οἱ ἀετοί.]

1 (D ll Ἐκεῖ, ll Ecce illie) 2 (B πιστεύετε) 3 (l omits)
 4 (N omits) 5 B ll πλανῆσαι, (ND πλανηθήναι) 6 (ll + meos)
 7 (N omits, ll autem) 8 (D φαίνει) 9 (ll + et) 10 (N † ποῦ,
 ll + γὰρ) 11 (N ll σῶμα) 12 (l + et) 13 (D ἐξ-)

^a LXX. Dan. xii. 11, ἀφ’ οὗ ἂν ἀποσταθῇ ἡ θυσία διὰ παντὸς καὶ ἐτοιμασθῇ δοθῆναι τὸ βδέλυγμα τῆς ἐρηνώσεως, ἡμέρας
 χιλίας διακοσίας ἐνενηήκοντα.

S. MARK.

44 e. *The Crisis to be met by instant flight.*
 xiii. 14 “ὅταν δὲ ἴδῃτε¹ τὸ βδέλυγμα τῆς ἐρηνώσεως^a
²
 ἐστηκότα³ ὅπου οὐ δεῖ, [ὁ ἀναγινώσκων νοεῖτω⁴], (ii)
 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 [15 ὃς ἐπὶ τοῦ δώματος μὴ καταβάτω⁶ (ii)
 μηδὲ εἰσελθάτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ,
 16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω⁷ εἰς τὰ ὀπίσω^{8b}
 ἄραι τὸ ἱμάτιον αὐτοῦ.]
 1 (s^c + the sign of) 2 (All + τὸ ῥηθὲν ὑπὸ Δανιήλ τοῦ προ-
 φήτου) 3 (D ἐστηκός) 4 (D ll + τι ἀναγινώσκει) 5 (N + δέ,
 (D ll καὶ ὁ) 6 (D ll + εἰς τὴν οἰκίαν) 7 (D * -ψέτω) 8 (2 ll
 omit, ND omit εἰς τὰ)

44 f. *Woe to those who cannot flee.*
 xiii. 17 “οὐαὶ δὲ¹ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
 θηλαζούσαις²
 ἐν ἐκείναις ταῖς ἡμέραις.
 [18 προσεύχεσθε δὲ ἵνα μὴ γένηται³ χειμῶνος⁴], (ii)
 19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις⁵ *
 [οἷα⁶ οὐ γέγονεν⁷ τοιαύτη⁸ (ii)
 ἀπ’ ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς⁹ ἕως τοῦ¹⁰ νῦν^c
 καὶ οὐ⁹ μὴ γένηται⁶.
 20 καὶ εἰ μὴ ἐκολόβωσεν Κύριος¹⁰ τὰς ἡμέρας¹¹,
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ.
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο
 ἐκολόβωσεν¹² τὰς ἡμέρας.]
 1 (D^s omits) 2 (D^s -ζομέναις) 3 (D ll γένωνται, All + ἡ
 φυγὴ ὑμῶν) 4 (ll + aut sabbato) 5 (D ll plural, l + et pres-
 surae) 6 (D ll plural) 7 (D ll ἐγένοντο) 8 (D ll omit)
 9 (D^s οὐδὲ) 10 (ll deus) 11 (D ll + δὲ τοὺς ἐκλεκτοὺς
 αὐτοῦ, s^c And if those days had not been short) 12 (2 ll s^c
 breviabuntur)

44 g. *Do not be credulous.*
 [xiii. 21 “Καὶ τότε ἐάν τις ὑμῖν εἴπῃ “Ἰδεῖ ὧδε ὁ (ii)
 χριστός”² “Ἰδεῖ ἐκεῖ,”
 μὴ πιστεύετε·
 22 ἐγερθήσονται γὰρ⁴ ψευδόχριστοι καὶ⁵ ψευδοπροφῆται
 καὶ δώσουσιν⁶ σημεῖα καὶ τέρατα^a
 πρὸς τὸ ἀποπλανᾶν εἰ δυνατὸν⁷ τοὺς ἐκλεκτούς·
 23 ἡμεῖς δὲ⁸ βλέπετε⁹. 10 προεῖρηκα ὑμῖν πάντα.]

1 (CD Ἰδοὺ) 2 (CD ll + ἡ, B + καὶ) 3 (C omits)
 4 (N δέ) 5 (D ll omit) 6 (D l ποιήσουσιν) 7 (C ll s^c + καὶ)
 8 (ll omit or vos ergo, or vos autem) 9 (l omits)
 10 (NCD ll + ἰδοὺ)

S. LUKE.

VARIOUS.

xxi. 20 “ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων
Ἱερουσαλὴμ,

[τότε γνώτε¹ ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.]

21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

[καὶ οἱ ἐν μέσῳ² αὐτῆς³ ἐκχωρεῖτωσαν,

καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.]

Doublet:

xvii. 31 “ἐν⁴ ἐκείνῃ τῇ ἡμέρᾳ⁵ ὅς ἔσται ἐπὶ τοῦ δώματος

[καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ], μὴ καταβάτω ἄραι αὐτά,

καὶ ὁ ἐν⁶ ἀγρῷ [ὁμοίως] μὴ ἐπιστρεψάτω⁷ εἰς τὰ ὀπίσω⁸.”

xxi. 22 [“ὅτι ἡμέραι ἐκδικήσεως⁹ αὐταὶ εἰσιν¹⁰ τοῦ πλησθῆναι¹¹
πάντα τὰ γεγραμμένα.”]

1 (D ll γνώσεσθε) 2 (C ἐμμέσῳ) 3 (D + μὴ) 4 (D¹ omit)
5 (ll hora) 6 (D + τῷ) 7 (D -στραφῆτω) 8 (N omits)
9 (C πληρωθῆναι)

xxi. 23 “οὐαὶ¹ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-
ζούσαις²

ἐν ἐκείναις ταῖς ἡμέραις.

“ἔσται γὰρ³ ἀνάγκη μεγάλη⁴ [ἐπὶ τῆς γῆς⁵]

καὶ ὄργη τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται⁶ ἁσπίδι μαχαίρης⁷ καὶ
αἰχμαλωτισθῶσιν εἰς τὰ ἔθνη πάντα, καὶ Ἱεροσολαίμ⁸ ἔσται
πατογμένη ὑπὸ ἐθνῶν⁹, ἀχρι¹⁰ οὗ πληρωθῶσιν (καὶ ἔσονται)¹¹
[καὶροὶ ἐθνῶν¹².]

1 (NCD ss + δέ) 2 (D* θηλαζόμεναις) 3 (N + ἐν ἐκείναις
ταῖς ἡμέραις) 4 (D ll + ἐν) 5 (NCD -ας, D ῥομφαίας)
6 (CD ἄχρως) 7 NCD ss omit 8 (D † omits) 9 (S¹ omits)

Compare

[xvii. 21... “οὐδὲ ἐροῦσιν ‘Ἰδοὺ ὦδε’ ἢ ‘Ἐκεῖ’²

ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.”]

Doublet:

[xvii. 23 “καὶ ἐροῦσιν ὑμῶν ‘Ἰδοὺ ἐκεῖ’³ ἢ ‘Ἰδοὺ ὦδε’⁴.
μὴ (ἀπέλθῃτε μὴδὲ⁵)⁷ διώξητε.”]

1 (D ll + Ἰδοὺ) 2 (D + μὴ πιστεύσητε) 3 (BD ll ὦδε)
4 D¹ ll omit, (N ll καὶ) 5 (D ll ἐκεῖ) 6 (N † μήτε)
7 B omits

Matt. xxiv. 26—28 = Luke xvii. 23, 24, 37 (II. § 18 b, IV. § 8).

The vague mystic term τὸ βδέλυγμα τῆς ἐρημώσεως is interpreted by S. Mark to signify a man, for ἐστηκότα is masculine. S. Matthew has naturally corrected this into the neuter, but has interpreted οὐ δεῖ by ἐν τόπῳ ἀγίῳ, an expression which occurs in Acts vi. 13, xxi. 28 to signify the Temple at Jerusalem.

S. Luke has replaced the mysterious phrases which are unquestionably original by interpretations of them suggested by the events themselves. Cf. Luke xix. 41 ff. ‘Comp. of the Gospels,’ p. 54.

ἀναγνῶναι is specially used of reading aloud in church (Rev. i. 3, etc.) and here probably alludes to the reading of the passage from Daniel.

Mark xiii. 15, 16 does not seem very suitable to this connexion, and S. Luke by inserting it into his xviiith chapter in the discourse about the last days puts it to quite a different use. At the destruction of Jerusalem there was no need for such urgent haste, but at the second Advent, as S. Paul says (1 Thess. iv. 17), ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἄρπαγσόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα.

With Mark xiii. 19 cf. 1 Thess. iii. 4, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι.

With Luke xxi. 22 cf. Luke xviii. 7, “ὁ δὲ θεὸς οὐ μὴ ποιῇσιν τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ’ αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει.” Rom. xii. 19, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.

With Luke xxi. 22 cf. Luke xxii. 37, “λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθην” καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.” xxiv. 44, “δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ.” John x. 35, “οὐ δύναται λυθῆναι ἡ γραφή.”

For the divine wrath (Luke xxi. 23 d) cf. Rom. i. 18, ii. 5, 8, iii. 5, etc. For wrath against the Jews cf. 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ’ αὐτοὺς ἡ ὀργὴ εἰς τέλος.

With Luke xxi. 24 d cf. Rom. xi. 25, οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ὅτι μὴ ἦτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πληρωμα τῶν ἐθνῶν εἰσελθῇ.

The slaughter of some Jews on the capture of their city and the captivity of others are foretold only by S. Luke (24).

There is reason and authority for using θηλάζω ‘to suck’ of the infant and θηλάζομαι ‘to suckle’ of the mother, though in some good authors the active voice is used of both mother and infant. It is a sign of the care with which Cod. D is edited, that a correction has been made in all three Gospels.

^b LXX. Gen. xix. 26, καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στήλη ἀλός.

^c LXX. Dan. xii. 1, ἐκείνη ἡ ἡμέρα θλίψεως, ὅσα οὐκ ἐγενήθη ἀφ’ οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης.

^d LXX. Deut. xiii. 1, Ἐάν δὲ ἀναστῇ ἐν σοὶ προφήτης ἢ ἐνυπνιαζόμενος τὸ ἐνύπνιον καὶ δῶ σοι σημεῖον ἢ τέρας, 2 καὶ ἔλθῃ τὸ σημεῖον ἢ τὸ τέρας ὃ ἐλάλησεν πρὸς σέ λέγων “Πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἐτέροις οὓς οὐκ οἴδατε.” 3 οὐκ ἀκούσεσθε τῶν λόγων τοῦ προφήτου ἐκείνου ἢ τοῦ ἐνυπνιαζομένου τὸ ἐνύπνιον ἐκεῖνο.

^e LXX. Hos. ix. 7, ἤκασιν αἱ ἡμέραι τῆς ἐκδικήσεως.

^f LXX. Zech. xii. 3, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ἱερουσαλὴμ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν· πᾶς ὁ καταπατῶν αὐτὴν ἐμπαίρων ἐμπαίζεται, καὶ ἐπισυναχθήσεται ἐπ’ αὐτὴν πάντα τὰ ἔθνη τῆς γῆς.

S. MATTHEW.

S. MARK.

44 h. *The Coming of the Son of Man.*

xxiv. 29 “ [Εὐθέως] δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων †

xiii. 24 “ Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην

ὁ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
 καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,

ὁ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ⁷¹ πίπτοντες,

καὶ αἱ ἀγνάμεις τῶν οὐρανῶν καλεγήσονται^a.
 30 [καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἔν οὐ-
 ρανῷ²] καὶ τότε³ [κόψονται πᾶσαι αἱ φύλαί τῆς γῆς⁴ καὶ]
 ὄψονται τὸν γίον τοῦ ἀνθρώπου
 ἐρχόμενον ἐπὶ τῶν νεφελῶν [τοῦ οὐρανοῦ]^b
 μετὰ δυνάμεως καὶ δόξης πολλῆς⁵.
 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ μετὰ κάλιππιγος
 ὁ μεγάλης], καὶ ἐπισκυνάξουσιν⁷ τοὺς ἐκλεκτοὺς αὐτοῦ
 ἐκ τῶν τεσσάρων ἀνέμων
 ἀπ’ ἄκρων οὐρανῶν ἕως (τῶν)⁸ ἄκρων αὐτῶν.⁹

καὶ αἱ ἀγνάμεις αἱ ἐν τοῖς οὐρανοῖς⁷² καλεγήσονται^a.
 26 καὶ τότε
 ὄψονται τὸν γίον τοῦ ἀνθρώπου
 ἐρχόμενον ἐν νεφέλαις^{73b}
 μετὰ δυνάμεως πολλῆς καὶ δόξης. †
 [27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους⁴ (ii)
 καὶ ἐπισκυνάξει⁵ τοὺς ἐκλεκτοὺς (αὐτοῦ)⁶
 ἐκ τῶν τεσσάρων ἀνέμων
 ἀπ’ ἄκρου⁷ γῆς ἕως ἄκρου οὐρανοῦ^c.]

1 (ND ek) 2 (D τοῦ ἐν οὐρανοῖς) 3 (N1 omit) 4 (S^s
 omits) 5 (D II πολλῆς καὶ δόξης) 6 (D II + καὶ φωνῆς),
 B + φωνῆς 7 (N S^s -ἀξει) 8 ND omit 9 (D II + ἀρχομένων
 δὲ τούτων γίνεσθαι, ἀναβλέψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν,
 διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.)

1 (D II οἱ ἐκ τοῦ οὐρανοῦ ἔσονται, 1 omits) 2 (D II τῶν
 οὐρανῶν) 3 (D ἐπὶ τῶν νεφελῶν, 11 cum nubibus, 1 in nube,
 2 II omit) 4 (NC II + αὐτοῦ) 5 (F1 -ξουσιν) 6 D II omit
 7 (D S1 ἄκρων)

xxiv. 32 “ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν

xiii. 28 “ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν

ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλὸς †
 καὶ τὰ¹ φύλλα ἐκφύη, †
 γινώσκετε ὅτι ἐγγὺς² τὸ θέρος.
 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε [πάντα] ταῦτα³,
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

ὅταν ᾗδῃ ὁ κλάδος αὐτῆς ἀπαλὸς γένηται
 καὶ ἐκφύη τὰ φύλλα¹,
 γινώσκετε ὅτι² ἐγγὺς³ τὸ θέρος ἐστίν.
 29 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε⁴ ταῦτα⁵ γινόμενα⁶,
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις⁷.

1 (N omits, but adds above the line) 2 (D II + ἐστίν)
 3 (II + fieri)

1 (D I + ἐν αὐτῇ) 2 (D S + ᾗδῃ) 3 (C * ἐγγὺς) 4 (CD
 εἰδῇτε) 5 (D II + πάντα) 6 (I omits) 7 (I + finis, I + regnum
 dei)

44 k. *The Time of the Coming unknown: there-
 fore watch.*

xxiv. 34 “ ἄμην λέγω ὑμῖν ὅτι¹ οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
 ἕως (ἀν)¹ πάντα ταῦτα² γένηται. †
 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται,
 οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν⁷¹.
 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν,
 οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν
 οὐδὲ ὁ υἱός⁷³, εἰ μὴ ὁ πατήρ [μόνος].

xiii. 30 “ ἄμην λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
 ἕως⁷¹ ταῦτα² πάντα γένηται.
 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται³,
 οἱ δὲ λόγοι μου οὐ⁷⁴ παρελεύσονται⁵.
 [32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ⁶ τῆς ὥρας οὐδεὶς οἶδεν, (ii)
 οὐδὲ οἱ ἄγγελοι⁷ ἐν⁸ οὐρανῷ
 οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ⁹.]

1 (N omits) 2 (II omit) 3 (EF 2 II S^s omit, I + hominis)

1 (N μέχρι, B μέχρις οὗτου, D ἕως οὗ) 2 (II omit) 3 (C? II
 -λεύσεται) 4 NC + μὴ 5 (CD παρέλθωσιν) 6 (ND II S^s καὶ)
 7 B ἄγγελος, (C + οἱ) 8 (D S + τῷ) 9 (II + solus)

^a LXX. Is. xiii. 10, οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ + καὶ ὁ Ὠρεὼν καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ + τὸ φῶς οὐ δώσουσιν,
 καὶ σκοτισθήσεται + τοῦ ἡλίου ἀνατέλλοντος +, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς. Is. xxiv. 4, καὶ τακῆσονται πᾶσαι αἱ
 δυνάμεις τῶν οὐρανῶν, * * * καὶ πάντα τὰ ἄστρα πεσεῖται.

S. LUKE.

VARIOUS.

xxi. 25 “καὶ

ἔσονται¹ σημεῖα ἐν ἡλίῳ
καὶ σελήνῃ
καὶ ἄστροις,

[καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ²ἐν ἀπορίᾳ³ ἡχοῦ⁴ θαλάσσης
καὶ κάλλου, ⁵ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου ἡ καὶ προσδοκίας¹¹
τῶν ἐπερχομένων⁶ τῇ οἰκομένῃ,]
αἱ γὰρ δυνάμεις τῶν οὐρανῶν⁷ σαλευθήσονται.

27 καὶ τότε ὄψονται τὸν γιόν τοῦ ἀνθρώπου
ἐρχόμενον ἐν νεφέλῃ^{7b}
ἡμετὰ δυνάμεως καὶ δόξης πολλῆς⁸.

[²⁸ Ἀρχομένων⁹ δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς
κεφαλὰς ὑμῶν¹⁰, διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.]”

1 (C ἔσται) 2 (ND ἐθνῶν καὶ, ss καὶ ἐθνῶν) 3 (D ss
ἀπορία) 4 (D ἡχοῦσης) 5 (N † ἐπαρχ-) 6 (D+ll ἡ ἐν τῷ
οὐρανῷ) 7 (C ll νεφέλαις) 8 (D ll καὶ δυνάμει πολλῇ καὶ
δόξῃ) 9 (D* † ἐρχ-) 10 (D omits) 11 (ss omit)

xxi. 29 Καὶ εἶπεν παραβολὴν αὐτοῖς “Ἴδετε τὴν συκὴν
[καὶ πάντα τὰ δένδρα]
³⁰ ὅταν προβάλλωσιν ἤδη¹,
[βλέποντες ἀφ’ ἑαυτῶν]²
γινώσκετε³ ὅτι [ἡδὴ]⁴ ἐγγὺς τὸ θέρος ἐστίν·
³¹ οὕτως καὶ ὑμεῖς, ὅταν ἴδητε⁵ ταῦτα⁶ γινόμενα⁷,
γινώσκετε ὅτι ἐγγὺς ἐστὶν [ἡ βασιλεία τοῦ θεοῦ].

1 (D omits, D ll ss + τὸν καρπὸν αὐτῶν) 2 (D ll ss omit)
3 (D + ἡδὴ) 4 (ll ss omit) 5 (D εἰδῆτε) 6 (D l + πάντα)
7 (D l omit)

xxi. 32 “ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
ἕως (ἀν)¹ πάντα γένηται.
³³ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται²
οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται³.

[³⁴ Προσέχετε δὲ⁴ ἑαυτοῖς⁵ μὴ ποτε βαρυνθῶσιν⁶ αἱ καρδίαι ὑμῶν
ἐν κρεπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ’ ὑμᾶς
ἐφνίδιος⁷ ἡ⁸ ἡμέρα ἐκεῖνη ὥς παῖς· ³⁵ ἐπεισελεύσεται⁹ γὰρ^{10 11}
ἡ ἐπὶ πάντας⁸ τοὺς καθήμενους¹² ἐπὶ πρόσωπον πάσης¹⁰
τῆς ἡμέρας.]

*

1 D omits, (D ll ss + ταῦτα) 2 (C ll -λεύσεται) 3 (C
παρέλθωσιν) 4 (ND l omit) 5 (C αὐτοῖς) 6 (D βαρυν-
θῶσιν) 7 (D* * ἐφνίδιος) 8 (D omits) 9 C (ἐπελεύ-)
10 (l omits) 11 (C ll ss ὡς παγὶς γὰρ ἐπ.) 12 (l omits)

^b LXX. Dan. vii. 13, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο. Cf. Rev. i. 7, iii. 11, xvi. 15, xxi. 7, 12, 20.

^c LXX. Zech. ii. 6, ἐκ τῶν τεσσάρων ἀνέμων...συνάξω ὑμᾶς. Deut. xxx. 4, ἐὰν ᾗ ἡ διασπορά σου ἀπ’ ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκείθεν συνάξει σε Κύριος ὁ θεός σου.

1 Thess. i. 10, ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν.
1 Thess. iii. 13, ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ
πάντων τῶν ἁγίων αὐτοῦ. James v. 7, μακροθυμήσατε οὖν, ἀδελφοί,
ἕως τῆς παρουσίας τοῦ κυρίου. . . . 8 ὅτι ἡ παρουσία τοῦ κυρίου
ἤγγικεν. Ἐπιφάνεια is used in 2 Thess. ii. 8 and five times in
the Pastoral Epistles, but παρουσία is commoner.

2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ’ οὐρανοῦ
μετ’ ἀγγέλων δυνάμεως ἐν πυρὶ φλογός.

1 Thess. iv. 16, αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγ-
γέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ’ οὐρανοῦ, καὶ οἱ νεκροὶ
ἐν Χριστῷ ἀναστήσονται πρῶτον. 1 Cor. xv. 52, ἐν τῇ ἐσχάτῃ
σάλπιγγι· σαλπίζει γὰρ. Cf. Rev. viii. 6—ix. 13, x. 7, xi. 15.

With Luke xxi. 28 cf. Rom. viii. 23, ἀπεκδεχόμενοι τὴν
ἀπολύτρωσιν τοῦ σώματος ἡμῶν. Eph. iv. 30, εἰς ἡμέραν ἀπολυ-
τρώσεως.

Cf. Acts i. 7, χρόνους ἡ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ
ἐξουσίᾳ.

S. Luke’s κρεπάλη (34) is not found elsewhere in N.T.
παγὶς is used four times by S. Paul.

S. MATTHEW.

[xxiv. 37 “ὡςπερ γὰρ⁴ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται⁵ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου” 38 ὡς⁶ γὰρ ἦσαν ἐν ταῖς ἡμέραις (ἐκεῖναις)⁷ ταῖς⁸ πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες,⁹ γαμοῦντες καὶ γαμίζοντες¹⁰, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, 39 καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται¹¹ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται· 41 δύο ἀλήθουσαι ἐν τῷ μύλῳ¹², μία παραλαμβάνεται καὶ μία ἀφίεται¹³.]

42 γρηγορεῖτε [οὖν],
 ὅτι οὐκ οἴδατε ἡμέραν¹⁴ ὃ [κύριος ὑμῶν ἔρχεται].”
Doublet:
 [xxv. 13 “γρηγορεῖτε οὖν,
 ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.”]

4 (S ll δέ) 5 (D^s ll + καὶ) 6 (D ὡςπερ) 7 S ll omit
 8 (D omits) 9 (D ll + καὶ) 10 (B γαμίζοντες) 11 (S ll
 + καὶ) 12 (D l μυλωνῇ) 13 (2 ll omit, D ll + δύο ἐπὶ κλινῆς
 (± μιᾶς), εἰς παραλαμβάνεται καὶ εἰς ἀφίεται) 14 (ll s^a qua hora,
 l qua hora aut qua die)

(S. Matthew adds 55 verses II. § 18).

S. MARK.

xiii. 33 “βλέπετε¹⁰ ἀγρυπνεῖτε¹¹,
 οὐκ οἴδατε γὰρ πότε ὁ καιρὸς (ἔστιν)¹².
 10 (S^a Now, D ll + οὖν, l + et, l + itaque et) 11 (S ll s^a
 + καὶ προσέχεσθε) 12 D^s l omit (l veniet)

441. *Keep awake.*

[xiii. 34 “ὡς ἄνθρωπος ἀπόδημος¹ ἀφίς τὴν οἰκίαν (iii)
 αὐτοῦ² καὶ δοὺς τοῖς δούλοις αὐτοῦ³ τὴν ἐξουσίαν,
 ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ⁴ ἐνετείλατο
 ἵνα γρηγορῇ. 35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε
 ὁ κύριος τῆς οἰκίας ἔρχεται, ἥ⁵ ὅψις ἢ μεσονύκτιον⁶ ἢ
 ἄλεκτοροφωνίας⁷ ἢ πρωί, 36 μὴ ἐλθὼν⁸ ἐξέφνης⁹ εὖρη
 ὑμᾶς καθεύδοντας· 37 ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω¹⁰,
 γρηγορεῖτε¹¹.”]

1 (D ἀποδημῶν) 2 (B αὐτοῦ) 3 (D^s *θυρουρῷ)
 4 (D ll omit) 5 (B *μεσανύκτιον, D -λου) 6 (D -λου)
 7 (D^s ἐξ-) 8 (B ἐξαφνης) 9 (D ll ἐγὼ δὲ λέγω ὑμῖν)
 10 (l omits)

45. PRELIMINARIES OF THE PASSION.

xiv. 1—11.

45 a. *The Jewish Authorities resolve to put our Lord to Death.*

xxvi. 1—16.

1 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους,
 εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 “Οἴδατε¹ ὅτι]

μετὰ δύο ἡμέρας τὸ πάσχα γίνεται², †
 [καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται³ εἰς τὸ σταυρωθῆναι.”
 3 Τότε συνήχθησαν] οἱ ἀρχιερεῖς⁴ καὶ οἱ πρεσβύτεροι τοῦ
 λαοῦ⁵ [εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα⁶,]
 4 καὶ συνεβουλεύσαντο⁷ †
 ἵνα [τὸν Ἰησοῦν] δόλῳ κρατήσωσιν [καὶ ἀποκτείνωσιν]⁸.
 5 ἔλεγον δὲ “Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ⁹ θόρυβος γένηται
 ἐν τῷ λαῷ.”

1 (D omits) 2 (ll Origen future) 3 (Γ ll + καὶ οἱ γραμ-
 ματεῖς) 4 (B omits) 5 (S^a omits, D ll τ. Λ. Καίφα)
 6 (D -λείοντο) 7 (Γ ll μὴ ποτε)

1^a Ἦν δὲ τὸ πάσχα [καὶ τὰ ἄζυμα¹ μετὰ δύο ἡμέρας.

Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

πῶς αὐτὸν ἐν δόλῳ¹² κρατήσαντες³ ἀποκτείνωσιν,
 2 ἔλεγον γὰρ “Μὴ⁴ ἐν τῇ ἑορτῇ, [μή ποτε⁵ ἔσται θόρυβος
 τοῦ λαοῦ.”

1 (D l omit, l azumorum) 2 (D^s ll omit) 3 (D + καὶ)
 4 (D + ποτε) 5 (D ll omit)

S. LUKE.

Matt. xxiv. 37—41=Luke xvii. 26, 27, 30, 34, 35
(II. § 19 c, d).

VARIOUS.

xxi. 36 "ἀγρυπνεῖτε δε¹³

[ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε¹⁴ ἐκφυγεῖν ταῦτα¹⁵ πάντα¹⁶ τὰ μέλλοντα γίνεσθαι, καὶ σταθῇται¹⁷ ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου]."

[37 "Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος¹⁸ ἡϋλιζέτο¹⁹ εἰς τὸ ὄρος τὸ καλούμενον²⁰ Ἑλαιῶν· 38 καὶ πᾶς ὁ λαὸς ὠρθρίζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ²¹ ἀκούειν αὐτοῦ.]

13 (C ll ss οὖν) 14 (CD ll ss καταξιωθήτε) 15 (S omits)
16 (ss omit) 17 (D ll στήσεσθε) 18 (D † omits) 19 (D*
* ἡϋλήσετο) 20 (l omits) 21 (C ? ὄρει)

(Four cursives here insert the history of the Woman taken in Adultery, pseudo-John vii. 53 ff.)

§ 45. Matt. xxvi.—xxviii. has nothing in common with Luke xxii.—xxiv. unless it be also found in S. Mark, with the exception of "Who is it that smote thee?" (Matt. xxvi. 68) and "He went out and wept bitterly" (Matt. xxvi. 75). This fact indicates that the *Logia* ceased before the history of the Passion began. Both S. Matthew and S. Luke give us much new matter respecting the Passion. And this is what we should expect, for the events happened in Jerusalem and were of overwhelming interest to Christians. S. Peter also had stood afar off and therefore his recollections were imperfect.

We have seen that μετὰ τρεῖς ἡμέρας is always identical with τῇ τρίτῃ ἡμέρᾳ (Mark viii. 31 note), therefore μετὰ δύο ἡμέρας must mean τῇ δευτέρᾳ ἡμέρᾳ; in other words it is the same as τῇ ἐπαύριον 'on the morrow.' S. Luke's ἀναιρεῖν (2) is used in this sense twenty times by S. Luke, once by S. Matthew and once by S. Paul. For S. Matthew's editorial note (1) see Matt. xix. 1, note, p. 97.

S. John xii. 1 (ii. 13, 23, vi. 4).

ι Ὁ οὖν Ἰησοῦς

xxii. 1, 2.

ι "Ἡγυῖεν¹ δὲ [ἡ ἑορτῇ] τῶν ἀζύμων [ἡ λεγομένη] Πάσχα. †2 Καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ² γραμματεῖς

[τὸ]² πῶς ἀνέλωσιν³ αὐτόν,
ἐφοβοῦντο γὰρ⁴ τὸν λαόν.

1 (D ll "Ἡγυισεν) 2 (D* omits) 3 (D ἀπολέσωσιν)
4 (D ll δέ)

With Luke xxi. 36 b cf. Eph. vi. 18, προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει. Cf. 1 Thess. v. 2—6, 2 Pet. iii. 10, Rev. iii. 3, xvi. 15.

Our Lord's habit of teaching in the courts of the Temple is alluded to in Matt. xxvi. 55=Mark xiv. 49, Mark xii. 35, Luke xix. 47, and often in S. John.

A believer in the oral hypothesis may hold that Mark xiii. 34—37 is an abbreviated recollection of some famous passages in the Matthean *logia*, for v. 34 reminds us of the preface to the parable of the talents (pounds) Matt. xxv. 14, 15=Luke xix. 12, 13; and v. 35 resembles Matt. xxiv. 43, 44. Cf. Luke xiii. 25, p. 204.

1 Thess. v. 2, 6, ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἐρχεται. . . . ἄρα οὖν . . . γρηγορώμεν. Cf. 2 Pet. iii. 10; Rev. iii. 3, xvi. 15. Acts xx. 30, γρηγορεῖτε.

πρὸ ἑξ ἡμέρῶν τοῦ πάσχα

[ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος¹, δὲ ἡγείρεν ἑκ νεκρῶν² Ἰησοῦς.]

1 (D ll + ὁ τεθνηκώς) 2 (ll omit, D + ὁ)

[ii. 13, Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.]

[ii. 23, Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ.]

[vi. 4, ἦν δὲ ἐγγὺς τὸ πάσχα¹, ἡ ἑορτῇ τῶν Ἰουδαίων.]

1 (omitted in some early Fathers)

These passages are collected to show that S. John mentions two or (if the MSS. are right) three Passovers during our Lord's Ministry, whereas the Synoptists only mention one.

S. MATTHEW.

S. MARK.

§ 45 b. If this section belongs, as we contend, to the deutero-Mark, it is not surprising that it has been misplaced, considerably in S. Mark, and still more so, though in the opposite direction, in S. Luke. Its proper place is, where S. John puts it—before the Triumphal Entry (Mark xi. 1).

The Psalmist wrote "Thou hast anointed my head with oil" (Ps. xxiii. 5). This Messianic prediction has, we believe, affected the narrative of the deutero-Mark. S. John corrects as usual, in silence. Not the head, but the feet of our Lord were anointed. S. Luke has partly borrowed his account from S. John's oral teaching, partly from independent sources. S. John tells us that Mary the sister of Lazarus was the woman who did the deed.

The trito-Mark has probably borrowed the term "pistic nard" and "for above three hundred francs" from

45 b. *The Anointing of our Lord's Head (Feet)
 at Bethany.*

xxvi. 6 Τοῦ δὲ [Ἰησοῦ] γενομένου ἐν Βηθανίᾳ †
 ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ¹,
 7 [προσ]ῆλθεν [αὐτῷ] γυνὴ ἔχουσα ἀλάβαστρον μύρον
 βαρυτίμου²
 καὶ κατέχευεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου³. (2) †
 8 [ιδόντες δὲ οἱ μαθηταί] ἠγανάκτησαν [λέγοντες]⁷⁴
 "Εἰς τί ἡ ἀπώλεια αὐτῆς;
 9 ἐδύνατο⁶ γὰρ τοῦτο⁷ πραθῆναι
 πολλοῦ
 καὶ δοθῆναι⁸ πτωχοῖς."
 10 [γνοὺς] δὲ ὁ⁹ Ἰησοῦς εἶπεν [αὐτοῖς]
 "Τί κόπους παρέχετε τῇ γυναικί; †
 ἔργον [γὰρ]¹⁰ καλὸν ἡργάσατο εἰς ἐμέ[†]
 11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν,
 ἐμὲ δὲ οὐ πάντοτε ἔχετε
 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός }
 μου †
 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.
 13 ἀμὴν λέγω ὑμῖν,
 ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον [τοῦτο] ἐν ὅλῳ τῷ κόσμῳ,
 λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς." †
 1 (D *λεπρώσου) 2 (ND πολυ-) 3 (D^s ll † + αὐτοῦ)
 4 (s^a said) 5 (ll + huius unguenti) 6 (D ἡδύνατο)
 7 (Γ ll + τὸ μύρον) 8 (D^s + τοῖς) 9 (D omits) 10 (ll s^a omit)

[xiv. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ] (ii)
 ἐν τῇ¹ οἰκίᾳ Σίμωνος (1) τοῦ λεπροῦ κατακειμένου αὐτοῦ (2)
 ἦλθεν γυνὴ² ἔχουσα ἀλάβαστρον μύρου
 [γάρδου πιστικῆς] [πολυτελοῦς]⁷⁸. (iii, ii)
 [4 συντρίψασα⁵ τὴν⁶ ἀλάβαστρον] (iii)
 [κατέχευεν αὐτοῦ⁷ τῆς κεφαλῆς. (ii)
 4 ἦσαν δὲ τινες ἀναγκασιούτες πρὸς ἑαυτοὺς⁸⁷⁹
 "Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου¹⁰ γέγονεν¹¹;
 5 ἡδύνατο γὰρ¹² τοῦτο¹ τὸ μύρον¹⁰ πραθῆναι (3)]
 [ἐπάνω¹³ δηναρίων τριακοσίων] (iii)
 [καὶ δοθῆναι τοῖς πτωχοῖς⁷] (4) (ii)
 [καὶ ἐνεβριμῶντο¹⁴ αὐτῇ]. [6 ὁ δὲ Ἰησοῦς εἶπεν¹⁵ (iii, ii)
 "Ἀφετε αὐτήν· (5) τί αὐτῇ¹⁶ κόπους παρέχετε;
 καλὸν¹⁷ ἔργον ἡργάσατο¹⁸ ἐν ἐμοί.
 7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν¹⁹, (6)]
 [καὶ ὅταν θέλητε δύνασθε αὐτοῖς¹ (πάντοτε)²⁰ εὖ (iii)
 ποιῆσαι²¹,]
 [ἐμὲ δὲ οὐ πάντοτε ἔχετε· (7) (ii)
 8 ὁ ἔσχεν²² ἐποίησεν, προέλαβεν μυρίσαι τὸ σῶμά μου (8)
 εἰς τὸν ἐνταφιασμόν.
 9 ἀμὴν δὲ²³ λέγω ὑμῖν,
 ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον²⁴ εἰς ὅλον τὸν κόσμον,
 καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς."]
 1 (N omits) 2 (D^s * γυνή) 3 (D^s omits) 4 (CD ll + καὶ)
 5 (D θράσασα) 6 (ND τὸν) 7 (D ll + ἐπὶ) 8 (N αὐτοῖς)
 9 (D ll οἱ δὲ μαθηταὶ αὐτοῦ διεπονοῦντο καὶ ἔλεγον, s^a + καὶ ἔλεγον)
 10 (ll s^a omit) 11 (D ll omit) 12 (D l omit) 13 (s^a
 omits) 14 (NC -μοῦντο, D + ἐν) 15 (D ll s^a + αὐτοῖς)
 16 (l omits) 17 (Nl s^a + γὰρ) 18 (C εἰργ.) 19 (D ll
 ὑμῶν) 20 (NCD s^a omit) 21 (D ? ποιῶν) 22 (D ll + αὐτῇ,
 C + αὐτῇ) 23 (C ll s^a omit) 24 (C ll + τοῦτο)

45 c. *Judas covenants to betray our Lord to
 the Chief Priests.*

xxvi. 14 [Τότε πορευθεῖς] εἰς τῶν δώδεκα, } †
 ὁ λεγόμενος Ἰούδας Ἰσκαριώτης¹, }
 πρὸς τοὺς ἀρχιερεῖς² 15³ εἶπεν⁴ ["Τί θέλετέ μοι δοῦναι]
 καὶ γὰρ ὑμῖν παραδώσω αὐτόν;"]
 οἱ δὲ
 ἔστησαν αὐτῷ [τριάκοντα] ἀργύρια^{5 a}.
 16 καὶ [ἀπὸ τότε] ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ⁶.
 1 (D1 *Σκαριώτης, ll Scarioth, s^a Scariot) 2 (B *ἀρχι-
 ιερεῖς) 3 (D † + καὶ) 4 (D ll s^a + αὐτοῖς) 5 (D ll στατήρας,
 1 stat. argenteos) 6 (D ll + αὐτοῖς)

xiv. 10 Καὶ Ἰούδας * * Ἰσκαριώθ¹
 Ἦ εἰς⁷² τῶν δώδεκα
 ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
 ἵνα αὐτὸν παραδοῖ³ αὐτοῖς⁴. †
 11 οἱ δὲ ἀκούσαντες⁴ ἐχάρησαν
 καὶ ἐπηγγέλαντο⁵ αὐτῷ ἀργύριον δοῦναι.
 καὶ ἐζήτει πῶς αὐτὸν εὐκαιρῶς παραδοῖ⁶. †
 1 (D *Σκαριώτης, ll Scarioth, s^a Scariot) 2 (D ἐκ, ll unus
 de) 3 (l ll παραδοῖ, N παραδῶ) 4 (D ll omit) 5 (N † + αὐ-
 6 (N παραδῶ)

^a LXX. Zech. xi. 12, καὶ ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς.

S. LUKE.

S. JOHN.

S. John's oral teaching.

The trito-Markan *συντρίψασα* (3) naturally means that she crushed the box in her hands, the conception being that it was a tiny flask holding only a few drops. S. John however tells us that it contained a pound weight, and the price £12 accords with this view. But alabaster cruses of that age and of such a size were much too substantial to be crushed in the hand, and it may well be that this is one of S. Mark's picturesque phrases, giving us his conception of what was done rather than S. Peter's statement; cf. Mark ii. 4 note. Probably she removed the stopper and poured out a few drops, keeping the rest for future use as S. John implies.

S. Mark says "She has already anointed my body for the embalming": S. John says "Let her keep (what is left of) the ointment for that purpose."

Conflation: from the deutero-Mark, much misplaced and combined with new matter.

vii. 36—40.

[36 Ἡρώτα¹ δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη². 37 Καὶ ἰδοὺ γυνὴ ἥτις ἦν³ ἐν τῇ πόλει ἀμαρτωλός, καὶ⁴ ἐπιγνοῦσα⁵ ὅτι κατέκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρον 38 καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίονσα⁶,

τοῖς δάκρυσιν ἤρξατο βρέχειν⁷ τοὺς πόδας αὐτοῦ⁸
καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν⁹,

καὶ κατεφύλει τοὺς πόδας αὐτοῦ¹⁰ καὶ ἠλειψεν τῷ μύρῳ.

39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν¹⁰ εἶπεν ἐν ἑαυτῷ λέγων¹¹
“Οὗτος εἰ ἦν (ὁ)¹² προφῆτης, ἐγίνωσκεν ἂν τίς καὶ ποταπῆ¹³ ἡ γυνὴ ἥτις ἄπειται¹⁴ αὐτοῦ, ὅτι ἀμαρτωλὸς ἐστίν.”

40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν¹⁵ “Σίμων, (1)
κ.τ.λ.]

1 (D ll Ἡρώτησεν)	2 (Σ κατέκειτο)	3 (D omits)
4 (D ll ss omit)	5 (D γνοῦσα)	6 (ll omit)
7 (D ss ἐβρεξε, ll rigabat, l lavit)	8 (l omits)	9 (ND ἐξέμαξεν)
10 (D l παρ' ὃ κατέκειτο)	11 (D l omit)	12 (ND omit)
13 (D ποταπῆ)	14 (D ἡ ἀποτμήνη)	15 (ll ad Petrum, l Simoni)

(Here follows A DISCOURSE ON FORGIVENESS, 11 verses.
III. § 1.)

The narrative respecting the two sisters (Luke x. 38—42; III. § 4) is generally held to apply to these women of Bethany and perhaps the meal there spoken of was identical with this supper.

With John xii. 3 cf. John xi. 2, ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς.

§ 45 c. If it be conceded that in N.T. Greek S. Mark's *ὁ εἰς* (10) can mean *ὁ πρῶτος*, the article recovers its proper meaning. In the older Greek of the LXX. there is no clear example of *ὁ εἰς*=*ὁ πρῶτος*. For although the familiar *ὁ εἰς*...*ὁ ἕτερος* may be rendered 'the first...the second' and so paved the way for this meaning, it is hardly stronger than the classical equivalent *ὁ μὲν*...*ὁ δέ*. But in the New Testament we have the decided case of *τῇ μῇ τῶν σαββάτων* (Mark xvi. 2=Luke xxiv. 1=John xx. 1)=*πρώτῃ σαββάτου* pseudo-Mark xvi. 9. And in Cod. B (Mark xii. 20) *ὁ εἰς* appears as a variant for *ὁ πρῶτος*, which proves that the usage was established in the fourth century at the latest. That Judas really was 'the first who became last' is argued on p. 31.

xxii. 3—6.

3 [Εἰσῆλθεν δὲ Σατανᾶς εἰς¹] Ἰούδαν τὸν καλούμενον² Ἰσκαριώτην³,

ὄντα ἐκ τοῦ ἀριθμοῦ⁴ τῶν δώδεκα·

4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν⁵

[καὶ στρατηγοῖς]⁶ τὸ⁷ πῶς αὐτοῖς παραδῶ⁸ αὐτόν.

5 καὶ ἐχάρησαν⁹

καὶ συνέθεντο αὐτῷ ἀργύριον¹⁰ δοῦναι.

6 καὶ ἐξωμολόγησεν¹¹,

καὶ ἐξήτει¹² εὐκαιρίαν τοῦ παραδοῦναι αὐτόν [ἀπερ ὄχλου αὐτοῖς]¹³. †

1 (D s + τὸν)	2 (C ll ἐπι-)	3 (D s Ἰσκαριώδ, ll Iscariotth or Scariotth, s ⁸ Scariot)
4 (ll omit, D + † ἐκ)	5 (C ll ss + καὶ τοῖς γραμματέουσιν)	6 (D ll ss omit, C καὶ τοῖς στρατηγοῖς τοῦ ἱεροῦ)
7 (D omits)	8 (D ll παραδοῖ)	9 (ll omit)
10 (C ἀργύρια)	11 (NC ll s ⁸ omit, D καὶ ὠμολόγησεν)	12 (s ⁸ they sought)
13 (D ll omit)		

W. S. 2

xii. 2—8.

2 ἔποίησαν οὖν¹ αὐτῷ δεῖπνον ἐκεῖ, [καὶ ἡ³ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἣν ἐκ³ τῶν ἀνακειμένων σὺν αὐτῷ⁴·

3 ἡ οὖν Μαριάμ] λαβοῦσα⁵ λίτραν μύρον
νάρδου⁶ πιστικῆς⁴ πολυτίμου²

ἠλειψεν τοὺς πόδας (τοῦ)⁷ Ἰησοῦ
καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ¹⁸

[ἡ δὲ οἰκία ἐπληρώθη⁸ ἐκ τῆς ὁσμῆς τοῦ μύρου.]

4 λέγει (ὁ)⁹ [Ἰούδας¹⁰ ὁ Ἰσκαριώτης¹¹·

εἰς¹² τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι¹³]

5 “Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη (3)

τριακοσίων δηναρίων καὶ ἐδόθη¹⁴ πτωχοῖς;” (4)

[6 εἶπεν¹⁸ δὲ τοῦτο¹⁸ οὐχ ὅτι¹⁸ περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν¹⁸.]

7 εἶπεν οὖν ὁ Ἰησοῦς “Αφες¹⁵ αὐτήν, (5)

ἵνα¹⁶ εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου³ τηρήσῃ¹⁷ αὐτό· (8)

8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, (6) †

ἐμὲ δὲ οὐ πάντοτε ἔχετε.¹⁹” (7)

1 (D ll καὶ ἐποίησεν, s ⁸ And he made)	2 (ll omit, s ⁸ + and poured it on the head of Jesus as he sat at meat and)	3 (D omits)
4 (l omits)	5 (D s λαμβάνει...καὶ)	6 (D ll omit)
7 (B ἐπληρώθη)	9 ll omit (D ll οὖν, 2 ll + Σίμων)	10 (A 2? ll + Σίμωνος)
11 (D ἀπὸ καρνώτου)	12 (ND + ἐκ)	13 (D δὲ ἤμελλεν παραδοῦναι αὐτόν)
14 (D + τοῖς)	15 (2 ll plural)	16 (A l omit)
17 (A l τετήρηκεν)	18 (s ⁸ omits)	19 (D s ⁸ omit)

xiii. 2^b, 27.

(2) τοῦ διαβόλου ἡδὴ¹ βεβληκότος εἰς τὴν καρδίαν
ἵνα παραδοῖ αὐτόν Ἰούδας Σίμωνος² Ἰσκαριώτης³.

[27 καὶ μετὰ τὸ ψαῦμον τότε⁴ εἰσῆλθεν εἰς ἐκεῖνον ὁ⁵ Σατανᾶς.]

1 (s ⁸ omits)	2 (l omits)	3 (D l s ⁸ Ἰούδας Σίμωνος, D ἀπὸ καρνώτου, l s ⁸ Scariot, D l s ⁸ ἵνα παραδοῖ αὐτόν)
4 (ND ll s ⁸ omit, l statim)	5 (D omits)	

S. Matthew (15) has changed the wording so as to introduce a fulfilment of Zechariah's prophecy, which he quotes and attributes to Jeremiah in xxvii. 9. But if the potter's field was bought with the money, thirty shekels (=£5) would seem to be too little. David bought Araunah's threshing-floor with the oxen for 50 shekels of silver (2 Sam. xxiv. 24), but that was long ago. The price of land so rose that in 1 Chron. xxi. 25 we find David paying Araunah 600 shekels of gold for the threshing-floor. In our Lord's time still more would be required. It seems clear therefore that S. Matthew's thirty shekels are taken from Zechariah's prophecy and not from history.

S. MATTHEW.

S. MARK.

§ 46. The Synoptists are irrevocably committed to the idea that our Lord ate the Passover on the only night on which it could be eaten, the 14th Nisan, and that He was crucified on the 15th; but S. John takes unusual pains to correct this notion. Again and again he affirms that the 14th was the day of the crucifixion; the last supper therefore according to S. John was eaten on the 13th and was not the Paschal meal.

That S. John is right is shown by many indications. (1) He would not so diligently have corrected S. Mark, if he had not been sure of his facts. Whenever he corrects, we maintain that S. Mark is in error. (2) The Quartodeciman controversy has been held by some to support S. John, by others (the Tübingen school) to prove that he cannot be the author of the fourth Gospel. Careful investigation however makes it clear that the Quartodecimans were simply Judaistic Christians, who continued to keep the feast of the Passover, though of course they read into it a deeper Christian meaning. Their testimony therefore counts neither way. (Stanton, *The Gospels as Historical Documents*, i. 173—197.) (3) Except in this preliminary section and in Luke xxii. 15 which has (we hold) been affected by it, there is no account of a Paschal feast even in the Synoptists. An ordinary supper—such as S. John describes—better suits the occasion. (4) S. Paul says that Christ our Passover is sacrificed for us. This will be more easy to maintain, if He was hanging on the cross at the very time that the Paschal lambs were being slain. (5) If S. Mark

Note S. Matt.'s omission of the sign of the man carrying a pitcher of water. The Tübingen school used this omission to prove the priority of S. Matthew.

xxvi. 17—35.

17 Τῇ δὲ πρώτῃ τῶν ἁζύμων^a

[προσῆλθον] οἱ μαθηταὶ [τῷ Ἰησοῦ] λέγοντες†

“Ποῦ θέλεις ἐτοιμάσωμέν¹ σοι
 φαγεῖν τὸ πάσχα;”

18 ὁ δὲ εἶπεν

“Ὑπάγετε εἰς τὴν πόλιν
 πρὸς τὸν δεῖνα

καὶ εἶπατε αὐτῷ

“Ὁ διδάσκαλος λέγει

[Ὁ καιρὸς μου ἐγγύς² ἐστίν.]

πρὸς σὲ ποιῶ³ τὸ πάσχα μετὰ τῶν μαθητῶν μου.”†

19 καὶ ἐποίησαν οἱ μαθηταὶ

ὡς συνέταξεν αὐτοῖς [δὲ Ἰησοῦς], καὶ ἡτοίμασαν τὸ πάσχα.

1 (D †ἐτοιμάσωμέν) 2 (D *ἐγγύς) 3 (D1 ποιήσω)

46. THE LAST SUPPER.

xiv. 12—31.

46 a. Instructions to make ready the Passover.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων^a,
 ὅτε τὸ πάσχα ἔθνον¹,

λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ²

“Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν³
 ἵνα φάγῃς τὸ πάσχα;”

13 καὶ ἀποστέλλει δύο⁴ τῶν μαθητῶν αὐτοῦ
 ἵνα λέγει αὐτοῖς⁵

“Ὑπάγετε⁶ εἰς τὴν πόλιν,

καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων

ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἔαν εἰσέλθῃ

εἶπατε τῷ οἰκοδεσπότῃ ὅτι

“Ὁ διδάσκαλος λέγει

7 Ποῦ ἐστὶν τὸ κατάλυμά μου⁸

ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω⁹,”

15 καὶ¹⁰ αὐτὸς ὑμῖν δείξει

ἀνάγειον⁸ μέγα¹¹ ἐστρωμένον [ἐτοιμομεν⁸]. (iii)

καὶ⁸ ἐκεῖ ἐτοιμάσατε ἡμῖν.”

16 ἵνα καὶ ἐξέλθον οἱ μαθηταὶ¹² ἵνα καὶ ἦλθον¹³ εἰς τὴν πόλιν

ἵνα καὶ εὗρον^{14 10} καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ
 πάσχα.

1 (S^a was eaten) 2 (D11 omit) 3 (D11 + σοι) 4 (D11 + ἐκ)
 5 (D11 λέγων) 6 (D^s † ἵνα γὰρ) 7 (S^a + My time is come)
 8 (11 omit) 9 (D φάγομαι) 10 (1 omits) 11 (D^s οἶκον
 μέγα, 1 omits) 12 (CD11 + αὐτοῦ, D † repeats the whole)
 13 (S omits, 1 et venit) 14 (D11 ἐποίησαν)

§ 46 b. By putting the Eucharist before the prediction of betrayal S. Luke makes Judas present at the breaking of bread, and indeed expressly says so. Had he good authority for this, or was he making an inference from S. Paul's language “He that eateth and drinketh, eateth and drinketh judgement to himself, if he discern not the Lord's body” (1 Cor. xi. 29)? S. John says that immediately after receiving the sop (which was no part of the Eucharist) Judas went out. S. John makes no mention of the Eucharist and we cannot be sure at what point of his narrative it must be inserted, but it comes most naturally after the departure of Judas. The giving of the sop is an incident in the

Conflate.

xxvi. 20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα
 (μαθητῶν)¹. †
 21 καὶ ἐσθιόντων αὐτῶν εἶπεν²
 1 BD S^a omit 2 (S λέγει)

46 b. Prediction of the Betrayal.

xiv. 17 Καὶ ὁψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.
 [18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς (ii)
 εἶπεν¹
 1 (D11 λέγει)

^a Cf. 1 Cor. v. (7) καθὼς ἐστε ἄζυμοι. 8 καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός· ὥστε εὐοδάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ
 μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἁζύμοις ἐλικρινίας καὶ ἀληθείας.

S. LUKE.

S. JOHN.

is right, the crucifixion took place upon a high festival day, to which the term 'Sabbath' is given in the Law. Yet Simon the Cyrenian was "coming from the field," as he would not have done on a sabbath.

Many attempts, ancient and modern, have been made to get over the difficulty (see 'N.T. Problems,' p. 168 ff.). We decline to accept any of them, believing that S. Mark is in error. Of course we do not believe that S. Peter made the mistake. We take this to be one of S. Mark's own additions to the narrative, made at a very early stage. And we account for it thus. S. Mark received information that our Lord ate the Passover with His disciples—as He doubtless did at the beginning of His ministry. But by the necessity of his topographical arrangement, S. Mark has crowded all that our Lord did and said in Jerusalem into one brief fortnight. Therefore he assumes that the Paschal feast was eaten at this period. In many Churches the real truth must have been known and the wording corrected accordingly, but neither S. Luke nor S. Matthew took the responsibility of altering the record. Perhaps they had no suspicion that it was wrong.

The feast of the Passover was older than the feast of Unleavened Bread and originally distinct from it, but in Numbers xxviii. 16 &c. the two are united. Passover extended over parts of two days (Nisan 14 and 15), Unleavened Bread over seven days (Nisan 15—21), thus the night of the 15th is common to both. In N.T. times the two feasts were so completely amalgamated into one feast of eight days, that the names "Feast of the Passover" (Luke ii. 41) and "Feast of Unleavened Bread" (Luke xxii. 1, 7) are used indifferently. S. Mark's phrase "On the first day of Unleavened Bread," though legally incorrect and not to be reconciled with O.T. language, was practically true, for the Rabbis, in their desire "to put a fence about the Law," forbade the eating of leaven at and after the midday meal of Nisan 14th. The "Western" reading in Luke xxii. 7 is therefore a correction by a legalist.

xxii. 7—23, 31—34, 39.

7 ἦλθεν δὲ ἡμέρα τῶν ἀζύμων^{7a},
ἡ δὲ εἶδει θύσθαι τὸ πάσχα.^{7b} †

8 καὶ ἀπέστειλεν⁴ Πέτρον καὶ Ἰωάννην εἰπὼν

“Πορευθέντες ἐτοιμάσατε ἡμῖν
τὸ πάσχα ἵνα φάγωμεν.”

9 οἱ δὲ εἶπαν αὐτῷ “Ποῦ θέλεις ἐτοιμάσωμεν⁵ ;”

10 οἱ δὲ εἶπεν αὐτοῖς⁶

“[Ἰδοὺ] εἰσελθόντων⁷ ὑμῶν εἰς τὴν πόλιν

συναντήσῃ⁸ ὑμῖν ἄνθρωπος κεράμιον ὕδατος⁹ βαστάζων·
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν¹⁰ εἰς ἣν¹⁰ εἰσπορεύεται.

11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ¹¹ [τῆς οἰκίας]¹²

‘Λέγει [σοι]¹³ ὁ διδάσκαλος †

Ποῦ ἐστὶν τὸ κατάλυμα¹⁴

ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω ;’

12 καὶ ἐκεῖνος¹⁵ ὑμῖν δείξει

ἀνάγειον μέγα¹⁶ ἐστρωμένον·

ἐκεῖ¹⁷ ἐτοιμάσατε.”

13 ἀπελθόντες δὲ

εὑρον καθὼς εἰρήκει¹⁸ αὐτοῖς¹⁹, καὶ ἡτοίμασαν τὸ πάσχα.

1 (C + omits) 2 (D ll ss τοῦ πάσχα, B ll + ἐν) 3 (I omits)

4 (D + τὸν) 5 (BD ll + σοι, B + φαγεῖν, B1 + τὸ πάσχα)

6 (D1 omit) 7 (D ll εἰσερχομένων) 8 (C ὅτι, D ἀπ-)

9 (B omits) 10 (D οὐ) 11 (C * οἰκοδεσπότη) 12 B + λέ-

γοντες 13 (D1 ss omit) 14 (B C + μου) 15 (D ἐκεῖνος,

ss lo, he) 16 (D † οἶκον) 17 (B1 κακεῖ) 18 (A ll εἰρηκεν)

19 (D^{ss} αὐτός)

prediction of betrayal, which S. Mark places before the Eucharist. We do not place much reliance on S. Mark's order, especially in case of the deutero-Mark, but we attach still less importance to S. Luke's, and though we cannot consider the matter as settled, we incline to pronounce against S. Luke, who seems to have been unduly influenced by that verse of S. Paul's.

Conflate.

xxii. 14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν } †
καὶ οἱ¹ ἀπόστολοι σὺν αὐτῷ.

[15 καὶ εἶπεν πρὸς αὐτοὺς “Ἐπιθυμία ἐπεθύμησα τοῦτο⁷ τὸ πάσχα
φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν¹⁶ λέγω γὰρ ὑμῖν ὅτι² οὐ μὴ
φάγω¹⁸ αὐτό⁴ ἕως ὅτου πληρωθῶ⁵ ἐν τῇ βασιλείᾳ¹⁶ τοῦ θεοῦ.”]

1 (C ll + δώδεκα) 2 (C? D omit, D ll + οὐκέτι) 3 (D μὴ
φάγομαι) 4 (D1 ἀπ’ αὐτοῦ) 5 (D καινὸν βρωθῇ, 1 adimplear)

6 (B^{ss} ἡ βασιλεία) 7 (ss omit)

xiii. 1, 2, 29, xviii. 28, xix. 14, 31.

[xiii. 1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα κ.τ.λ.

2 δειπνον γινομένου¹ κ.τ.λ.]

[xiii. 29 Τινὲς γὰρ ἐδόκουν, ἐπεὶ² τὸ γλωσσόκομον εἶχεν³ Ἰούδας, ὅτι
λέγει αὐτῷ³ Ἰησοῦς “‘Αγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν,”
ἢ τοῖς πτωχοῖς ἵνα τι δῶ⁴.”]

[xviii. 28 Ἀγούσιν οὖν⁶ τὸν Ἰησοῦν ἄπὸ τοῦ Καιάφα¹⁷ εἰς τὸ πραι-
τώριον⁸ ἦν δὲ πρῶτ’ καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα
μὴ μινθῶσιν ἁλλὰ⁹ φάγωσιν τὸ πάσχα¹⁰.]

[xix. 14 Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἡ¹¹ ὡς ἔκτη. καὶ
λέγει τοῖς Ἰουδαίοις “Ἴδε ὁ βασιλεὺς ὑμῶν.”]

[xix. 31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ
σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ¹² ἡμέρα
ἐκεῖνον¹³ τοῦ σαββάτου, ἠρώτησαν¹⁴ τὸν Πειλάτον ἵνα κατεργάσιν
αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.]

1 (D^{ss} ll γενομ-) 2 (D ll ὅτι) 3 (CD + ὁ) 4 (D δοῦ)

5 (B^{ss} what he should buy for the feast and what he should give
to the poor) 6 (2 ll δὲ, 1^{ss} omit) 7 (ll ad Caiphan, 1 + et
ad Pilatum, B^{ss} + and carried him along) 8 (B^{ss} + that they
might deliver him up to the governor) 9 (B ll δλλ’ ἵνα)

10 (B^{ss} while eating unleavened bread) 11 (E ll δὲ, ll omit)

12 (B † omits) 13 B ll ἐκεῖνη 14 (B + οὖν)

(These passages are collected here to illustrate the question of
the date.)

S. Luke alone names the two disciples as SS. Peter and
John (8). These disciples he couples together frequently in
the early chapters of the Acts.

xiii. 21—30.

21 Ταῦτα εἰπὼν Ἰησοῦς

[ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν] καὶ εἶπεν

1 (CD + ὁ)

Translate “was troubled in His breath,” i.e. groaned
heavily. Cf. xi. 33, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν
ἐαυτὸν “sighed deeply in His breath and distressed Himself.”
So v. 35, ἐδάκρυσεν ὁ Ἰησοῦς. S. John, like S. Mark, accentuates
our Lord's humanity. Cf. xii. 27, νῦν ἡ ψυχὴ μου τετάρακται,
“Now am I in a state of turmoil.”

S. MATTHEW.

xxvi. (21) “Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.”
 22 καὶ λυπούμενοι [σφόδρα] ἤρξαντο
 λέγειν αὐτῷ³ εἰς ἕκαστος⁴ “Μήτι ἐγώ [εἰμι, κύριε];”
 23 ὁ δὲ [ἀποκριθεὶς] εἶπεν
 “Ὁ ἐμβαίνας⁵ μετ’ ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ⁶
 [οὗτός με παραδώσει].” 24 ὁ μὲν⁷ υἱὸς τοῦ ἀνθρώπου ὑπάγει
 καθὼς γέγραπται περὶ αὐτοῦ,
 οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
 δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται⁸.
 ὁ καλὸν [τῷ] αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος.”
 [25 ἀποκριθεὶς δὲ 10⁹ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν “Μήτι ἐγώ
 εἰμι, ῥαββεί;” λέγει αὐτῷ “Σὺ εἶπας.”]
 3 (D ll omit) 4 (D + αὐτῶν) 5 (D ἐμβαπτόμενος)
 6 (D εἰς τὸ τρυβάλιον) 7 (D + οὖν) 8 (s^c I am betrayed)
 9 (D l? + διὰ τοῦτο) 10 (D + ὁ)

S. MARK.

xiv. (18) “Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με
 [ὁ ἐσθίων¹² μετ’ ἐμοῦ^a].” 19 ἤρξαντο λυπεῖσθαι (iii)
 καὶ λέγειν αὐτῷ⁴ εἰς ἑκάστη⁵ “Μήτι ἐγώ;”⁶
 20 ὁ δὲ⁷ εἶπεν¹ αὐτοῖς “Εἰς⁸ τῶν δώδεκα⁹,
 ὁ ἐμβαπτόμενος¹⁰ μετ’ ἐμοῦ¹¹ εἰς τὸ (ἐν)¹² τρύβλιον¹³.
 21 ὅτι¹⁴ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει¹⁵
 καθὼς γέγραπται¹⁶ περὶ αὐτοῦ,
 οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
 δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου¹⁷ παραδίδοται.
 καλὸν¹⁸ αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος.”]
 2 B τῶν ἐσθιόντων 3 (C + καὶ, D ll s^a + οὐ δὲ) 4 (ll omit)
 5 (C ἕκαστος) 6 (D ll + καὶ ἄλλος “Μήτι ἐγώ;”) 7 (A l
 + ἀποκριθεὶς) 8 (D ll + ἐκ) 9 (l omits) 10 (D ἐμ-
 βαπτιζόμενος) 11 (A ll + τὴν χεῖρα) 12 (D ll s^a omit
 13 (D * τρυβάλιον) 14 (CD l omit) 15 (D ll παραδίδοται)
 16 (D καθὼς ἐστὶν γεγραμμένον) 17 (D l omit) 18 (NCD ll
 s^a + ἦν)

§ 46 c. S. Luke probably follows a local Eucharistic use in administering the Cup before the Bread. S. Paul follows that order in 1 Cor. x. 15 f. although in the next chapter he gives the Marcan order. We also find the Cup put first in the *Didache*, chapter ix.

Breaking bread, blessing it and distributing the fragments was a custom introduced by our Lord. The phrase ‘break bread’ is a new one, not found in the O. T. (unless it be once in Isaiah lviii. 7 of giving broken meat to beggars: to give it to one’s equals would be inhospitable). But in the N. T. we read of it at the feeding of the 5,000 and again at the feeding of the 4,000. Once more, in Luke xxiv. 30 it is written that our Lord at Emmaus ‘took the bread, blessed, brake and gave it to them; and their eyes were opened and they recognized Him.’ In v. 35 it is added that ‘He was known to them in the breaking of bread,’ though neither of them had been present at the last supper. All this seems to justify our contention that the Eucharist was no new ceremony, but one which our Lord had observed from the first, as a covenant of service. Hence the Eucharistic language in John vi. becomes intelligible. (‘New Test. Problems,’ pp. 134—146.) Similarly the Synoptists institute Christian Baptism after the Resurrection, but S. John (iii. 22, iv. 1) tells how the Apostles practised it during our Lord’s ministry. Doubtless a deeper meaning was given to both sacraments at the final Institution.

46 c. The Eucharist.

xxvi. 26 Ἐσθιόντων δὲ αὐτῶν λαβὼν [ὁ Ἰησοῦς] ἄρτον
 καὶ εὐλογήσας ἔκλασεν καὶ δούς¹ τοῖς μαθηταῖς εἶπεν
 “Λάβετε [φάγετε,] τοῦτό ἐστιν τὸ σῶμά μου^b.”
 27 καὶ λαβὼν² ποτήριον (καὶ)³ εὐχαριστήσας ἔδωκεν αὐτοῖς
 λέγων “Πίετε ἐξ αὐτοῦ πάντες⁴,
 28 τοῦτο γάρ⁵ ἐστὶν τὸ αἷμά μου⁶ τῆς⁷ διαθήκης^c
 τὸ περὶ⁸ πολλῶν ἐκχυννόμενον [εἰς ἅφeson ἀμαρτιῶν].” †
 29 λέγω δὲ ὑμῖν¹⁰, οὐ μὴ πῖω ἀπ’ ἄρτι
 ἐκ [τοῦτου] τοῦ¹¹ γενήματος τῆς ἀμπέλου
 ἕως τῆς ἡμέρας ἐκείνης
 ὅταν αὐτὸ πίνω¹² [μεθ’ ὑμῶν]¹³ καινὸν¹³
 ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.”
 1 (NCD ll s^a ἐδίδου... C ll s^a καὶ) 2 (CD + τὸ) 3 C l omit
 4 (ll s^a + Accipite et) 5 (D s^a ? l omit) 6 (ll s^a omit) 7 (l omits,
 C + τὸ) 8 (CD ll s^a + καινῆς l + et aeterni) 9 (D ὑπὲρ)
 10 (C ll s^a + ὅτι) 11 (NCD + omit) 12 (D πῖω) 13 (l omits)

xiv. 22 Καὶ ἐσθιόντων αὐτῶν λαβὼν¹ ἄρτον
 εὐλογήσας² ἔκλασεν καὶ ἔδωκεν αὐτοῖς³ καὶ εἶπεν⁴ } (1)
 “Λάβετε⁵, τοῦτό ἐστιν τὸ σῶμά μου^b.”
 23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς,
 καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς⁷
 “Τοῦτό ἐστιν τὸ αἷμά μου⁸ τῆς⁹ διαθήκης¹⁰ c
 τὸ ἐκχυννόμενον¹¹ ὑπὲρ πολλῶν.
 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι¹² οὐ μὴ πῖω¹³ * * } (2)
 ἐκ τοῦ γενήματος τῆς ἀμπέλου
 ἕως τῆς ἡμέρας ἐκείνης
 ὅταν αὐτὸ πίνω¹⁴ καινὸν
 ἐν τῇ βασιλείᾳ τοῦ θεοῦ.”
 1 (s^a omits) 2 (D εὐλόγησεν καὶ) 3 (l + et man-
 ducaverunt ex illi monet) 4 (ll + illis) 5 (l omits,
 E l ± καὶ + φάγετε) 6 (l + quod pro multis confringitur in
 remissionem peccatorum) 7 (B omits) 8 (D l + τὸ)
 9 (A ll s^a + καινῆς) 10 (l omits) 11 (D * ἐχχυν-) 12 (NCD ll
 omit) 13 (D ll προσθῶ πῖω) 14 (s^a + with you)

^a LXX. Ps. xli. 10, καὶ γὰρ ὁ ἀνθρώπος τῆς εἰρήνης μου, ἐφ’ ὃν ἠλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ’ ἐμὲ περνευσμόν.
^b Cf. John vi. 48, “Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.” 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον.” 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσκει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.” 52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες “Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα (αὐτοῦ) φαγεῖν;” 53 εἶπεν οὖν αὐτοῖς (ὁ) Ἰησοῦς “Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ

S. LUKE.

xxii. 21 [“πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με ἔμετ’ ἐμοῦ”⁷
ἐπὶ τῆς τραπέζης”]

Scrap of the deutero-Mark: slightly misplaced.

22 “ὅτι⁸ ὁ υἱὸς μὲν⁹ τοῦ ἀνθρώπου }
κατὰ τὸ ὀρισμένον πορεύεται, } †
πλὴν οὐαὶ τῷ ἀνθρώπῳ¹⁰ ἐκείνῳ
δι’ οὗ παραδίδεται.”

23 [καὶ αὐτοὶ ἤρξαντο συνζητεῖν πρὸς ἑαυτοὺς τὸ⁷ τίς ἄρα εἴη ἡ
αὐτῶν^{11,12} ὁ τοῦτο μέλλων πράσσειν.]

7 (D omits) 8 (All ss καὶ, 2 ll omit) 9 (ss omit)
10 (D 1 ss omit) 11 (ss † + εἴη) 12 (D 1 ss omit)

(Here follows *THE DISPUTE ABOUT PRECEDENCE*,
7 verses, I. § 34 d. N.B. inverted order.)

S. Mark's εἰς κατὰ εἰς (19) should be compared with pseudo-
John viii. 9, Rom. xii. 5, Rev. xxi. 21. LXX. Lev. xxv. 10 &c.

(N.B. inversion of order.)

xxii. 17 1 καὶ² δεξάμενος³ ποτήριον εὐχαριστήσας }
εἶπεν
“[Λάβετε τοῦτο⁴ καὶ⁵ διαμερίσατε ἑαυτοῖς¹⁶]
18 λέγω⁷ γὰρ⁸ ὑμῖν⁹, οὐ μὴ πῖω ἄπο τοῦ νῦν¹⁰ } (2)
ἀπο τοῦ γενήματος τῆς ἀμπέλου
ἕως οὗ¹¹
ἡ βασιλεία τοῦ θεοῦ [ἐλθῇ].”
19 καὶ λαβὼν ἄρτον
εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων } (1)
“Τοῦτό ἐστιν τὸ σῶμά μου¹².”

1 (2 ll ss invert order, putting v. 19 before v. 17; s^a also
has some mixture) 2 (s^a + after they supped) 3 (D + τὸ)
4 (ss 1 omit) 5 (D s^a 1 ss omit) 6 (D ἑαυτοῖς, ss ἀλλήλοις,
s^a + this is my blood, the new covenant) 7 (s^a omits) 8 (s^a
omits) 9 (s^a omits, ss 11 + ὅτι) 10 (C 11 omit) 11 (D ὅτου,
C? omits) 12 ss BC 11 ss + τὸ ὑπὲρ ὑμῶν διδόμενον (s^a omits
διδ.) τοῦτο ποιεῖτε εἰς (B omits εἰς) τὴν ἐμὴν ἀνάμνησιν.” ss 11
+ καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων “Τοῦτο τὸ
ποτήριον ἡ καὶνὴ Διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν
ἐκχυννόμενον.”

πίπτε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ
ἀναστήσῃ αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ· 55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις. 56 ὁ τρώγων
μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. 57 καθὼς ἀπέστειλὲν με ὁ ζῶν πατήρ καὶ γὰρ ζῶ διὰ τὸν
πατέρα, καὶ ὁ τρώγων με καὶ ἐκείνος ζήσει δι’ ἐμέ. 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες
καὶ ἀπέθανον· ὁ τρώγων τούτον τὸν ἄρτον ἔσται εἰς τὸν αἰῶνα.”

° LXX. Exod. xxiv. 8, “ἰδοὺ τὸ αἷμα τῆς διαθήκης.” Cf. 2 Cor. iii. 6, ὁς καὶ ἰκάνωσεν ἡμᾶς διακόνους καὶνῆς διαθήκης.

S. JOHN.

xiii. (21) “Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παρα-
δώσει με.”

22 [ἐβλεπον² εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι³ περὶ τίνος λέγει.
23 ἦν⁴ ἀνακειμένος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ
Ἰησοῦ, δυν⁵ ἡγάπα (ὁ)⁶ Ἰησοῦς· 24 νεύει οὖν⁷ τούτῳ Σίμων Πέτρος⁸
καὶ λέγει αὐτῷ⁹ “Ἐλπὲ³⁰ τίς¹⁰ ἐστίν¹⁰ περὶ οὗ λέγει¹¹.” 25 ἀναπε-
σών¹² ἐκείνος οὕτως¹³ ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ “Κύριε,
τίς ἐστίν;” 26 ἀποκρίνεται οὖν¹⁴ (ὁ)⁶ Ἰησοῦς¹⁵ “Ἐκεῖνός ἐστιν ὃς¹⁶
ἐγὼ βάψω¹⁷ τὸ ψωμίον καὶ δώσω αὐτῷ¹⁸.” Ἰβ¹⁹ (τὸ)⁶
ψωμίον λαμβάνει καὶ¹³ δίδωσιν Ἰούδα Σίμωνος²⁰ Ἰσκαριώτου²¹.
27 καὶ μετὰ τὸ ψωμίον²² τότε¹³ ἐισηλθεν εἰς ἐκείνον ὁ²³ Σατανᾶς.
λέγει οὖν²⁴ αὐτῷ²⁵ Ἰησοῦς “Ὁ ποιεὶς πώλησον²⁶ τὰ χεῖρα.” 28 τοῦτο
(ὁ)⁶ οὐδὲις ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· 29 τινὲς γὰρ ἐδό-
κουν, ἐπεὶ²⁷ τὸ γλωσσόκομον εἶχεν²⁸ Ἰούδας, ὅτι λέγει αὐτῷ²⁹ Ἰησοῦς
“Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν,” ἡ τοῖς πτωχοῖς ἵνα τι
δῶ³⁰. 31 30 λαβὼν οὖν τὸ ψωμίον ἐκείνος³⁰ ἐξῆλθεν εὐθύς³⁰. ἦν δὲ νύξ.]

2 (ND 11 + οὖν, 1 s^a + δέ, ss † + οὖν οἱ Ἰουδαῖοι) 3 (D ἀπο-
ρουντες) 4 (ND 11 + δέ, 11 s^a + ergo) 5 (D 1 + καὶ) 6 B
omits 7 (C 1 omit) 8 (D * Πέτρος, ND 1 + πυθέσθαι τίς
ἀν εἴη (D + οὗτος) περὶ οὗ ἔλεγεν (D λέγει)) 9 (2 ll omit) 10 (1
omits) 11 (D 1 omit, 3 ll omit περὶ οὗ λέγει) 12 (ND ἐπι-,
ND 11 + οὖν, A 2 ll + δέ) 13 (ND 11 omit) 14 (ND 11 omit,
D 1 + αὐτῷ) 15 (ND + καὶ λέγει) 16 (D + ἀν) 17 (ss βάψας,
D 11 ἐμβάψας) 18 (ND 11 ἐπιδώσω) 19 (D 11 καὶ βάψας) 20 (11
Simoni) 21 (D ἀπὸ καρνώτου, 11 Scariothae or Scarioth) 22 (D 1 omit)
23 (D omits) 24 (D 1 καὶ λέγει, 11 s^a λέγει) 25 (NCD + ὁ) 26 (D † ποιῆς) 27 (D 1 ὅτι) 28 (CD + ὁ)
29 (D δοῖ) 30 (1 omits) 31 (s^a what he should buy &c.)

§ 46 c. The Eucharist is alluded to in Luke xxiv. 30, 35,
1 Cor. x. 14—22, xi. 23—34, Acts ii. 42, 46, xx. 7, 11, xxvii. 35.

Our Lord instituted the Eucharist at night, after supper.
This custom at Corinth led to abuses, the hungry navvies
snatching at the viands, so that the weak could obtain none,
and drinking the wine to intoxication. S. Paul promised to
reform this and soon afterwards, at Troas, we see how he did
so. He celebrated the Eucharist after midnight and put the
ἀγάπη still later, turning it into a breakfast instead of a supper.
Pliny the younger tells us that the early morning celebration
prevailed in his day, as it has done ever since. The ἀγάπη
happily was soon abolished and churches ceased to be hotels.

1 Corinthians xi. 23—25.

23 Ἐγὼ γὰρ παρέλαβον ἄπο τοῦ¹ κυρίου², ὃ καὶ παρέδωκα
ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς³ ἐν τῇ νυκτὶ ᾗ⁴ παρεδίδοτο
ἔλαβεν⁵ ἄρτον

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν

“Τοῦτό μου ἐστίν τὸ σῶμα †

[τὸ ὑπὲρ ὑμῶν⁶ τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.”

25 ὡσαύτως] καὶ τὸ ποτήριον [μετὰ τὸ δειπνήσαι],

λέγων

“Τοῦτο [τὸ ποτήριον ἡ καὶνὴ] Διαθήκη ἐστίν

ἐν τῷ ἔμῳ αἵματι⁷ a.

[τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.]”

1 (D παρὰ) 2 (F s¹ 1 θεοῦ) 3 (B omits) 4 (D 11 ἡ
νυκτὶ) 5 (D + τὸν) 6 (E 3 11 + κλώμενον, D s^a + θρυπτόμενον,
1 + quod tradetur) 7 (C αἷματί μου)

(S. John's parallels are given in the footnote b.)

On the non-fulfilment of the prophecy in Luke xxii. 18 see
‘N.T. Problems,’ pp. 323—330.

S. MATTHEW.

S. MARK.

xxvi. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.
 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς
 “Πάντες [ὕμεις] σκανδαλισθήσεσθε
 [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ], γέγραπται γάρ
 Πατάξω τὸν ποιμένα,
 καὶ διασκορπισθήσονται¹ τὰ πρόβατα [τῆς ποιμνῆς^a]: †
 32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς
 εἰς τὴν Γαλιλαίαν.”
 33 [ἀποκριθεὶς] δὲ ὁ Πέτρος εἶπεν αὐτῷ
 “Εἰ² πάντες σκανδαλισθήσονται [ἐν σοί],
 ἐγὼ οὐδέποτε σκανδαλισθήσομαι.”
 34 ἔφη αὐτῷ ὁ Ἰησοῦς “Ἀμὴν λέγω σοι ὅτι
 [ἐν]³ ταύτῃ τῇ νυκτὶ
 πρὶν ἀλέκτορα φωνῆσαι
 τρίς ἀπαρνήσῃ⁴ με.” †
 35 λέγει αὐτῷ ὁ⁵ [Πέτρος]
 “Καὶ δέξ με σὺν σοὶ ἀποθανεῖν, †
 οὐ μὴ σε ἀπαρνήσομαι.”
 ὁμοίως καὶ πάντες [οἱ μαθηταί] εἶπαν.

1 (D -σεται) 2 (N omits, F ll + καὶ) 3 (D ll omit)
 4 (BC -ει) 5 (D omits)

Harmonists have insisted, in their desire to reconcile all the Gospels formally, that our Lord foretold S. Peter's denial twice and that S. Peter actually denied Him six times ('N.T. Problems' p. 235).

46 d. Prediction that S. Peter will deny Him.

xiv. 26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. (i)
 [27 Καὶ¹ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι (ii)
 “Πάντες² σκανδαλισθήσεσθε³,
 ὅτι γέγραπται⁴
 Πατάξω τὸν ποιμένα,
 καὶ τὰ πρόβατα⁵ διασκορπισθήσονται^a.
 28 ἀλλὰ⁶ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς
 εἰς τὴν Γαλιλαίαν.”
 29 ὁ δὲ Πέτρος⁷ ἔφη⁸ αὐτῷ
 “Εἰ⁹ καὶ¹⁰ πάντες σκανδαλισθήσονται¹⁰,
 ἀλλ' οὐκ ἐγώ¹¹.”
 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς “Ἀμὴν λέγω σοι ὅτι
 σὺ¹² σήμερον¹³ ταύτῃ τῇ νυκτὶ
 πρὶν ἢ¹⁴ [δύς¹²] ἀλέκτορα φωνῆσαι (iii)
 τρίς με¹⁵ ἀπαρνήσῃ.”
 31 ὁ δὲ¹⁶ ἐκπερισσῶς ἐλάλει¹⁷
 “Ἐὰν¹⁸ δέξ με¹⁸ συναποθανεῖν σοι,
 οὐ μὴ σε ἀπαρνήσομαι¹⁹.”
 ὁσαύτως²⁰ (δὲ)²¹ καὶ²² πάντες²³ ἔλεγον.]

1 (D 2 ll τότε) 2 (D ll + ὑμεις) 3 (A ll s^c ἐν ἐμοὶ ἐν τῇ
 νυκτὶ ταύτῃ) 4 (N 1 γέγραπται γάρ) 5 (E 2 ll + τῆς ποιμνῆς)
 6 (C s^c καὶ) 7 (2 ll + respondit et) 8 (D ll λέγει) 9 (D Καὶ
 ἐὰν) 10 (D -θῶσιν) 11 (D † + οὐ, D ll + σκανδαλισθήσομαι)
 12 (NCD ll omit) 13 (D ll omit, A ll + ἐν) 14 (NCD omit)
 15 (l omits) 16 (C + Πέτρος) 17 (C 1 ἔλεγεν, A ll + μάλλον)
 18 (D s^c μὴ δέξ, N † με ἦ) 19 (N -σωμαι) 20 (N ὁμοίως)
 21 B ll omit 22 (D s^c omits) 23 (l + discipuli)

47. GETHSEMANE.

xiv. 32—52.

47 a. Selection of three Disciples.

36 Τότε ἔρχεται [μετ' αὐτῶν ὁ Ἰησοῦς] εἰς χωρίον
 λεγόμενον Γεθσημανεΐ',
 καὶ λέγει τοῖς μαθηταῖς²
 “Καθίσατε αὐτοῦ³ ἕως [(οὐ)⁴ ἀπελθὼν ἐκεῖ] προσεύξωμαι⁵.”
 37 καὶ παραλαβὼν τὸν Πέτρον
 καὶ τοὺς δύο υἱοὺς Ζεβεδαίου
 ἤρξατο λυπεῖσθαι καὶ ἀδμονεῖν.
 38 τότε λέγει αὐτοῖς
 “Περὶ λῆγός ἐστιν ἡ ψυχὴ μου ἕως θανάτου·
 μείνατε ὧδε καὶ γρηγορεῖτε [μετ' ἐμοῦ].”

1 (D ll Γεθσαμενεῖ) 2 (NCD ll s^a + αὐτοῦ) 3 (NCD omit)
 4 (D ἂν) NCD omit 5 (D † -ξομαι)

32 Καὶ ἔρχονται εἰς χωρίον
 [οὗ τὸ¹ ὄνομα Γεθσημανεΐ',] (ii)
 καὶ λέγει τοῖς μαθηταῖς αὐτοῦ²
 “Καθίσατε ὧδε⁴. ἕως προσεύξωμαι⁵.”
 [33 καὶ παραλαμβάνει τὸν⁶ Πέτρον (ii)
 καὶ τὸν⁷ Ἰάκωβον καὶ τὸν⁷ Ἰωάννην μετ' αὐτοῦ,
 καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδμονεῖν⁸,
 34 καὶ⁹ λέγει αὐτοῖς
 “Περὶ λῆγός ἐστιν ἡ ψυχὴ μου ἕως θανάτου·
 μείνατε ὧδε καὶ γρηγορεῖτε¹⁰.”]

1 (C ll ὅ) 2 (B * Γετση-, D * Γησα-) 3 (D 1 αὐτοῖς)
 4 (B omits) 5 (D s^c -ξομαι) 6 (N omits) 7 NCD omit
 8 (D ἀκηδεμονεῖν, ll taediari) 9 (D 1 τότε) 10 (s^a omits,
 2 ll + mecum)

^a LXX. Zech. xiii. 7, [Ῥομφαία, ἐξεγέρθητι ἐπὶ τοὺς ποιμένας μου καὶ ἐπ' ἄνδρα πολίτην μου, λέγει Κύριος Παντοκράτωρ.] πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα.

S. LUKE.

The proto-Mark seems to have contained no prediction of S. Peter's denial. Certainly it said nothing about a journey into Galilee after the resurrection, for S. Luke knows nothing of such a journey (p. 174 note).

S. Mark's *δὲ* both here and in its fulfilment belongs to the trito-Mark. There is no trace of it in the other Gospels. SS. Luke and John put the prediction of S. Peter's denials before the upper chamber was left, SS. Mark and Matthew put it afterwards.

Scrap from the deutero-Mark: slightly misplaced.

Conflate.

xxii. 31 “[¹Σίμων Σίμων², ἰδοὺ³ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι⁴ ὡς τὸν σίτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ποτε⁵ ἐπιστρέψας⁶ στήρισον⁷ τοὺς ἀδελφούς σου⁸.]”

33 ὁ δὲ εἶπεν αὐτῷ
“[Κύριε, μετὰ σοῦ ἑτοιμός εἰμι
καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.]”
34 ὁ δὲ εἶπεν “Λέγω σοι, [Πέτρε⁹,
οὐ¹⁰ φωνήσῃ σήμερον ἀλέκτωρ¹¹
ἕως¹² τρίς με ἀπαρνήσῃ¹³ [εἰδέναι].”

(Here follows “LET HIM SELL HIS CLOAK AND BUY A SWORD,” 4 verses. IV. § 128 c.)

39 Καὶ ἐξελθὼν ἐπορεύθη¹⁴ [κατὰ τὸ ἔθος] εἰς τὸ ὄρος τῶν Ἐλαιῶν· [ἠκολούθησαν δὲ αὐτῷ (καὶ)¹⁵ οἱ μαθηταί.] (ι)

1 (ND ll s° + Eἶπεν δὲ ὁ κύριος l s° + Simoni ll + Petro) 2 (N l s° omit) 3 (l Ille autem dixit Petro quoniam) 4 (N ξιν- corrected to συν-) 5 (D l sὺ δὲ) 6 (D l ss ἐπιστρέψων καὶ) 7 (D στήριξον) 8 (ll + et rogate ne intretis in temptationem) 9 (s° omits) 10 (D + μὴ) 11 (s° + twice) 12 (D + ὅτου) 13 (ll omit, D + με) 14 (D ll ἐπορεύετο) 15 B omits

S. JOHN.

xiii. 36—38.

36 [Λέγει αὐτῷ Σίμων Πέτρος “Κύριε, ποῦ ὑπάγεις;” ἀπεκρίθη¹ Ἰησοῦς “Ὅπου² ὑπάγω οὐ δύνασαι μοι νῦν³ ἀκολουθῆσαι⁴, ἀκολουθήσεις δὲ⁵ ὕστερον.”]

37 λέγει αὐτῷ (δ)⁶ Πέτρος⁷
“Κύριε⁸, [διὰ τί οὐ δύναμαι σοι⁹ ἀκολουθεῖν¹⁰ ἄρτι¹¹;
τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.”]
38 ἀποκρίνεται¹² Ἰησοῦς “[τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις;]
ἀμὴν ἀμὴν λέγω σοι¹³, οὐ μὴ ἀλέκτωρ φωνήσῃ¹⁴
ἕως οὗ ἀρνήσῃ¹⁵ με τρίς.”

1 (D λέγει, ND l + αὐτῷ, ND + δ) 2 (ND ll + ἐγὼ) 3 (D ll + σὺ) 4 (C - θεῶν) 5 (D l + μοι) 6 NCD omit 7 (D omits) 8 N l omit 9 (CD + νῦν) 10 (ND - θήσαι) 11 (C omits) 12 (D ll ἀπεκρίθη + καὶ εἶπεν ± αὐτῷ) 13 (D l + ὅτι) 14 (CD - σεις, s° + twice) 15 (NC ἀπ-)

With § 46 d compare the Fayyum fragment [Ἰμνησάντων δὲ αὐτῶν μετὰ τὸ φ]αγεῖν ὡς ἐξ ἔθους πάλιν εἶπε “ταύτην τῇ νυκτὶ σκανδαλισθήσεσθε κατὰ τὸ γραφέν Πατάξω τὸν ποιμένα καὶ τὰ πρόβατα διασκορπισθήσονται.” Εἰπόντος τοῦ Πέτρου “καὶ εἰ πάντες, οὐκ ἐγώ,” ἔφη αὐτῷ “Ὁ ἀλεκτρυὼν δις κοκκύξει καὶ σὺ πρῶτον τρίς ἀπαρνήσῃ με.”

§ 47. The agony in Gethsemane was a real stumblingblock to the Stoics, who denied that a good man ever could be perturbed. Hence arose the explanation that it was an encounter with Satan, for which idea there is no warrant, though it continues to this day. All trace of agony has been removed from S. Luke's account.

S. Luke's introductory sentence “Pray that ye enter not into temptation” is borrowed from the sequel (Luke xxii. 46).

xxii. 40—53.

40 Γενόμενος δὲ ἐπὶ τοῦ¹ τόπου
εἶπεν αὐτοῖς
[“Προσεύχεσθε μὴ εἰσελθεῖν² εἰς πειρασμόν.”]
1 (D omits) 2 (B ‡ omits, D ll εἰσελθῃτε)

xviii. 1, 2 (xii. 27).

1 [Ταῦτα εἰπὼν¹ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ Χειμάρρου τῶν Κέδρων² ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν³ ἄνδρας καὶ⁴ οἱ μαθηταὶ αὐτοῦ. 2 ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς⁵ αὐτὸν τὸν τόπον, ὅτι πολλὰκις συνήχθη¹ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.]

1 (CD + δ) 2 (ND 2 ll τοῦ κέδρου, All s° τοῦ Κεδρῶν, s° + α hill) 3 (E l εἰσῆλθον) 4 (l omits) 5 (D - διδῶν)

[xii. 27, “νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; πατέρ, σῶσόν με ἐκ τῆς ὥρας ταύτης.”]

S. Luke's *θελὶ τὰ γόνατα* is found in Mark xv. 19, and four times in the Acts. It describes a much calmer frame of mind than S. Matthew's prostration or S. Mark's repeated falls to the ground.

S. MATTHEW.

S. MARK.

47 b. *Our Lord's first withdrawal.*

xxvi. 39 καὶ προελθὼν¹ μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ
 προσευχόμενος

καὶ λέγων “Πάτερ [μου]², εἰ δυνατόν ἐστιν,
 παρελθάτω³ ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· †
 πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ’ ὡς σύ.”

40 καὶ ἔρχεται [πρὸς τοὺς μαθητὰς]⁴

καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 “[Οὕτως] οὐκ ἰσχύσατε⁵ μίαν ὥραν γρηγορῆσαι [μετ’ ἐμοῦ];

41 γρηγορεῖτε καὶ προσεύχεσθε,
 ἵνα μὴ [εἰσ]έλθῃτε εἰς πειρασμόν·

τὸ μὲν πνεῦμα πρόθυμον ἦ δὲ σὰρξ ἀσθενής.”

1 KCD †προσ- 2 (I omits) 3 (B'-θέτω) 4 (D αὐτοῦς,
 II ss+αὐτοῦ) 5 (A II ἰσχυσας)

xiv. 35 καὶ προελθὼν¹ μικρὸν ἔπιπτεν² ἐπὶ τῆς γῆς,
 καὶ προσηύχετο

ἵνα εἰ δυνατόν ᾖ ἐστὶν παρέλθῃ³ ἀπ’ αὐτοῦ ἡ ὥρα⁴,
 36 καὶ ἔλεγεν “[ABBA] Ο ΠΑΤΗΡ, πάντα δυνατά σοι⁵ (iii)

παρένεγκε^{6,7} τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ⁷.
 ἀλλ’ οὐ τί⁸ ἐγὼ θέλω ἀλλὰ τί⁹ σύ¹⁰.”

37 καὶ ἔρχεται

καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 “Σίμων, καθεύδεις; οὐκ ἰσχυσας¹¹ μίαν ὥραν γρηγορῆσαι;

38 γρηγορεῖτε καὶ προσεύχεσθε,
 ἵνα¹² μὴ ἔλθῃτε¹³ εἰς πειρασμόν·

[τὸ μὲν πνεῦμα πρόθυμον ἦ δὲ σὰρξ ἀσθενής.]” (ii)

1 CD^s I προσ- 2 (CD II ἔπεσεν, D II s^a+ἐπὶ πρόσωπον,
 I+suam) 3 (K †παρελθεῖν) 4 (D II+αὐτῇ) 5 (D †+εἰσω
 II+sunt) 6 (K C -και) 7 (I omits) 8 (D^s οὐχ δ) 9 (D^s
 δ, C εἴ τι, II sicut) 10 (D II+θέλεις) 11 (D 2 II ἰσχύσατε)
 12 (D omits) 13 (CD II εἰσ-)

47 c. *Our Lord's second withdrawal.*

xxvi. 42 πάλιν [ἐκ δευτέρου] ἀπελθὼν προσηύξατο [(λέγων)]¹
 “Πάτερ μου²,

εἰ οὐ δύναται³ τοῦτο παρελθεῖν⁴ ἐὰν μὴ αὐτὸ πῶ,
 γεννηθῇ τὸ θέλημά σου.”

43 καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, †
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

1 B I omit 2 (2 II omit) 3 (D II s^a+τὸ ποτήριον)
 4 (C II+ἀπ’ ἐμοῦ)

xiv. 39 [καὶ πάλιν ἀπελθὼν προσηύξατο (ii)

(τὸν αὐτὸν λόγον εἰπὼν)¹. (2)

40 καὶ ἔτι πάλιν² ἐλθὼν εὗρεν αὐτοὺς³ καθεύδοντας,
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι⁴.]
 [καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.] (iii)

1 D II omit 2 (D II omit) 3 (C II ὑποστρέψας εὗρεν. αὐ.
 πάλιν) 4 (C βεβαρημένοι, K καταβεβαρημένοι, D καταβαρού-
 μενοι)

47 d. *Our Lord's third withdrawal.*

xxvi. 44 [καὶ ἀφ’ αὐτῶν πάλιν¹ ἀπελθὼν προσηύξατο ἑκ τρίτου²]
 τὸν αὐτὸν λόγον εἰπὼν [πάλιν]³. (2)

45 τότε ἔρχεται [πρὸς τοὺς μαθητὰς]⁴ καὶ λέγει αὐτοῖς
 “Καθεύδετε⁵ λοιπὸν καὶ ἀναπαύεσθε·

ἰδοὺ⁶ ἡγγικεν ἡ ὥρα

καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται } †

εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε ἄγωμεν⁷.

ἰδοὺ ἡγγικεν ὁ παραδιδούς⁸ με.” †

1 (I omits) 2 (D 2 II omit) 3 (CD II omit) 4 (D II
 +αὐτοῦ) 5 (K D +τὸ) 6 B s^a+γὰρ 7 (G I+ἐντεῦθεν)
 8 (K *-διδῶν)

xiv. 41 [καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς (ii)
 “Καθεύδετε ἑ(τὸ)¹ λοιπὸν² καὶ ἀναπαύεσθε³.
 ἄψεχε⁴. ἡλθεν⁵ ἡ ὥρα⁶,

ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου

εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε ἄγωμεν·
 ἰδοὺ ὁ παραδιδούς⁷ με ἡγγικεν⁸.”]

1 CD omit 2 (s^a omits) 3 (D *ἀναπαύεσθε)
 4 (Aeth ἄπαξ?, II sufficit, II s^a adest (=ἐπέχει?), D II s^a+τὸ τέλος)
 5 (D 2 II καὶ) 6 (s^a inverts the hour is come, the end has
 arrived) 7 (D -διδῶν) 8 (K C -σεν)

S. LUKE.

S. Mark's striking phrase Ἀββὰ ὁ πατήρ does not stand alone. It is twice repeated by S. Paul: Rom. viii. 15, ἐν ᾧ κράζομεν "Ἀββὰ ὁ πατήρ," and Gal. iv. 6, κράζον "Ἀββὰ ὁ πατήρ." From this triple repetition considered with due regard to the context, we infer that in the Western Church the Lord's Prayer was recited with this *exordium*. S. Luke's "Πάτερ" (xi. 2) is too abrupt for liturgical use, and it is not strange if the Church deliberately retained the very word with which our Lord had taught us to address the Father. (See II. § 3 P. 2. β note, p. 198.)

The metaphor of drinking a cup is found also in Mark x. 38 f. = Matt. xx. 23 f.

xxii. 41 καὶ αὐτὸς ἀπεσπάσθη³ ἀπ' αὐτῶν [ὥσει λίθου βολήν],
καὶ [θεὸς τὰ γόνατα] προσηύχετο⁴

42 λέγων "Πάτερ, εἰ βούλει⁵
παρένεγκε⁶ τοῦτο τὸ ποτήριον⁷ ἀπ' ἐμοῦ·
πλὴν⁸ μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω⁹."
43 καὶ [ἀναστὰς ἀπὸ τῆς προσευχῆς] ἔλθων [πρὸς¹⁰ τοὺς μαθητὰς]^δ
εὗρεν κοιμωμένους αὐτοὺς [ἀπὸ τῆς λύπης], 46 καὶ εἶπεν
αὐτοῖς

"Τί¹¹ καθεύδετε;

[ἀναστάντες] προσεύχεσθε,

ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν."

3 (D II ἀπεστάθη, N * ἀπεσπάθη) 4 (N -ηύξατο, D -εύχετο)
5 (I omits) 6 (N 2 II παρενέγκαι or παρενεγκαι) 7 (N † + τοῦτο)
8 (D II omit and put the rest of the line before εἰ βούλει) 9 (D
γενέσθω,) N D II s^c + 43 ὥφθη δὲ αὐτῷ ἄγγελος (I + domini) ἀπὸ τοῦ
(N omits τοῦ) οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος (N * γενά-
μενος) ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. καὶ ἐγένετο ὁ (N omits
ὁ) ἰδρὼς αὐτοῦ ὥσει (D ὡς) θρόμβοι αἵματος καταβαίνοντες (N II
-οντος, I decurrens) ἐπὶ τὴν γῆν. 10 (D ἐπὶ) 11 (D omits)

S. Matthew's γενηθήτω τὸ θέλημά σου (42) is a direct quotation of the Lord's prayer. Similarly προσεύχεσθε ἵνα μὴ ἔλθῃτε εἰς πειρασμόν (41) points in the same direction.

VARIOUS.

Cf. Heb. v. 7, ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώξαι αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, κ.τ.λ.

Compare S. John.

[xviii. 11 "τὸ ποτήριον δὲ δέδωκέν¹ μοι ὁ πατήρ οὐ μὴ πῶ αὐτόν;"]
[v. 30 "οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα² τοῦ πέμψαντός με³."]

[vi. 38 "καταβέβηκα ἀπὸ⁴ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ⁵ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με⁶."]

[vi. 63 "τὸ⁷ πνεῦμά ἐστιν τὸ ζωοποιοῦν,⁸ ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν."]

1 (D ἔδωκέν) 2 (I omits) 3 (E 2 II + πατρός) 4 (N D
ἐκ) 5 (N D ποιήσω) 6 (D II + πατρός) 7 (N omits)
8 (s^c + or, s^a + to the body, but ye say)

Compare S. John

[xii. 23, "ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου."]

[xiv. 31 d, "Ἐγείρεσθε, ἀγωνεῖν ἐντεῦθεν."]

S. MATTHEW.

S. MARK.

47 e. *Our Lord's Arrest.*

xxvi. 47 Καὶ ἔτι¹ αὐτοῦ λαλοῦντος
 ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν †
 καὶ μετ' αὐτοῦ ὄχλος [πολὺς] μετὰ μαχαιρῶν καὶ ξύλων
 ἀπὸ τῶν ἀρχιερέων
 καὶ πρεσβυτέρων [τοῦ λαοῦ].
 48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων †

“Ὁν ἂν φιλήσω αὐτός ἐστιν.”²
 κρατήσατε αὐτόν.”
 49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν³ †
 “[Χαῖρε,] ῥαββί.” καὶ κατεφίλησεν αὐτόν.
 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ [“Ἐταῖρε, ἐφ’ ὃ πάρει.”]
 τότε [προσελθόντες] ἐπέβαλον τὰς χεῖρας [ἐπὶ τὸν Ἰησοῦν]
 καὶ ἐκράτησαν αὐτόν.

1 (D *Eti δέ, ll s^a *Eti) 2 (s^a omits) 3 (C + αὐτῷ)

xiv. 43 Καὶ εὐθὺς¹ ἔτι αὐτοῦ λαλοῦντος
 * παραγίνεται (ὁ)² Ἰούδας³ α εἰς τῶν δώδεκα
 [καὶ μετ' αὐτοῦ ὄχλος⁴ μετὰ μαχαιρῶν καὶ ξύλων (ii)
 παρὰ⁵ τῶν ἀρχιερέων
 καὶ⁶ τῶν⁷ γραμματέων καὶ τῶν⁸ πρεσβυτέρων.
 44 δεδώκει⁹ δὲ ὁ παραδιδούς αὐτὸν σύσσημον¹⁰ αὐτοῖς¹¹
 λέγων

“Ὁν ἂν φιλήσω αὐτός ἐστιν.
 κρατήσατε αὐτόν] [καὶ ἀπάγετε¹² ἀσφαλῶς¹³.”] (iii)
 45 καὶ ἔλθων εὐθὺς¹⁴ προσελθὼν αὐτῷ λέγει
 “¹⁵ Ῥαββί,” καὶ κατεφίλησεν αὐτόν.

[46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ¹⁶ (ii)
 καὶ ἐκράτησαν αὐτόν.]

1 (D ll s^a omit) 2 NCD omit 3 (D + Σκαριώτης,
 ll + Scarioth, l + Scariotha, l + Cariothes) 4 (CD ll s^a + πολὺς)
 5 (B ἀπὸ) 6 (D ll + ἀπὸ) 7 (C omits) 8 (N omits)
 9 (D s^{ll} ἔδωκεν) 10 (D σημείον) 11 (D ll omit)
 12 (C ἀπαγάγετε, D ll + αὐτόν) 13 (l omits) 14 (N + καὶ)
 15 (2 ll + Χαῖρε) 16 (N C αὐτῶν, 2 ll omit)

Conflate.

xxvi. 51 καὶ [ἰδοὺ] εἰς τῶν [μετὰ Ἰησοῦ]¹

[ἐκτείνας τὴν χεῖρα] ἀπέσπασεν τὴν μάχαιραν [αὐτοῦ]
 καὶ πατάξας² τὸν δοῦλον τοῦ ἀρχιερέως
 ἀφείλεν αὐτοῦ τὸ ὠτίον.

[52 τότε λέγει αὐτῷ ὁ Ἰησοῦς “Ἀπόστρεψον τὴν μάχαιράν σου εἰς
 τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ³
 ἀπολοῦνται” 53 ἡ δοκεῖς⁴ ὅτι οὐ δύναμαι⁵ παρακαλέσαι τὸν πατέρα
 μου, καὶ παραστήσει μοι⁶ ἄρτι⁷ πλείω⁸ δώδεκα λεγιῶνας⁹ ἀγγέ-
 λων¹⁰; 54 πῶς οὖν πληρωθῶσιν¹¹ αἱ γραφαὶ ὅτι οὕτως δεῖ¹² γενέσ-
 θαι;”]

1 (B αὐτοῦ) 2 (D ll ἐπάταξεν...καὶ) 3 (D μαχαίρα)
 4 (C? δοκεῖ σοι) 5 (B *δύνομαι) 6 (N + ὥδε) 7 (2lls^a omit)
 8 (C πλείους ἤ) 9 (D *λεγεωνῆς, N λεγιῶνων, C λεγεωνῶν)
 10 (C ἀγγέλους) 11 (D ll πληρωθήσονται) 12 (C ἔδει)

xxvi. 55 [Ἐν ἐκείνῃ τῇ ὥρᾳ] εἶπεν ὁ Ἰησοῦς [τοῖς ὄχλοις] †

“Ὡς ἐπὶ ληστὴν ἐξήλθατε¹ μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; καθ’ ἡμέραν²
 ἐν τῷ ἱερῷ ἐκαθεζόμεν³ διδάσκων } †
 καὶ οὐκ ἐκρατήσατέ με.”

56 [Τοῦτο δὲ ὅλον γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαὶ [τῶν
 προφητῶν].”

Τότε [οἱ μαθηταί⁴] πάντες ἀφέντες αὐτὸν ἔφυγον⁵. †

1 (D ll ἦλθατε) 2 (CD ll + πρὸς ὑμᾶς) 3 (D^s ἐκαθήμην)
 4 B ll + αὐτοῦ 5 (B † + οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἔφυγον)

47 f. *Malchus.*

xiv. 47 εἰς δέ¹ (tis)² τῶν παρεστηκότων³

σπασάμενος τὴν⁴ μάχαιραν
 ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
 καὶ ἀφείλεν αὐτοῦ τὸ ὠτίριον⁵.

1 (D καὶ) 2 N ll omit 3 (D l omit) 4 (D omits)
 5 (N + καὶ) 6 (C ὠτίον)

47 g. *Our Lord's protest.*

xiv. 48 καὶ ἀποκριθεὶς ὁ¹ Ἰησοῦς εἶπεν αὐτοῖς

“Ὡς² ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; 49 καθ’ ἡμέραν ἤμην πρὸς ὑμᾶς
 ἐν τῷ ἱερῷ διδάσκων
 καὶ οὐκ ἐκρατήσατέ³ με.
 ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.”

[50 καὶ⁴ ἀφέντες αὐτὸν ἔφυγον πάντες.] (ii)

1 (D ll ὁ δὲ) 2 (D omits) 3 B † ἐκράτει, whence W.H.
 margin ἐκρατεῖτε 4 (N ll τότε, N ll s^a οἱ μαθηταὶ ± αὐτοῦ)

^a Acts i. 16, “περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν.”

S. LUKE.

μάχαιρα is the weapon of the Roman soldiers, a cohort of whom (S. John tells us) had been procured; the club is the weapon of the Levitical police (*ὑπηρέται*) who also were in attendance. The police entered the high-priest's house and reclined around the fire; the soldiers probably stood on duty outside.

Conflate.

xxii. 47 Ἐτι¹ αὐτοῦ λαλοῦντος
ἰδοὺ ὄχλος², καὶ ὁ [λεγόμενος³] Ἰούδας⁴ ἔϊς τῶν δώδεκα⁵ †

[προήρχετο⁶ αὐτοῦ, καὶ] ἤγγισεν τῷ Ἰησοῦ
φιλήσαι αὐτόν⁷.

48 Ἰησοῦς δὲ⁷⁸ εἶπεν αὐτῷ⁹ [“Ἰούδα¹⁰, φιλήματι τὸν υἱὸν τοῦ
ἀνθρώπου παραδίδως;”]

1 (D 11 s^o + δὲ) 2 (D ss + πολὺς) 3 (D 11 καλούμενος, 1 omits)
4 (D 1 + Ἰσκαριώθ, 1 + Scarioth) 5 (1 omits) 6 (D προήγεν)
7 (D 11 ss ἐγγίσας ἐφίλησεν τὸν Ἰησοῦν, D 2 11 + τοῦτο γὰρ σημείον
δεδώκει αὐτοῖς “Ὁν ἂν φιλήσω (± αὐτὸς ἐστίν), X 2 11 + κρατή-
σατε αὐτόν.”) 8 (D ὁ δὲ Ἰ.) 9 (D s τῷ, 2 11 omit) 10 (X
omits, D s^o Ἰούδα)

§ 47 f. S. Luke perhaps derived τὸ δεξιόν from S. John's oral teaching, but see Mark ix. 45 note.

John xviii. 11^b seems to be a new translation of Matt. xxvi. 52, and the next line may be compared with Matt. xxvi. 39, 42.

xxii. [49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον⁷¹ εἶπαν² “Κύριε³,
εἰ πατάξομεν ἐν μαχαίρῃ;”]

50 καὶ ἐπάταξεν εἰς τις⁴ ἐξ αὐτῶν } †
τοῦ ἀρχιερέως τὸν δοῦλον
καὶ ἀφείλεν⁵ τὸ οὖς⁶ αὐτοῦ⁷ [τὸ δεξιόν].

[51 ἀποκριθεὶς⁴ δὲ⁷ (ὁ)⁸ Ἰησοῦς εἶπεν⁹ “Ἐὰν¹⁰ ξως τούτου” καὶ
ἠψάμενος τοῦ ὠτίου¹¹ ἔλασσε αὐτόν¹².]

1 (D τὸ γενόμενον, 1 quod fiebat, 11 omit) 2 (A 11 + αὐτῷ)
3 (D τῷ κυρίῳ) 4 (11 omit) 5 (D † ἀφείλατο) 6 (D 11
ὠτίον) 7 (1 omits) 8 B omits 9 (2 11 + ἰlli) 10 (11
Sine) 11 (A 11 + αὐτοῦ) 12 (D 11 ἐκτείνας τὴν χεῖρα ἤψατο
αὐτοῦ καὶ ἀπεκατεστάθη τὸ οὖς αὐτοῦ)

xxii. 52 εἶπεν δὲ Ἰησοῦς¹ πρὸς τοὺς παραγενομένους ἐπ’²
αὐτόν⁷⁸ ἀρχιερεῖς [καὶ στρατηγούς τοῦ ἱεροῦ] καὶ πρεσβυ-
τέρους^b

“Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων;
53⁴ καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν

ἐν τῷ ἱερῷ
οὐκ ἐξετείνετε τὰς χεῖρας ἐπ’ ἐμέ·

ἀλλ’ [αὕτη ἐστὶν ὑμῶν⁵ ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους⁷⁷].”

1 (D 1 ss omit) 2 (X πρὸς) 3 (s^o omits) 4 (D + τὸ)
5 (X omits) 6 (D omits) 7 (D † τὸ σκότος)

S. JOHN.

xviii. 3—11.

[3 Ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ (ἐκ)¹
τῶν² Φαρισαίων ὑπηρέτας ἐρχεται ἐκεῖ³ μετὰ φανῶν καὶ λαμπάδων
καὶ θπλων. 4 Ἰησοῦς οὖν⁴ εἰδὼς⁵ πάντα τὰ ἐρχόμενα ἐπ’ αὐτόν
ἔξῃλθεν, καὶ λέγει⁶ αὐτοῖς “Τίνα ζητεῖτε;” 5 ἀπεκρίθησαν αὐτῷ
“Ἰησοῦν τὸν Ναζωραῖον⁷.” λέγει αὐτοῖς⁸ “Ἐγὼ εἰμι⁹.” εἰστίκει
δὲ¹⁰ καὶ Ἰούδας ὁ παραδίδους αὐτόν μετ’ αὐτῶν. 6 ὥς οὖν εἶπεν
αὐτοῖς¹¹ “Ἐγὼ εἰμι,” ἀπήλθαν εἰς τὰ ὀπίσω καὶ ἔπασαν χαμαί.
7 πάλιν οὖν ἐπηρώτησεν αὐτοὺς¹² “Τίνα ζητεῖτε;” οἱ δὲ εἶπαν¹³
“Ἰησοῦν τὸν Ναζωραῖον¹⁴.” 8 ἀπεκρίθη¹⁵ Ἰησοῦς “Εἰπον ὑμῖν
ὅτι “Ἐγὼ εἰμι”· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.” 9 ἵνα
πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι “Ὁὐς δέδωκάς¹⁶ μοι οὐκ¹⁷ ἀπώλεσα ἐξ
αὐτῶν οὐδένα.”]

1 BC 11 omit 2 (C omits) 3 (X omits) 4 (ND 11 δὲ)
5 (D s^o ἰδὼν) 6 (N 1 ἐξελθὼν εἶπεν) 7 (D 11 Ναζαρηνόν)
8 (X 11 + Ἰησοῦς, C + ὁ Ἰησοῦς) 9 B + Ἰησοῦς 10 (1 + Iesus)
11 (X omits, C + ὅτι) 12 (D + λέγων) 13 (D + πάλιν)
14 (11 Nazarenum) 15 (D 2 11 s^o + αὐτοῖς, D + ὁ) 16 (D ἐδωκας)
17 (D omits)

Cf. Acts i. 16, “περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς
συλλαβοῦσιν Ἰησοῦν.”

xviii. 10 [Σίμων οὖν⁷¹ Πέτρος]

ἔχων⁵ μάχαιραν εἰλκυσε αὐτὴν⁶
καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον
καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον² [τὸ δεξιόν.
ἦν δὲ³ ὄνομα τῷ δοῦλῳ⁷⁴ Μάλχος].

1 (D τότε Σ.) 2 (D ὠτίον) 3 (D + τὸ) 4 (D 11 τοῦ
δοῦλου ἐκέλευον) 5 (s^o omits)

xviii. 11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ

“Βάλε τὴν μάχαιραν εἰς τὴν θήκην·
τὸ ποτήριον ὃ δέδωκέ¹ μοι ὁ πατήρ οὐ μὴ πῶ αὐτό;”

1 (D ἐδωκέν)

S. Luke's στρατηγὸς τοῦ ἱεροῦ (52 b) is mentioned in Acts
iv. 1, v. 24, 26. He stood next in rank to the high-priest and
was the head of the Levitical police. By putting the word
into the plural here S. Luke probably exhibits lack of informa-
tion; being a Gentile he was not perfect master of Jewish lore,
see Luke ii. 22. But since he gives the singular correctly in
the Acts, it is possible that someone had pointed out his error.

S. Luke's ὑμῶν ἡ ὥρα (53 c) may be compared with ἡ ὥρα
μου, αὐτοῦ, αὐτῆς John ii. 4, vii. 30, viii. 20, xiii. 1, xvi. 21.

Mark xiv. 50 records the fulfilment of xiv. 27.

^b Possibly connected with Mark xiv. 43 d.

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§ 47 h. Ambrose, Chrysostom and Bede support the opinion that S. John was the youth spoken of; Epiphanius fastens on S. James the Lord's brother. Modern opinion more probably sees a personal recollection in S. Mark's own experience. The trito-Mark seems to be suggesting a fulfilment of Scripture, alluding to Joseph and Potiphar's wife.

The Jews at this time possessed Home Rule by concession of the Romans. They had the right to live under the law of Moses and not under Roman law. The procurators did not understand the law of Moses and despised it too heartily to administer it. The Sanhedrin therefore was authorized to conduct legal trials. Pilate's duty was to receive the verdict, sign it and execute it; for the Jews could condemn to death, but could not carry out the sentence (John xviii. 31). If Pilate had signed the warrant without asking questions, he would have escaped the humiliation which he received, and would have been approved by his master the emperor. His behaviour was weak and contemptible.

There was only one trial and one verdict, but we mark five stages in the proceedings. (1) The examination before Hanan. This is described by S. John because he was present at it. It was an informal conversation and led to nothing. It simply occupied the time while the members of the Sanhedrin were coming. (2) The *ἀνάκρισις* or preliminary investigation which in Greek and Roman law preceded a trial and prepared for it. There is nothing corresponding to this in English law. It was instituted to save the time of the jury. It was conducted by the judge who would have to preside at the trial, assisted by a few assessors. Caiaphas was the judge and according to S. Mark "all the Sanhedrin" assisted him. Probably S. Mark is mixing up two things here. All the Sanhedrin would be summoned for the formal trial in the Temple next day, though even then they would not all come (23 formed a quorum). But at the midnight meeting a dozen members of the Sanhedrin would amply suffice and we can hardly suppose that more attended. Their business was to prepare the case for court, to collect evidence, administer oaths, examine witnesses, read the laws &c. The witnesses failed in satisfying the requirements of the Law, until the high-priest in despair proceeded to the unusual course of questioning

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47 h. *A personal reminiscence.*

xiv. 51 [Καὶ νεανίσκος τις συνηκολούθει¹ αὐτῷ² περιβε- (iii)
βλημένος σινδόνα ἔπι γυμνοῦ³, καὶ⁴ κρατοῦσιν αὐτόν⁵,
52 ὁ δὲ καταλιπὼν⁶ τὴν σινδόνα γυμνὸς ἔφυγεν⁷.]

1 (D ll ἡκολούθει) 2 (D +1 αὐτοῦς) 3 (211 s^a omit)
4 (s^s + many men went and) 5 (A1 + ol νεανίσκοι) 6 (D κατα-
λείπων) 7 (D ll s^a + ἀπ' αὐτῶν)

48. THE PRELIMINARY EXAMINATION.

xiv. 53—65.

48 a. *Our Lord is placed before Annas*
(Caiaphas).

xiv. 53 Καὶ * ἀπήγαγον τὸν Ἰησοῦν
πρὸς τὸν ἀρχιερέα,
καὶ ἑστῆσαν¹ πάντες² οἱ³ ἀρχιερεῖς }
καὶ οἱ³ πρεσβύτεροι καὶ οἱ γραμματεῖς⁴. }

1 B + αὐτῷ (C + πρὸς αὐτόν) 2 (C1 omit) 3 (D omits)
4 (I ferebas (= scribas) et seniores)

48 b. *S. Peter follows afar off.*

xiv. 54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἡκολούθησεν¹ αὐτῷ² †
ἕως ἔσω³ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,
καὶ ἦν συνκαθήμενος³ μετὰ τῶν ὑπηρετῶν
[καὶ² θερμαινόμενος ἔπρὸς τὸ φῶς⁴ a. 4] (iii)

1 (G ll ἡκολούθει) 2 (D ll omit) 3 (D ll καθήμενος)
4 (s^s omits)

48 c. *Informal questioning by Annas.*
(preserved in S. John only)

xxvi. 57—68.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον¹ †
πρὸς [Καϊάφαν] τὸν ἀρχιερέα,
ὅπου * * *
οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. } †
1 (C ἀπήγον)

xxvi. 58 ὁ δὲ Πέτρος ἡκολούθει αὐτῷ (ἀπὸ)¹ μακρόθεν
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως,
καὶ [εἰσελθὼν] ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν } †
[ἰδεῖν τὸ τέλος].

1 NC omit

^a Luke xxii. 56.

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the Prisoner. Hereupon our Lord deliberately gave Himself into their hands by committing what they declared to be blasphemy. This by the Law of Moses was punished with death. Their object therefore was gained. The *ἀνάκρισις* would probably be conducted with closed doors. S. Mark's account of it is a mere outline and may have been gathered partly from the reports of those who were present, partly from the depositions which were made public next day. S. John gives no account of it at all, perhaps because he was not present, perhaps because he thought S. Mark's account satisfactory, but his silence upon this essential part of the trial seriously impairs the completeness of his history, for the deed of darkness was really done when the high-priest rent his clothes in exultation. (3) Then came the actual trial after sunrise next morning before the Sanhedrin in the chamber *Gazith*, which was inside the Temple within the Court of the Priests. This would be short and formal. The high-priest would depose to the blasphemy and prove it. The assessors would support him. Then sentence of death would be passed. SS. Mark and Matthew mention this trial and its result, but give no satisfactory account of it. S. Luke feels its importance and makes much of it, but he simply transfers into it S. Mark's description of the *ἀνάκρισις*, having no other records at hand. S. John says nothing specific about it. (4) Next comes the application to Pilate, which according to S. Luke was interrupted by (5) a reference to Herod. Pilate did not hold a second trial. It is true that the chief priests brought vague charges of sedition against our Lord in order to prejudice Pilate against Him, but they did not deign to prove them and Pilate did not credit them. They put pressure on Pilate as they knew how to do, and ruthlessly forced him to execute their will. Finally our Lord was delivered up to death on the original charge of blasphemy. Pilate could not plead that under Roman law blasphemy was no offence at all. He was there to carry out the Jewish law and was bound to do so unless he could pronounce that the court had acted irregularly. Our Lord Himself declares that Pilate's guilt in the matter was relatively small (John xix. 11).

xxii. 54, 55, 66—71, 63—65.

54 *Συλλαβόντες* δὲ αὐτὸν [ἤγαγον *καὶ*] εἰσῆγαγον¹
εἰς [τὴν οἰκίαν]² τοῦ ἀρχιερέως·

1 (D11ss omit) 2 (D τὸν οἶκον)

xxii. (54) ὁ δὲ Πέτρος ἠκολούθει¹ μακρόθεν.

55 [περιαψάντων² δὲ πῦρ ἐν μέσῳ] τῆς αὐλῆς
[καὶ συναπιστάμενων³] ἐκάθητο⁴ [ὁ Πέτρος μέσος⁵ αὐτῶν⁶].

1 (D11ss+αὐτῷ D+ἀπὸ) 2 (D ἀψάντων) 3 (D11
περικαθ., A1+αὐτῶν) 4 (D11+καὶ) 5 (N11 ἐν μέσῳ, D μετ')
6 (D+θερμαινόμενος)

xviii. 12—16, 18—24, ii. 19.

12 [Ἦ οὖν σπεῖρα καὶ ὁ χιλαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων
συνέλαβον τὸν Ἰησοῦν καὶ ἔδρασαν αὐτὸν 13 καὶ ἤγαγον¹ πρὸς
Ἀνναν πρῶτον· ἦν γὰρ πενθερός τοῦ Καϊάφα², ὃς ἦν ἀρχιερεὺς τοῦ
ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ³ Καϊάφας⁴ ὁ συμβουλευσας τοῖς Ἰουδαί-
οις ὅτι “ Συμφέρεϊ ἓνα ἀνθρώπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ⁵.”]

1 (C ἀπ., A11+αὐτὸν) 2 (CD11 Καίφα) 3 (C+καὶ)
4 (11 Caifas or Caiphas) 5 (1+et non tota gens pereat)

xviii. 15 [Ἦκολούθει δὲ τῷ Ἰησοῦ¹ Σίμων Πέτρος καὶ² ἄλλος
μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστός τῷ ἀρχιερεῖ, καὶ
συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος
εἰστέκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος³ ὁ⁴
γνωστός τοῦ ἀρχιερέως⁵ καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆγαγόν τὸν
Πέτρον...⁶ 18 εἰστέκεισαν δὲ⁶ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν
πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο⁷. ἦν δὲ καὶ ὁ Πέτρος
μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος.]

(For v. 15 s^a substitutes *Now Simon Kepha and one of the disciples was an acquaintance of the chief priest, therefore he entered with Jesus into the court.*)

1 (C αὐτοῖς) 2 (C+ὁ) 3 (1 omits) 4 (N11 δς ἦν)
4 (N11 dative) 6 (1 ergo, 1 omits, N+καὶ) 7 (11 omit)

xviii. 19 [Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν
αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. 20 ἠπεκρίθη αὐτῷ² Ἰησοῦς
“Ἐγὼ παρρησίᾳ³ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν
συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες⁴ οἱ Ἰουδαῖοι συνέρχονται,
καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· 21 τί με ἐρωτᾷς; ἐρώτησον τοὺς
ἀκηκόοντας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἵδασιν ἃ εἶπον ἐγώ.”
22 ταῦτα δὲ⁵ αὐτοῦ εἰπόντος εἰς ἱεροσολύμοις τῶν⁶ ὑπηρέτων
ἔδωκεν βράσιμα τῷ Ἰησοῦ εἰπών “Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;”]

1 (N+καὶ) 2 (C211 omit, C+ὁ) 3 (B*παρρησία)
4 (1 semper) 5 (1 omits) 6 (C11 τῶν παρεστῶτων)

^b For v. 17 see § 49.

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xxvi. 59 ὁ δὲ ἀρχιερεὺς¹ καὶ τὸ συνέδριον ὅλον †
 ἐζήτουν [ψευδο]μαρτυρίαν κατὰ τοῦ Ἰησοῦ †
 ὅπως αὐτὸν θανατώσωσιν², † 60 καὶ οὐχ εὗρον
 πολλῶν προσελθόντων ψευδομαρτύρων³.

ἕσπερον δὲ προσελθόντες⁴ [δύο]⁵ 61 εἶπαν

“Οὗτος ἔφη⁶

‘Δύναμαι καταλύσαι τὸν ναὸν⁷ [τοῦ θεοῦ]
 καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι⁸.’”

1 (s^a omits, 2ll princeps vero, Cll+καὶ οἱ πρεσβύτεροι)
 2 (C? D -σουσιν) 3 (Dll * οὐκ εὗρον τὸ ἐξῆς· καὶ πολλοὶ προσ-
 ἦλθον ψευδομαρτύρες καὶ * οὐκ εὗρον τὸ ἐξῆς, s^a omits all but οὐχ
 εὗρον) 4 (Dll ἦλθον...καὶ) 5 (CDll+ψευδομαρτύρες) 6 (Dll
 Τοῦτον ἠκούσαμεν λέγοντα) 7 (ll+hoc) 8 (NCDll+αὐτόν)

xxvi. 62 καὶ ἀναστὰς ὁ ἀρχιερεὺς
 εἶπεν αὐτῷ

“Οὐδὲν ἀποκρίνη; †

τί οὗτοί σου καταμαρτυροῦσιν;”

63 ὁ δὲ [Ἰησοῦς] ἐσιώπα.

καὶ¹ ὁ ἀρχιερεὺς εἶπεν αὐτῷ² “Ἐξορκίζω³ σε
 κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς
 εἰ] σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ⁴.”

64 λέγει αὐτῷ ὁ Ἰησοῦς “Σὺ εἶπας· [πλὴν λέγω ὑμῖν⁵, †
 ἀπ’ ἀρτι] ὅψεσθε τὸν γίον τοῦ ἀνθρώπου
 καθήμενον ἐκ δεξιῶν τῆς δυνάμεως †
 καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ⁶.”

65 τότε ὁ⁸ ἀρχιερεὺς διέρhexεν τὰ ἱμάτια αὐτοῦ λέγων⁷
 “[Ἐβλασφήμησεν·] τί ἔτι χρειάν ἔχομεν μαρτύρων⁹;
 [Ἴδε νῦν] ἠκούσατε τὴν βλασφημίαν⁹. 66 τί ὑμῖν δοκεῖ;”
 οἱ δὲ [ἀποκριθέντες]¹⁰ εἶπαν “Ἐνοχὸς θανάτου ἐστίν.” †

1 (Cll+ἀποκριθεὶς, D ἀποκριθεὶς οὖν) 2 (N omits)
 3 (D* Ὀρκίζω) 4 (C1+τοῦ ζῶντος) 5 (D+ἔτι) 6 (N †omits)
 7 (N καὶ λέγει, C+ἔτι) 8 (N μαρτυρῶν) 9 (Cll+αὐτοῦ,
 s^a+from His mouth) 10 (Dll ἀπεκρίθησαν πάντες καὶ)

xxvi. 67 Τότε¹ ἐνέπτυσαν εἰς [τὸ πρόσωπον (s)] αὐτοῦ

καὶ ἐκολάφισαν αὐτόν, ὅτι δὲ² ἐράπισαν^{3,4} 68 λέγοντες }
 “Προφήτευσον [ἡμῖν, χριστέ,] τίς ἐστὶν ὁ παῖσας σε;” } †

1 (s^a+they received Him and) 2 (Dll ἄλλοι δὲ, 1 et)
 3 (Dll+αὐτόν) 4 (3ll omit)

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48d. Failure of witnesses before Caiaphas.

[xiv. 55 οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον (ii)
 ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν¹

εἰς τὸ θανατώσαι² αὐτόν, καὶ οὐχ³ ἠΐσκον·
 56 πολλοὶ γὰρ ἐψευδομαρτύρουν⁴ κατ’ αὐτοῦ,]

[καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.] (iii)

[57 καὶ τινες⁵ ἀναστάντες ἐψευδομαρτύρουν κατ’ αὐτοῦ (ii)
 λέγοντες^{6,7}

58 ὅτι “Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος⁸ ὅτι

‘Εγὼ καταλύσω τὸν ναὸν τοῦτον⁹ τὸν χειροποιήτον
 καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτον οἰκοδομήσω^{10,11}.’”]

[59 καὶ οὐδὲ οὕτως¹¹ ἴση ἦν ἡ μαρτυρία αὐτῶν.] (iii)

1 (A1 ψευδο-) 2 (D ἵνα θανατώσουσιν) 3 (B * οὐκ)
 4 (D* †+ἐλεγον) 5 (Dll ἄλλοι) 6 (D*1 καὶ ἐλεγον)
 7 (s^a rose up against Him and said) 8 (Nll εἶπεν)
 9 (D* omits, 1 dei) 10 (Dll ἀναστήσω) 11 (ll omit)

48e. Caiaphas interrogates and offers an oath.

[xiv. 60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς¹ μέσον (ii)

ἐπηρώτησεν τὸν Ἰησοῦν λέγων

“Οὐκ ἀποκρίνη οὐδέν;

τί² οὗτοί σου καταμαρτυροῦσιν;”

61 ὁ δὲ³ ἐσιώπα⁴ ὅτι οὐκ ἀπεκρίνατο οὐδέν.⁵ 62
 ὁ δὲ ἀρχιερεὺς ἐπηρώτα αὐτόν⁶ καὶ⁶ λέγει αὐτῷ⁷

“Σὺ εἶ ὁ χριστὸς⁸ ὁ υἱὸς τοῦ εὐλογητοῦ¹¹ a;” (i)

62 ὁ δὲ Ἰησοῦς¹² εἶπεν¹³ “Ἐγὼ εἰμι, (2)

καὶ ὅψεσθε τὸν γίον τοῦ ἀνθρώπου (3)

ἐκ δεξιῶν καθήμενον τῆς¹⁴ δυνάμεως (4)

καὶ¹⁴ ἐρχόμενον¹⁵ μετὰ¹⁶ τῶν νεφελῶν τοῦ οὐρανοῦ¹⁷.”

63 ὁ δὲ ἀρχιερεὺς διαρῆxας¹⁷ τοὺς χιτῶνας¹⁸ αὐτοῦ¹⁹ λέγει
 “Τί ἔτι χρειάν ἔχομεν²⁰ μαρτύρων;

64 ἠκούσατε τῆς βλασφημίας²²; τί ὑμῖν φαίνεται²³;”
 οἱ δὲ πάντες²⁴ κατέκριναν αὐτόν²⁵ ἔνοχον εἶναι²⁶ θανάτου.

1 (D*+τὸ) 2 B ὅτι 3 (D ἐκέλευς) 4 (N+Ἰησοῦς)
 5 (D ἐσίγα) 6 (1 omits) 7 (D καὶ οὐδὲν ἀπεκρίθη, 2ll omit)
 8 (1+ergo) 9 (Dll omit) 10 (D1+ὁ ἀρχιερεὺς) 11 (N
 θεοῦ) 12 (Dll+ἀποκριθεὶς) 13 (D λέγει, Dll+αὐτῷ)
 14 (D omits) 15 (D* omits) 16 (1 super) 17 (Origen
 1+εὐθέως) 18 (B *χιτῶνας) 19 (D+καὶ) 20 (s^a have ye)
 21 (N+ἴδε νῦν) 22 (D*1 τὴν βλασφημίαν αὐτοῦ, 1 omnes
 blasphemias eius) 23 (D δοκεῖ) 24 (Dll πάντες δὲ)
 25 (D*+αὐτῷ) 26 (D1 omit)

48f. The Levitical police mock.

[xiv. 65 Καὶ ἤρξαντό τινες¹ ἐμπνέειν αὐτῷ² (ii)

καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον³ (s)

καὶ κολαφίζειν⁴ αὐτόν καὶ λέγειν⁵ αὐτῷ

“Προφήτευσον⁶ * * * * *

καὶ οἱ ὑπηρέται⁷ ῥαπίσασιν αὐτόν ἐλαβόν^{8,9}.]

1 (1+irridere eum et) 2 (D 2ll τῷ προσώπῳ αὐτοῦ)
 3 (Dll s^a omit) 4 (Dll ἐκολάφισον, 1 †clarificabant) 5 (Dll s^a
 ἐλεγον) 6 (ll s^a+ἡμῖν) 7 (D omits, 11+cum voluntate,
 1+libenter) 8 (Dll ἐλάμβανον) 9 (1 omits)

^a Cf. John xix. 7, “ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι νῦν θεοῦ ἐαυτὸν ἐποίησεν.” Matt. xvi. 16.

S. LUKE.

VARIOUS.

§ 48d. S. John in his usual manner applies the saying "Destroy this temple" to our Lord's death and Resurrection, but it would seem also to have had a wider reference. "Give up your temple with its sacrifices and ceremonies, and in a trice I will give you a better temple with a better service." The reformed temple might have been the central cathedral of Christendom; but the Jews would not have it so and therefore it was destroyed.

S. John.

xviii. 23 ἡ ἀπεκρίθη αὐτῷ Ἰησοῦς¹⁷ "Ἐὶ κακῶς ἐλάλησα⁸, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς¹⁹, τί με δέρεις;" 24 Ἀπέστειλεν οὖν¹⁰ αὐτὸν ὁ Ἀννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα¹¹.¹¹]

7 (8 ὁ δὲ Ἰ. εἶπεν αὐτῷ) 8 (8 εἶπον) 9 (8^s Well have I spoken) 10 (8 δὲ, 1 omits) 11 (8^s puts v. 24 before v. 14 and v. 16—18 after v. 23.)

ii. 19 ἀπεκρίθη¹ Ἰησοῦς καὶ εἶπεν αὐτοῖς "Λύσατε τὸν ναὸν τοῦτον καὶ (ἐν)² τρισὶν ἡμέραις ἐγερῶ αὐτόν^b."

1 (8+δ) 2 B omits

Acts vi. 14, "Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον."

(vv. 66—71 are printed here for convenience of comparison only. They are repeated below, p. 155.)

(Scrap from the deutero-Mark, misplaced.)

xxii. 66 [Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέρειον τοῦ λαοῦ, ἀρχιερεῖς τε¹¹ καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν,]

λέγοντες

"Εὐ¹² σὺ εἶ ὁ χριστός, [εἰπὼν ἡμῖν.]^a" (1)
67 ἔειπεν δὲ¹³ αὐτοῖς ["Ἐὰν ὑμῖν⁴ εἰπω οὐ μὴ πιστεύσητε·
68 ἔὰν δὲ⁵ ἐρωτήσω οὐ μὴ ἀποκριθῇτε¹⁶.
69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου (3)
καθήμενος ἐκ δεξιῶν τοῦ ἀνθρώπου^c [τοῦ
θεοῦ]⁸, (4)
70 [εἶπαν δὲ πάντες] "Σὺ [οὖν]⁹ εἶ ὁ υἱὸς τοῦ θεοῦ;" (1)
ὁ δὲ [πρὸς αὐτοὺς] ἔφη¹⁰ ["Τμείς λέγετε ὅτι ἐγώ
εἰμι." (2)]

71 οἱ δὲ εἶπαν

"Τί ἔτι ἔχομεν μαρτυρίας¹¹ χρείαν; †[αὐτοὶ γὰρ] ἠκούσαμεν¹² [ἀπὸ τοῦ στόματος αὐτοῦ]."

1 (D καὶ ἀρχ.) 2 (D omits) 3 (D ὁ δὲ εἶπεν) 4 (8 omits) 5 (D omits, A 1+καὶ) 6 (1 omits, D 11 ss+μοι ἡ ἀπολύσητε ± με) 7 (8^s omits) 8 (2 11 omit) 9 (D 2 11 omit) 10 (D 11 εἶπεν αὐτοῖς) 11 (D μαρτύρων) 12 (D 11 ἠκούσαμεν γὰρ)

(Scrap from the deutero-Mark, misplaced.)

xxii. 63 Καὶ [οἱ ἄνδρες οἱ συνέχοντες αὐτόν¹] ἐνέπαιζον αὐτῷ [δέροντες]², 64 καὶ περικαλύψαντες³ αὐτόν⁴ ἐπηρώτων λέγοντες¹⁵

"Προφῆτευσον⁶, τίς ἐστὶν ὁ παῖς σου;"65 [καὶ ἔτερα⁷ πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν⁸.]

1 (1 omits) 2 (D 11 omit) 3 (1 alligatum, 1 ligaverunt) 4 (D 11 αὐτοῦ τὸ πρόσωπον ἐτυπτον αὐτόν καὶ 5 (D 11 ss ἔλεγον) 6 (11+nobis, 2 11+nobis Christe) 7 (D ἄλλα) 8 (D^s ἐαυτοῦς)

^b Matt. xxvi. 61=Mark xiv. 58.

^c LXX. Dan. vii. 13, ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο. Ps. cx. 1, "κάθου ἐκ δεξιῶν μου."

All the Gospels emphasize our Lord's silence before His accusers in fulfilment of Is. liii. 7. Matt. and Mark make Him silent before Caiaphas and Pilate; John before Pilate; Luke before Herod.

S. Matthew's "σὺ εἶπας" or "σὺ λέγεις" is found in Matt. xxvii. 11=Mark xv. 2=Luke xxiii. 3=John xviii. 37, Matt. xxvi. 25 and probably "λέγετε ὅτι" is to be so understood in John ix. 41.

On the charge of blasphemy cf. S. John

[x. 33 "Περὶ καλοῦ ἔργου οὐ λιθάσομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν."...36 "Ὁν ὁ πατήρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι 'Βλασφημεῖς,' ὅτι εἶπον 'Υἱὸς τοῦ θεοῦ εἰμι;']

In modern times a condemned criminal is protected by the law; any attempt to lynch him is promptly put down by the police and everything is done to spare his feelings. Formerly condemnation was followed by insult and abuse. Three mockeries are recorded in the case of our Lord: (1) by the police at the close of the *anacrisis*, (2) by Herod's soldiers when Herod dismissed him, (3) by Pilate's soldiers when the death warrant was signed. The second, which is peculiar to S. Luke, is possibly assimilated to the third, which belongs to the deutero-Mark.

Cf. 1 Pet. ii. 23, λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἡπείλει, παρεδίδου δὲ τῷ κρινόντι δικαίως.

In Isaiah l. 6 it is written "I gave my back to the smiters.....I hid not my face from shame and spitting." It is probable that the deutero-Mark is alluding to the fulfilment of this Scripture, and S. Matthew's *πρόσωπον* points more decidedly to it.

S. MATTHEW.

S. MARK.

§ 49. Two explanations suggest themselves, of which we prefer the former. (1) The prediction of denial (xiv. 26—31), the second and third denials and the conclusion belong to the deutero-Mark. The proto-Mark contained the first denial only. S. Luke received accounts of the prediction, of the second and third denials and of the conclusion from some one who had been present; he worked them up with some scraps of the deutero-Mark which afterwards reached him. The usual test of displacement is not forthcoming because, the first denial being fixed, the others were naturally subjoined to it, although S. John adopted a different arrangement. In support of this view we may appeal to the doubtfully genuine line *καὶ ἐξελεύσιν* *ἐξω ἐκλαυσεν πικρῶς*, the history of which, if genuine, will be that S. Mark's extraordinary word *ἐπιβαλὼν* was translated by the church at Jerusalem into *πικρῶς*, as though it meant 'putting it on,' i.e. copiously or excessively. S. Luke, deriving his deutero-Mark scraps from Jerusalem, received this version with them. (Other renderings are 'when he thought thereon' (cf. *ἐπέχων* and *προσέχων* ± *τὸν νοῦν*) or 'drawing his mantle over his head.') But S. Luke's line may be not genuine. (2) Otherwise the prediction of denial, the three denials and the conclusion belong to the proto-Mark, but S. Luke received another account of them which he so much preferred that he substituted it for S. Mark's, merely retaining a few scraps.

There is in S. John a difficulty about the house in which the denials took place. The first denial was made early in

49. S. PETER'S DENIALS.

xiv. 66—72.

xxvi. 69—75.

69 Ὁ δὲ Πέτρος ἐκάθητο^a ἕξω ἐν τῇ αὐλῇ·
καὶ προσῆλθεν αὐτῷ μία παιδίσκη

λέγουσα

“Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου¹.” †
70 ὁ δὲ ἡρνήσατο [ἐμπροσθεν² πάντων] λέγων
“Οὐκ οἶδα τί λέγεις³.”

1 (C Ναζωραίου) 2 (C + αὐτῶν) 3 (D ll s^a + οὐδὲ ἐπίσταμαι)

66 Καὶ ὄντος^a τοῦ Πέτρου κάτω¹ ἐν τῇ αὐλῇ
ἔρχεται² μία τῶν παιδισκῶν³ τοῦ ἀρχιερέως,
67 καὶ ἰδοῦσα τὸν Πέτρον⁴ θερμαίνόμενον^b
ἐμβλέψασα⁵ αὐτῷ λέγει

“Καὶ⁶ σὺ μετὰ τοῦ Ναζαρηνοῦ⁷ ἦσθα τοῦ Ἰησοῦ.” (1)
68 ὁ δὲ ἡρνήσατο λέγων -
“Οὐτε⁸ οἶδα, οὔτε ἐπίσταμαι⁹. σὺ¹⁰ τί λέγεις;”

1 (D ll s^a omit) 2 (s^a omits, D ll + πρὸς αὐτὸν) 3 (NC παιδίσκη) 4 (Euseb. 1 αὐτὸν) 5 (s^a omits) 6 (D^s omits) 7 (D ll Ναζορηνοῦ, 1 Nazoreo) 8 (C Οὐκ) 9 (1 Nescio, 1 Nescio sed nec novi) 10 (D ll omit)

49 b. Second Denial.

xxvi. 71 ἔξελεθόντα δὲ¹ εἰς τὸν πυλῶνα²
εἶδεν αὐτὸν ἄλλη³ †
καὶ λέγει τοῖς⁴ ἐκεῖ⁵

“Ὁὗτος ἦν μετὰ [Ἰησοῦ τοῦ Ναζωραίου].” (1)
72 καὶ πάλιν ἡρνήσατο [μετὰ ὅρκου] ὅτι⁷
“Οὐκ οἶδα τὸν ἄνθρωπον.”

1 (C1 + αὐτὸν, D ll ἐξελεθόντος δὲ αὐτοῦ) 2 (ll ianua or ianuam) 3 (D ll + παιδίσκη) 4 (C s^a αὐτοῖς) 5 (s^a omits) 6 (C ll + Καὶ) 7 (s^a omits, D ll λέγων)

xiv. (68) [καὶ¹ ἐξῆλθεν ἕξω εἰς τὸ προαύλιον². (ii)

69 καὶ³ ἡ παιδίσκη ἰδοῦσα αὐτὸν⁴
ἤρξατο πάλιν λέγειν⁵ τοῖς παρεστῶσιν⁶ ὅτι
“Ὁὗτος⁸ ἐξ αὐτῶν ἐστίν.”
70 ὁ δὲ πάλιν ἡρνεῖτο⁹.]
* * * *

1 (D^s omits) 2 (D^s τῇ * προσανλῇ, CD ll + καὶ ἀλέκτωρ ἐφώνησεν) 3 (D ll πάλιν ± δὲ) 4 (D † + ὁ δὲ πάλιν ἡρνήσατο καὶ) 5 B εἶπεν (D ll omit πάλιν) 6 (D παρεστηκόσιν) 7 (D ll + Καὶ) 8 (D^s Αὐτός) 9 (D † omits, but see above note 4, G ll ἡρνήσατο)

49 c. Third Denial.

xxvi. 73 μετὰ μικρὸν δὲ [προσελθόντες] οἱ ἐστῶτες
εἶπον τῷ Πέτρῳ
“Ἀληθῶς¹ καὶ σὺ² ἐξ αὐτῶν εἶ,
καὶ γὰρ³ ἡ λαλιά σου ὁμολογῶν σε ποιεῖ⁴.”
74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύνειν ὅτι
“Οὐκ οἶδα τὸν ἄνθρωπον.”

1 (D omits, ll omit καὶ) 2 (C + Γαλιλαῖος εἶ καὶ) 3 (D ll s^a ὁμοιάζει)

xiv. (70) [καὶ¹ μετὰ μικρὸν πάλιν οἱ παρεστῶτες² (ii)

ἔλεγον³ τῷ Πέτρῳ⁴
“Ἀληθῶς⁵ * * ἐξ αὐτῶν εἶ,
καὶ γὰρ Γαλιλαῖος εἶ⁷.”

71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύνει⁸ ὅτι
“Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον⁹ ὃν λέγετε¹⁰.”]

1 (s^a omits) 2 (D -ηκότες) 3 (3 ll dixerunt, 1 dicunt) 4 (D1 omit) 5 (1 omits) 6 (M1 + καὶ σὺ) 7 (1 omits, A1 + καὶ ἡ λαλιά σου ὁμοιάζει) 8 (s^a ὀμνύνειν, D 2 ll λέγειν) 9 (s^a omit) 10 (s^a omit, 1 quem dicis)

^a Mark xiv. 54.

^b Mark xiv. 67.

S. LUKE.

S. JOHN.

the evening, when our Lord was in the house of Hanan, the second and third later when he was in the house of Caiaphas, but it would appear from the narrative that there was no change of house, for S. Peter was introduced into the house with difficulty, in consequence of S. John's personal acquaintance with the high-priest which carried with it authority over the slaves there, and when once he was locked up inside he was most anxious to escape, but was not allowed to do so. It is hardly probable that he would have been locked up a second time. To this objection we reply that if our Lord was transferred from one house to the other S. Peter may have been treated as a prisoner and forcibly taken. But it seems more probable that there was really only one house, viz. the official residence of the high-priest, built by Hanan on the Mount of Olives and called the Booths of Hanan. It is notorious that Hanan, though deposed and succeeded by seven of his sons or sons in law, retained a good deal of power throughout the whole period, so that S. Luke hesitates whether to call him or Caiaphas high-priest. This will be the more intelligible, if he occupied apartments in the same palace. Our Lord was then transferred—in chains—from a room in the basement to the upper room over the gateway; we need not suppose that His chains had been removed while he stood before Hanan.

xxii. 56—62.

56 Ἰδοῦσα¹ δὲ αὐτὸν παιδίσκη τις }
 καθήμενον πρὸς τὸ φῶς^{2a} } †
 καὶ ἀτενίσασα^c αὐτῷ εἶπεν
 “Καὶ οὗτος σὺν αὐτῷ ἦν³.”
 57 ὁ δὲ ἠρνήσατο⁴ λέγων
 “Οὐκ οἶδα αὐτόν, [γύναι⁵.]”

1 (D * Ἰδοῦς) 2 (l omits) 3 (l tu cum illo eras, ll hic
 de eis est qui cum ipso erant, ll + semper) 4 (D + αὐτόν,
 ll + ei) 5 (D omits)

(From a different source?)

58 καὶ¹ [μετὰ βραχὺ]² ἕτερος³ ἰδὼν αὐτόν⁴
 ἔφη
 “Καὶ σὺ ἐξ αὐτῶν εἶ⁵.”
 ὁ δὲ Πέτρος⁶ ἔφη⁷
 “[Ἀνθρώπε,⁸] οὐκ εἰμί^{9,10}.”

1 (ll + iterum) 2 (l omits) 3 (l alia) 4 (l + egressum
 ad ianuam) 5 (D s^c εἶπεν τὸ αὐτό, ll dixit “Homo, et tu cum
 illo eras semper,” l ait “Et hic fuit cum Ihesu Nazareno”)
 6 (D ll omit) 7 (D εἶπεν, ll respondit) 8 (ll omit)
 9 (l novi hominem) 10 (l et rursus negavit cum iure iurando)

(From a different source, with scrap from the
 deutero-Mark?)

59 καὶ [διαστάσης¹ ὥσει² ὥρας μίας]³ ἄλλος⁴ τις⁵ [δυσχυρίζετο]
 λέγων
 “Ἐπ’ ἀληθείας⁶ καὶ οὗτος μετ’ αὐτοῦ ἦν⁷,
 καὶ γὰρ Γαλιλαῖός ἐστιν.”
 60 εἶπεν δὲ ὁ Πέτρος
 “[Ἀνθρώπε,⁸] οὐκ οἶδα ὁ⁹ λέγεις.”

1 (D s^c + διαστήσας) 2 (s^c omits) 3 (l paullo post)
 4 (l omits) 5 (l + cum vidisset) 6 (D Ἐπ’ ἀληθείας λέγων)
 7 (S^c + omits) 8 (ND ll τι)

^c ἀτενίζω is used twelve times by S. Luke, twice by S. Paul, but not elsewhere in N.T.

xviii. 17, 25—27.

17 λέγει οὖν τῷ Πέτρῳ¹ ἡ παιδίσκη ἡ θυρωρός²

“Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;”
 λέγει ἐκείνος
 “Οὐκ εἰμί.”

1 (s^a to him, with order inverted) 2 (s^a + when she saw
 Simon)

25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος^b.

εἶπον¹ οὖν αὐτῷ
 “Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ²;
 ἠρνήσατο ἐκείνος καὶ εἶπεν
 “Οὐκ εἰμί.”

1 (A l εἶπεν) 2 (C εἰ ἐκείνου)

26 λέγει [εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως,
 συγγενῆς ὧν οὐ ἀπέκοψεν Πέτρος τὸ ὠτίον,
 “Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;”]
 27 πάλιν οὖν ἠρνήσατο¹ Πέτρος·

1 (S + ὁ)

C lacks Luke xxii. 20—xxiii. 24.
D — John xviii. 14—xx. 13 a.
s^e — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

49 d. Conclusion.

xxvi. (74) καὶ εὐθὺς
ἀλέκτωρ ἐφώνησεν·

xiv. 72 [καὶ εὐθὺς¹] [ἐκ δευτέρου]² (ii, iii)
[ἀλέκτωρ ἐφώνησεν· (ii)]

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος
Ἰησοῦ εἰρηκότος¹ ὅτι²
“Πρὶν ἀλέκτορα φωνῆσαι
τρὶς ἀπαρνήσῃ³ με,” †
καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα
ὡς³ εἶπεν ἰατῶ ὁ Ἰησοῦς⁴ ὅτι †
“Πρὶν ἀλέκτορα] [δὺς⁵ a] [φωνῆσαι (ii, iii, ii)
τρὶς με ἀπαρνήσῃ⁶,”
καὶ ἐπιβαλὼν ἔκλαιεν⁷ 8.]

1 (C 3 ll s^e + αὐτῶ) 2 (D ll s^e omit) 3 (C -σει)

1 (C s^e omit) 2 (8 l omit) 3 (D ll δ) 4 (D^s † Ἰησοῦν)
5 (NC? ll omit) 6 (D l omit) 7 (NC ἔκλαυσεν) 8 (D ll s^e
ἤρξατο κλαίειν)

50. THE SANHEDRIN PASSES SENTENCE OF DEATH AND PILATE SIGNS THE WARRANT.

xv. 1—15.

Conflate.

xxvii. 1—26.

50 a. The Trial before the Sanhedrin.

ι Πρωίας δὲ γενομένης συμβούλιον ἔλαβον¹
πάντες (ι) οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ * * *
κατὰ τοῦ Ἰησοῦ ὥστε θανατώσαι¹² αὐτόν].

ι Καὶ εὐθὺς¹ πρωὶ συμβούλιον ποιήσαντες²
οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ³ γραμματέων
καὶ ὄλον (ι) τὸ συνέδριον

(For the parallels with Luke xxii. 66—71 see § 48 e.)

2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν³ Πειλάτῳ
[τῶ ἡγεμόνι].
1 (D ll ἐποίησαν) 2 (D ἵνα θανατώσουσιν) 3 (C ll
+ Ποντίῳ)

4 δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν⁵ καὶ παρέδωκαν Πειλάτῳ.
1 (2 ll s^e omit) 2 NC ἐτοιμάσαντες, (D ll ἐποίησαν)
3 (ND + τῶν) 4 (D ll + καὶ) 5 (CD ἀπήγαγον, D ll + εἰς
τὴν αὐλήν)

50 b. The Repentance of Judas.

[xxvii. 3 Τότε ἰδὼν Ἰούδας ὁ παραδοὺς¹ αὐτὸν ὅτι κατεκρίθη μετα-
μεληθεὶς² ἔστρεψεν³ τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
πρεσβυτέροις λέγων 4 “Ἡμάρτον παραδοὺς αἷμα δίκαιον⁴.” οἱ δὲ
εἶπαν “Τί πρὸς ἡμᾶς; σὺ ὄψῃ.” 5 καὶ ῥίψας τὰ⁵ ἀργύρια εἰς τὸν
ναὸν⁶ ἀνεχώρησεν⁷, καὶ ἀπελθὼν ἀπήγγατο. 6 Οἱ δὲ ἀρχιερεῖς
λαβόντες τὰ ἀργύρια εἶπαν “Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
κορβανᾶν⁸, ἐπεὶ τιμὴ αἱματός ἐστιν.” 7 συμβούλιον δὲ λαβόντες
ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.
8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος⁹ Ἀγρὸς Αἵματος ἕως τῆς σήμερον.
9 Τότε¹⁰ ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου¹¹ τοῦ προφήτου λέγοντος
καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετι-
μημένου ὃν ἐτιμήσαντο ἀπὸ γίῳν Ἰσραήλ¹², 10 καὶ
ἔδωκαν¹³ αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ
ἐγνέταξέν μοι Κύριος¹⁴.]

1 NC παραδιδούς 2 (8 μετεμελήθη καὶ) 3 (C ll ἀπ-)
4 NBC ἀθῶν 5 (8 + τριάκοντα) 6 (C ll ἐν τῷ ναῷ)
7 (C ἀπεχ.) 8 (B ll Κορβάν) 9 (ll + Acheldemach, quod
est) 10 (8 Καὶ) 11 (C Ἱηρεμ., 2 ll s^e omit, 1 Esaiam)
12 (s^e of the dear one that I held more dear than the sons of
Israel) 13 8 s^e ἔδωκα

^a Mark xiv. 30.

S. LUKE.

(From a different source, with scrap from the deutero-Mark?)

xxii. (60) καὶ παραχρῆμα [ἔτι λαλοῦντος αὐτοῦ]¹
ἐφώνησεν ἀλέκτωρ. †61 [καὶ στραφεὶς ὁ κύριος² ἐνέβλεψεν τῷ Πέτρῳ,
καὶ ὑπεμνήσθη³ ὁ Πέτρος⁴ τοῦ ῥήματος⁵
τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι⁶“Πρὶν⁶ ἀλέκτορα⁷ φωνῆσαι [σήμερον]⁸
ἀπαρνήσῃ με τρίς⁹.” †62 (καὶ ἐξελθὼν ἔξω¹⁰ ἔκλυσεν πικρῶς.)¹¹1 (ss omit) 2 (D ss Ἰησοῦς) 3 (D omits) 4 (D λόγου)
5 (D ll omit) 6 (B + ἡ) 7 (s° + twice) 8 (D ll s° omit)
9 (D s ll + μὴ εἰδέναι με) 10 (A ll + ὁ Πέτρος) 11 6 ll omit

xxii. 66—71, xxiii. 1—25.

66 [Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ,
ἀρχιερεῖς τε¹¹ καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον
αὐτῶν,]

λέγοντες

“Εἰ² σὺ εἶ ὁ χριστός, [εἰπὼν ἡμῖν.]²”67 ἔειπεν δὲ⁷³ αὐτοῖς [“Ἐὰν ὑμῶν⁴ εἰπω οὐ μὴ πιστεύσητε·
68 Ἐὰν δὲ⁵ ἐρωτήσω οὐ μὴ ἀποκριθῇτε¹⁶.69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ γιὸς τοῦ ἀνθρώπου⁶
καθήμενος ἐκ δεξιῶν τῆς δυνάμεως⁷ [τοῦ θεοῦ]⁸.”70 [εἶπαν δὲ πάντες] “Σὺ [οὖν]⁹ εἶ ὁ υἱὸς τοῦ θεοῦ;”
ὁ δὲ [πρὸς αὐτοὺς] ἔφη¹¹⁰ “[Ἰμεῖς λέγετε ὅτι] ἐγὼ εἰμι.”

71 οἱ δὲ εἶπαν

“Τί ἔτι ἔχομεν μαρτυρίας¹¹ χρεῖαν; †[αὐτοὶ γὰρ] ἠκούσαμεν⁷¹² [ἀπὸ τοῦ στόματος αὐτοῦ].”

xxiii. 1 Καὶ ἁναστὰν

ἄπαν τὸ πλῆθος αὐτῶν^{13 14}ἤγαγον αὐτὸν¹⁵ ἐπὶ τὸν¹⁶ Πειλᾶτον.1 (D καὶ ἀρχ.) 2 (D omits) 3 (D ὁ δὲ εἶπεν) 4 (ss
omits) 5 (D ll omit, A l + καὶ) 6 (l omits, D ll ss + μοι ἡ
ἀπολύσητε ± me) 7 (ss omits) 8 (2 ll omit) 9 (D 2 ll
omit) 10 (D ll εἶπεν αὐτοῖς) 11 (D μαρτύρων) 12 (D ll
ἠκούσαμεν γὰρ) 13 (l omits) 14 (D ἀναστάντες) 15 (D
‡ + αὐτὸν) 16 (D omits)

(Another account of the death of Judas is given in Acts i. 18 f.

IV. § 9.)

S. JOHN.

xviii. (27) καὶ εὐθέως
ἀλέκτωρ ἐφώνησεν.

Though Κύριε is frequently applied to our Lord in S. Matthew and twice in S. Mark, the use of ὁ κύριος as a substitute for Ἰησοῦς is found only in SS. Luke and John. The change must be attributed to the growth of reverence for our Lord's person and may be compared with the use of 'our Lord' in the modern pulpit. See Introduction p. xxii.

On Luke xxii. 66—71 see the introductory note on page 148.

xviii. 28—40, xix. 1, 4—16^a.

28 Ἀγουνσιν οὖν¹ τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα¹² εἰς τὸ
πραιτώριον³ [ἦν δὲ πρωί· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,
ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν¹⁴ τὸ πᾶσχα.]

1 (2 ll δὲ, l omits) 2 (l a Caiphan, ll ad Caiphan, l ad
Caipham et ad Pilatum, s° + and brought Him) 3 (s° + to
deliver Him to the governor) 4 (l ll ἀλλ' ἵνα φάγ., s° whilst
they were eating)

^b LXX. Zech. xi. 13, καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.^c LXX. Dan. vii. 13, ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο. Ps. cx. 1, “κάθου ἐκ δεξιῶν μου.”

C lacks Luke xxii. 20—xxiii. 24.
 ——— John xviii. 36—xx. 15.
 D ——— John xviii. 14—xx. 13 a.
 s^a ——— John xviii. 32—xix. 39.
 s^c ——— Matt. xxiii. 25—xxviii. 20.
 ——— Mark except xvi. 17—20.
 ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

xxvii. 11 [Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος·]
 καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων
 “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”
 ὁ δὲ [Ἰησοῦς] ἔφη¹ “Σὺ λέγεις².”
 12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων
 [καὶ πρεσβυτέρων³ οὐδὲν ἀπεκρίνατο⁴].
 13 τότε λέγει αὐτῷ ὁ Πειλᾶτος †
 “Οὐκ ἀκούεις πόσα⁵ σου καταμαρτυροῦσιν;”
 14 καὶ οὐκ ἀπεκρίθη [αὐτῷ ἵπρὸς οὐδὲ⁶ ἐν ῥήμα],
 ὥστε θαυμάζειν τὸν ἡγεμόνα [λαὸν].

1 B ll s^a + αὐτῷ 2 (l dixisti) 3 (s^a Pharisees) 4 (D^c ll
 ἀπεκρίνετο) 5 (B ὅσα, D τόσα, s^a πόσοι) 6 (D ll s^a omit)

50c. Our Lord is taken before Pilate, who
 hesitates.

xv. 2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος¹ *
 “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”
 ὁ δὲ² ἀποκριθεὶς³ αὐτῷ⁴ λέγει⁵ “Σὺ λέγεις.”
 [3 καὶ κατηγοροῦν⁶ αὐτοῦ οἱ ἀρχιερεῖς πολλά. (ii)
 7
 4 ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα⁸ αὐτὸν (λέγων)⁹
 “Οὐκ ἀποκρίνη οὐδέν¹⁰; ἴδε¹¹ πόσα¹² σου καταγοροῦσιν.”
 5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη,
 ὥστε θαυμάζειν τὸν Πειλᾶτον.]

1 (2 ll + dicens) 2 (D l καὶ) 3 (l omits) 4 (ll omit)
 5 (2 ll dixit) 6 (D^s κατηγοροῦσιν) 7 (2 ll s^a + but He answered
 nothing) 8 (NCD ll -τησεν) 9 (N l omit, (s^a † + to them)
 10 (B omits) 11 (s^a dost Thou not see?) 12 (s^a πόσοι)

Luke xxiii. 11. The phrase ἐσθῆς λαμπρά is used only by
 SS. Luke and James, ἔχθρα by SS. Luke, Paul and James. In
 Mark xv. 17 (=Matt. xxvii. 28) the soldiers clothed our Lord
 in a purple (or scarlet) *paludamentum* in mockery. There is
 perhaps some assimilation between these passages and the
 mockery in S. Luke before Herod. S. Luke makes our Lord
 silent before Herod, but not before Pilate, as in Mark xv. 5
 (=Matt. xxvii. 14, cf. John xix. 9).

v. 12. If the coolness between Pilate and Herod arose when
 Pilate “mingled the blood of some of Herod’s subjects with
 their sacrifices” (Luke xiii. 1) for which atrocious act Herod
 would as certainly demand explanations as Pilate with Roman
 haughtiness would refuse to give them, then by sending our
 Lord to Herod Pilate opened the way to a reconciliation and
 Herod proved that he was satisfied by sending the Prisoner
 back.

S. LUKE.

S. JOHN.

xxiii. 2 [ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες “Τοῦτον εὗραμεν¹ διαστρέφοντα τὸ ἔθνος ἡμῶν² καὶ κωλύοντα φόρους Καίσαρι διδόναι³ καὶ⁴ λέγοντα αὐτὸν⁵ χριστὸν βασιλέα εἶναι.”]

3 ὁ δὲ Πειλᾶτος⁶ ἠρώτησεν⁷ αὐτὸν λέγων †

“Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”

ὁ δὲ ἀποκριθεὶς αὐτῷ⁸ ἔφη⁹⁻¹⁰ “Σὺ λέγεις.”

1 (D^s †εἶρον) 2 (Marcion II + καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας) 3 (Marcion + καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα, see v. 5) 4 (A 2 ll omit) 5 (ND εαυτὸν) 6 (ll + audiens) 7 (D ἐπ-) 8 (ll omit) 9 (N λέγει) 10 (D1 ἀπεκρίθη αὐτῷ ± λέγων)

50 d. 1. Our Lord is referred to Herod.

[xxiii. 4 ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους “Οὐδὲν εὗρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.” 5 οἱ δὲ ἐπίσχυνον¹ λέγοντες ὅτι² “Ἀνασείει³ τὸν λαόν⁴ διδάσκων⁵ καθ’ ὅλης τῆς Ἰουδαίας⁶, καὶ⁷ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε⁷.” 6⁸ Πειλᾶτος δὲ ἀκούσας⁹ ἐπρώτησεν εἰς¹⁰ (ὁ)¹⁰ ἀνθρώπος¹¹ Γαλιλαῖος¹² ἐστίν¹³, 7 καὶ ἐπιγινώσκοντες ὅτι ἐκ τῆς ἑξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς¹⁴ Ἡρώδη, ὅντα καὶ αὐτὸν¹⁵⁻¹⁶ ἐν Ἱεροσολύμοις ἐν ταῖς ταῖς ἡμέραις¹⁸. 8 Ὁ δὲ¹⁹ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων²⁰ θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν²¹ περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ἐν αὐτῷ γινόμενον. 9 ἐπρωτὰ δὲ¹⁹ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν²² ἀπεκρίνατο αὐτῷ²³. 10 εἰσπήλυσαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς²⁴ εὐτόνως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ²⁵ αὐτὸν²⁶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν²⁷ ἐσθῆτά λαμπράν ἀνέπεμψεν²⁸ αὐτὸν τῷ Πειλάτῳ. 12 Ἐγένοντο δὲ φῆλοι ὁ τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ²⁹ μετ’³⁰ ἀλλήλων³⁰. προὔπηρχον³¹ γὰρ ἐν ἐχθρᾷ ὄντες πρὸς αὐτούς³².]

1 (D ἐνισχ.) 2 (D ll omit) 3 (N †ἀνασι) 4 (N ὄχλον) 5 (N ll omit) 6 (D γῆς) 7 (2 ll + et filios nostros et uxores avertit a nobis, non enim baptizantur sicut (± et) nos ± nec se mundant, see v. 2) 8 (D + ὁ) 9 (D ll s^o + τὴν Γαλιλαίαν) 10 B omits 11 (l omits) 12 (D ll ἀπὸ τῆς Γαλιλαίας) 13 (s^o omits) 14 (B + τὸν) 15 (N * ταυτὸν) 16 (D τῷ Ἡρώδῃ ὄντι αὐτῷ) 17 (N αὐταῖς, D ll s^o ἐκείναις) 18 (s^o + of unleavened bread) 19 (N omits) 20 (A ll ἐξ ἱκανοῦ ± χρόνου, l omits) 21 (A ll + πολλὰ) 22 (ND οὐκ) 23 (D + οὐδὲν, l + quasi non audiens, s^o + as though He had not been there) 24 (s^o rulers) 25 (N τε) 26 (N omits), N ll + καὶ 27 (D ll + αὐτὸν) 28 (N l ἐπεμψεν) 29 (l hora) 30 (ll omit) 31 (N * ἡρχοντο) 32 (D l “Οὔτε δὲ ἐν ἀγῶνι ὁ Πειλᾶτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ (s^o omits vv. 10—12))

50 d. 2. Pilate resumes the examination.

[xxiii. 13 Πειλᾶτος δὲ¹ συνακαλεσάμενος² τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ³ τὸν λαόν⁴ 14 εἶπεν πρὸς αὐτούς “Προσπνέγκατέ⁵ μοι τὸν ἀνθρώπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ⁶ ἐνώπιον ὑμῶν ἀνακρίνας⁷ οὐδὲν⁸ εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ⁹ αἴτιον ὧν κατηγορεῖτε κατ’¹⁰ αὐτοῦ¹¹. 15 ἀλλ’ οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς¹² καὶ ἰδοὺ¹³ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον¹⁴ αὐτῷ¹⁵ 16 παιδεύσας οὖν αὐτὸν ἀπολύσω¹⁶.”]

1 (D ὁ δὲ Π.) 2 (D -έσας) 3 (D1 + πάντα) 4 (ll populi or plebis, l omits) 5 (D^s l Κατ-) 6 (D ἀγῶν δὲ) 7 (l omits) 8 (D οὐδὲν) 9 (D αὐτῷ) 10 (N omits) 11 (D omits) 12 (D ll ss ἀνέπεμψα γὰρ ὑμᾶς (ss αὐτὸν) πρὸς αὐτόν) 13 (D + ἐν) 14 (ND ll ss + 17 ἀνάγκη δὲ εἶχε (ss he was wont) κατὰ ἐορτὴν ἀπολύειν αὐτοῖς ἕνα, —D s^o put this after verse 19—, 2 ll + δέσμων, l + quemcunque voluisset populus)

[xviii. 29 ἐξήλθεν οὖν ὁ Πειλᾶτος ἐξω¹ πρὸς αὐτοὺς καὶ φησιν² “Τίνα κατηγορίαν φέρετε³ τοῦ ἀνθρώπου τούτου;” 30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ “Εἰ μὴ ἦν οὗτος κακὸν ποιῶν⁴, οὐκ ἂν⁵ σοι παρεδώκαμεν⁶ αὐτόν.” 31 εἶπεν οὖν⁷ αὐτοῖς⁸ Πειλᾶτος “Ἀάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν⁹.” εἶπον¹⁰ αὐτῷ οἱ Ἰουδαῖοι “Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα.” 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν¹¹ σημαίνων ποῶς θανάτῳ ἡμελλεν ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν¹² καὶ εἶπεν αὐτῷ

“Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”

[34¹³ ἀπεκρίθη¹³ Ἰησοῦς “Ἀπὸ σεαυτοῦ σὺ¹⁴ τοῦτο λέγεις¹⁵ ἢ ἄλλοι εἶπὼν σοι περὶ ἐμοῦ;” 35 ἀπεκρίθη ὁ Πειλᾶτος “Μήτι¹⁶ ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς¹⁷ παρέδωκάν σε ἐμοί· τί ἐποίησας;” 36 ἀπεκρίθη Ἰησοῦς “Ἡ βασιλεία ἡ ἐμὴ¹⁸ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ¹⁸, οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο ἅν²⁰, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ¹⁸ οὐκ ἔστιν ἐντεῦθεν.” 37 εἶπεν οὖν αὐτῷ ὁ Πειλᾶτος “Οὐκοῦν βασιλεὺς εἶ σύ;”]

ἀπεκρίθη ὁ Ἰησοῦς “Σὺ λέγεις

[ὅτι βασιλεὺς εἰμι²¹. ἐγὼ²² εἰς τοῦτο γεγεννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω²³ τῇ ἀληθείᾳ²⁴. πᾶς ὁ ἄν ἐκ¹¹ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.” 38 λέγει αὐτῷ ὁ Πειλᾶτος “Τί²⁵ ἐστὶν ἀλήθεια;”] Καὶ τοῦτο εἰπὼν πάλιν ἐξήλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς “Ἐγὼ οὐδεμίαν εὗρισκω ἐν αὐτῷ αἰτίαν·

1 (A1 omit) 2 (A ll εἶπεν, s^o + to them) 3 (C ll + κατὰ) 4 (N κακὸν ποιήσας, C1 κακοποιῶν, A ll κακοποιός) 5 (s^o + even) 6 (N * -κειμεν) 7 (ll omit) 8 (N + ὁ) 9 (N1 omit) 10 (N ll + οὖν) 11 (N omits) 12 (ll + et) 13 (N1 + αὐτῷ, NC + ὁ) 14 (N ll omit) 15 (N εἶπας) 16 (N Μη) 17 (N ll ὁ ἀρχιερεὺς) 18 (N ἡ ἐμὴ β.) 19 (N + καὶ) 20 (B omits) 21 (A ll + ἐγὼ) 22 (l omits) 23 (N † -ση) 24 (N περὶ τῆς ἀληθείας) 25 (N † Τίς)

C lacks Luke xxii. 20—xxiii. 24.
 ——— John xviii. 36—xx. 15.
 D ——— John xviii. 14—xx. 13 a.
 s^a ——— John xviii. 32—xix. 39.
 s^c ——— Matt. xxiii. 25—xxviii. 20.
 ——— Mark except xvi. 17—20.
 ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

Conflate.

xxvii. 15 Κατὰ δὲ¹ ἑορτὴν εἰώθει [ὁ ἡγεμὼν] ἀπολύειν
 ἓνα τῷ ὀχλῷ δέσμιον ὃν ἤθελον². †

16 εἶχον³ δὲ τότε⁴ δέσμιον [ἐπίσημον]⁵ λεγόμενον⁶ Βαραβ-
 βᾶν⁷.]

s

17 [συνηγμένων οὖν⁹ αὐτῶν] εἶπεν αὐτοῖς ὁ Πειλᾶτος †
 “[Τίνα] θέλετε ἀπολύσω ὑμῖν¹⁰,
 [6 (τὸν)¹¹ Βαραββᾶν⁷ ἢ Ἰησοῦν τὸν [λεγόμενον] Χριστόν;”
 18 ἥδει γὰρ ὅτι

διὰ φθόνον παρέδωκεν αὐτόν.

[19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ
 γυνὴ αὐτοῦ λέγουσα “Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ
 ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.”]

20 Ὅϊ δὲ ἀρχιερεῖς¹¹² [καὶ οἱ πρεσβύτεροι] ἔπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν Βαραββᾶν⁷ [τὸν δὲ Ἰησοῦν ἀπολέσωσιν],

21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς †
 [“Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;” οἱ δὲ εἶπαν “Τὸν¹³
 Βαραββᾶν.”] 22 λέγει αὐτοῖς ὁ Πειλᾶτος]

“Τί οὖν ποιήσω¹⁴ [Ἰησοῦν] τὸν λεγόμενον Χριστόν;”

λέγουσιν [πάντες] “Σταυρωθήτω.”

1 (D + τὴν) 2 (N παρηγοῦντο) 3 (2 ll εἶχεν) 4 (N † τὸν
 τε) 5 (D + τὸν) 6 (5 cursives s^a + Ἰησοῦν) 7 (1 s¹ Bar-
 ραββᾶν) 8 (s^a + and he was cast into prison on account
 of evils which he had done and he had committed murder)
 9 (D ll δὲ, 1 omits) 10 (1 + de duobus) 11 N D omit
 12 (ll Princeps autem sacerdotum) 13 (D omits) 14 (D^s
 ποιήσωμεν, ll faciemus, 1 * faciem)

Conflate.

xxvii. 23 Ὅ δὲ ἔφη¹¹ “Τί γὰρ κακὸν ἐποίησεν;”

οἱ δὲ περισσῶς ἔκραζον² [λέγοντες]³
 “Σταυρωθήτω^{a14}.”

[24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται
 λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι⁵ τοῦ ὄχλου λέγων
 “Ἀθῶός εἰμι⁶ ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς⁸ ὀψέσθε.” 25 καὶ
 ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ
 τέκνα ἡμῶν.”]

26 τότε

ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
 τὸν δὲ Ἰησοῦν φραγελλώσας⁹ παρέδωκεν¹⁰
 ἵνα σταυρωθῇ¹¹. †

1 (D ll λέγει αὐτοῖς ὁ ἡγεμὼν) 2 (D^s ἔκραζαν) 3 (2 ll omit)
 4 (1 omits) 5 N ἀπ- 6 (D ll + ἐγὼ) 7 N ll + τοῦ δικαίου
 8 (N + δὲ) 9 (D * φλαγ.) 10 (D ll + αὐτοῖς) 11 (D ll
 σταυρώσωσιν αὐτόν)

^a Cf. Acts xiii. 28, “καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ἡτήσαντο Πειλᾶτον ἀναιρεθῆναι αὐτόν.” Cf. Acts iii. 13, iv. 27;
 1 Tim. vi. 13.

S. MARK.

50e. Barabbas.

xv. 6 Κατὰ δὲ¹ ἑορτὴν ἀπέλυσεν²
 αὐτοῖς ἓνα δέσμιον ὃν παρηγοῦντο¹³.

7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν
 δεδεμένος οἷτινες ἐν τῇ στάσει φόνον⁴ πεποιήκεισαν⁵.
 [8 καὶ ἀναβὰς⁶ ὁ ὄχλος ἤρξατο αἰτεῖσθαι⁷ καθὼς ἐποίει (iii)
 αὐτοῖς¹⁸.]

9 ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων¹⁹
 “Θέλετε ἀπολύσω ὑμῖν¹⁰

τὸν βασιλέα τῶν Ἰουδαίων;”

[10 ἐγίνωσκεν¹¹ γὰρ ὅτι (ii)

διὰ φθόνον παραδεδώκεισαν¹² αὐτόν (οἱ ἀρχιερεῖς)¹³.

11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον¹⁴

ἵνα μᾶλλον τὸν¹⁵ Βαραββᾶν ἀπολύσῃ αὐτοῖς.

12 ὁ δὲ Πειλᾶτος πάλιν¹⁶ ἀποκριθεὶς ἔλεγεν¹⁷ αὐτοῖς

“Τί οὖν¹⁸ ποιήσω (ὃν)¹⁹ λέγετε²⁰ τὸν βασιλέα²¹ τῶν
 Ἰουδαίων;”]

13 οἱ δὲ πάλιν²² ἔκραξαν²³ “Σταύρωσον αὐτόν.”

1 (D + τὴν) 2 (1 consueverat remittere, ll solebat dimittere)
 3 (C ὄνπερ, D ll ὃν ἂν, CD ll ἡτοῦντο) 4 (N + τινὰ) 5 (s^a And
 there was a prisoner, a man, a malefactor, called Barabbas;
 and there was (or, he was) a man who worked evil and wrought
 murder, so 4 ll read qui...fecerat for οἷτινες.....πεποιήκεισαν)
 6 (1 omits, C s^a ἀναβήσας, D 2 ll + ὅλος) 7 (D 1 + αὐτόν)
 8 (CD ll καθ. ἀεὶ ἐπ. α., s^a that he should do something for them)
 9 (D ll ἀποκριθεὶς λέγει αὐτοῖς) 10 (D 1 omit) 11 (N ἐγνώκει,
 D ᾔδει) 12 (D 1 παρέδωκεν, 1 tradebant) 13 B s^a omit
 14 (D ll s^a ἔπεισαν τῷ ὄχλῳ) 15 (D omits) 16 (D 2 ll omit)
 17 (D 1 εἶπεν) 18 (D ll s^a + θέλετε) 19 B omits 20 (D ll
 omit) 21 (D βασιλεῖ) 22 (3 ll omit) 23 (D ll + λέγοντες)

50f. Pilate protests but gives way.

xv. 14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς¹ “Τί γὰρ ἐποίησεν
 κακόν;” †

οἱ δὲ περισσῶς ἔκραζαν²
 “Σταύρωσον αὐτόν^a.”

15 ὁ δὲ Πειλᾶτος [βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι³]⁴ (iii)
 ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
 ὃν⁵ παρέδωκεν τὸν Ἰησοῦν⁷⁶ φραγελλώσας⁷
 ἵνα σταυρωθῇ.

1 (N omits) 2 (D ll ἔκραζον, N 1 + λέγοντες) 3 (B ποιεῖν)
 4 (D 2 ll omit) 5 (1 omits) 6 (B παρέδωκεν δὲ τὸν Ἰ.,
 D τὸν δὲ Ἰ. π.) 7 (D * φλαγ.)

S. LUKE.

S. JOHN.

[xxiii. 18 ἀνέκραγον¹ δὲ πανπληθεὶ] λέγοντες “[Αἶρε τοῦτον,]²
ἀπόλυσον

δὲ ἡμῖν τὸν Βαραββᾶν.” 19 ὅστις ἦν διὰ στάσιν τινὰ
[γενομένην
ἐν τῇ πόλει] καὶ φόνον βληθεὶς³ ἐν τῇ φυλακῇ⁴.

20 [πάλιν δὲ] ὁ Πιλιᾶτος προσεφώνησεν αὐτοῖς⁵,
[θελὼν ἀπολύσαι τὸν Ἰησοῦν.]

1 (D11 ἀνέκραξαν) 2 (D + αἶρε τοῦτον) 3 (D βεβλημένος,
S omits) 4 (D εἰς φυλακὴν + v. 17 (see above)) 5 (D αὐτούς)

From the Gospel of S. Peter i.

...Τῶν δὲ Ἰουδαίων οὐδεὶς ἐνίψατο τὰς χεῖρας, οὐδὲ Ἡρώδης οὐδ’ εἰς
τῶν κριτῶν αὐτοῦ· καὶ μὴ βουληθέντων νίψασθαι ἀνέστη Πιλιᾶτος,
καὶ τότε κελεύει Ἡρώδης ὁ βασιλεὺς παραλημφθῆναι τὸν κύριον,
εἰπὼν αὐτοῖς ὅτι “Ὅσα ἐλέλυσαι ὑμῖν ποιῆσαι αὐτῷ, ποιήσατε.”

xxiii. 21 οἱ δὲ ἐπεφώνουν¹ λέγοντες² “Σταύρου [σταύρου]³
αὐτόν⁴.”

xxiii. 22 ὁ δὲ [τρίτον] εἶπεν πρὸς αὐτούς “Τί γὰρ κακὸν
ἐποίησεν οὗτος; [οὐδὲν⁵ αἵτιον⁶ θανάτου εὑρον⁷ ἐν αὐτῷ· παι-
δεύσας οὖν αὐτὸν ἀπολύσω.]”

23 οἱ δὲ ἐπέκειντο⁸ φωναῖς μεγάλαις
[αἰτούμενοι] αὐτὸν σταυρωθῆναι⁹,
[καὶ κατίσχυον αἱ φωναὶ αὐτῶν¹⁰ a.]

24 καὶ Πιλιᾶτος [ἐπέκρινεν¹¹ γενέσθαι τὸ αἷμα αὐτῶν·]
25 ἀπέλυσεν δὲ¹² τὸν [διὰ στάσιν καὶ φόνον¹³

βεβλημένον εἰς¹⁴ φυλακὴν ἔδν ἡτοῦντο¹⁵,]

τὸν δὲ Ἰησοῦν παρέδωκεν

[τῷ θελήματι αὐτῶν¹⁵.]

1 (D1 ἐκραξαν) 2 (D omits) 3 (11 omit) 4 (D † τὸν)
5 (11 + enim) 6 (D11 οὐδεμίαν αἰτίαν) 7 (D11 εὐρίσκω)
8 (S † ἐκείντο) 9 B σταυρώσαι (11 crucifige) 10 (D11 ss
+ καὶ τῶν ἀρχιερέων) 11 (D1 ἐπέκρινεν δὲ ὁ Π.) 12 (K11
+ αὐτοῖς) 13 (D † νεκα φόνου) 14 (C + τήν) 15 (311
+ susceperunt ergo Iesum et portans (± sibi or suam) crucem
ducebatur)

[xviii. 39 “ἔστιν δὲ συνήθεια ὑμῖν¹ ἵνα ἕνα ἀπολύσω ὑμῖν² (ἐν)³ τῷ
πάσχᾳ”]

βούλεσθε οὖν⁴ ἁπολύσω ὑμῖν²
τὸν βασιλέα τῶν Ἰουδαίων;”

40 ἐκραύγασαν οὖν⁵ πάλιν⁶ λέγοντες¹
“Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν.”

ἦν δὲ ὁ Βαραββᾶς⁷ ληστής.

1 (11 omit) 2 (1 omits) 3 B omits 4 (S + ἵνα)
5 (1 autem, 311 omit) 6 (11 πάντες or + πάντες) 7 (1 + in-
signis)

[xix. 1 Τότε οὖν ἔλαβεν¹ ὁ Πιλιᾶτος τὸν Ἰησοῦν καὶ² ἔμαστιγώσεν³.

(For verses 2, 3 see p. 161.)

4 Καὶ⁴ ἐξῆλθεν⁵ πάλιν⁶ ἔξω ὁ Πιλιᾶτος καὶ λέγει αὐτοῖς “Ἴδε ἄγω
ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω¹⁷ ἐν αὐτῷ.”
5 ἐξῆλθεν οὖν (ὁ)⁸ Ἰησοῦς ἔξω⁶, φορῶν τὸν ἀκάνθινον στέφανον καὶ
τὸ² πορφύρεον ἱμάτιον. καὶ λέγει αὐτοῖς “Ἰδοὺ ὁ⁹ ἄνθρωπος^{10, 11}”
6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύ-
γασαν¹¹ λέγοντες¹² “Σταύρωσον¹³ σταύρωσον¹⁴.” [λέγει
αὐτοῖς ὁ Πιλιᾶτος “Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ
οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.” 7 ἀπεκρίθησαν αὐτῷ¹² οἱ Ἰουδαῖοι
“Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον¹⁵ ὀφείλει ἀποθανεῖν, ὅτι
υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.” 8 Ὅτε οὖν ἤκουσεν ὁ Πιλιᾶτος τοῦτον
τὸν λόγον, μᾶλλον ἐφοβήθη, 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν²
καὶ λέγει τῷ Ἰησοῦ “Πόθεν εἰ σὺ;”]

ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

[10 λέγει οὖν¹⁶ αὐτῷ ὁ Πιλιᾶτος “Ἔμοι οὐ λαλεῖς; οὐκ οἶδας ὅτι
ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε;”
11 ἀπεκρίθη αὐτῷ¹⁷ Ἰησοῦς¹⁸ “Οὐκ εἶχες¹⁹ ἐξουσίαν κατ’ ἐμοῦ οὐδε-
μίαν εἰ μὴ ἦν δεδομένον σοι ἀνθεν· διὰ τοῦτο ὁ παραδούς μέ σοι
μείζονα ἁμαρτίαν ἔχει.” 12 ἔκ τούτου ὁ Πιλιᾶτος²¹ ἐξήτει ἀπο-
λύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες²² “Ἐάν τοῦτον
ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς ἐαυτὸν ποιῶν
ἀντιλέγει τῷ Καίσαρι.” 13 Ὁ οὖν Πιλιᾶτος ἀκούσας τῶν λόγων
τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον
λεγομένου Λιθόστρωτον, Ἑβραϊστὶ δὲ² Γαββαθᾶ²³. 14 ἦν δὲ παρα-
σκευὴ τοῦ πάσχα, ὥρα²⁴ ἦν²⁵ ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις
“Ἴδε ὁ βασιλεὺς ὑμῶν.” 15 ἐκραύγασαν οὖν ἐκείνοι^{26, 27} “Ἄρον
ἄρον²⁸ σταύρωσον αὐτόν.” λέγει αὐτοῖς ὁ Πιλιᾶτος “Τὸν βασιλέα
ὑμῶν σταυρώσω;” ἀπεκρίθησαν οἱ ἀρχιερεῖς “Οὐκ ἔχομεν βασιλέα
εἰ μὴ Καίσαρα.”]

16 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς

ἵνα σταυρωθῇ.

1 (S λαβών) 2 (S omits) 3 (11 + eum) 4 (S11 omit
5 (E 211 + οὖν) 6 (211 omit) 7 (S11 αἰτίαν οὐχ εὐρίσκω)
8 B omits 9 (B omits) 10 (311 omit) 11 (S ἐκραξαν)
12 (S11 omit) 13 (11 + eum) 14 (S11 + αὐτόν. καὶ) 15 (A1
+ ἡμῶν) 16 (S11 omit) 17 (A11 omit, S + ὁ) 18 (11 + et
dixit) 19 (S ἔχεις) 20 (11 + et) 21 (1 omits)
22 (S ἔλεγον, A11 ἐκραύγασαν λέγ.) 23 (11 Gabbata, Gabtha,
Gennetha, Gennatha, Gennesar or Gennaesa, S † Γολγοθά)
24 (E1 + δὲ) 25 (11 omit) 26 (1 omits) 27 (S οἱ δὲ
ἐλεγον)

C lacks John xviii. 36—xx. 15.
D — John xviii. 14—xx. 13 a.
s^a — John xviii. 32—xix. 39.
s^c — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

51. THE CRUCIFIXION.

xv. 16—20^a.

xxvii. 27—31^a.

27 Τότε οἱ στρατιῶται [τοῦ ἡγεμόνος] παραλαβόντες [τὸν
Ἰησοῦν] εἰς τὸ πραιτώριον
συνήγαγον¹ [ἐπ' αὐτὸν] ὅλην τὴν σπείραν.
28 καὶ [ἐκδύσαντες² αὐτὸν³
χλαμύδα⁴] κοκκίνην ἑπεβύβηκεν αὐτῷ⁵,
29 καὶ πλέξαντες⁶ στέφανον ἐξ ἀκανθῶν [ἐπέθηκαν⁷
ἐπὶ τῆς κεφαλῆς⁸] αὐτοῦ καὶ [κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ],
καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ⁶ (4)
λέγοντες “Χαῖρε, βασιλεῦ⁹ τῶν Ἰουδαίων,”
30 καὶ ἐμπτύσαντες εἰς αὐτὸν
ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν } † (3)
αὐτοῦ.
31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν¹⁰ αὐτὸν τὴν [χλαμύδα]

καὶ¹¹ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ.

1 (D ^a †συνήγαγεν)	2 BD 11 s ^a ἐνδύσαντες	3 (D 11 s ^a
+ ἱμάτιον πορφυροῦν καὶ)	4 (D *χλαμύδα)	5 (s ^a omits)
6 (11 omit)	7 (B περι-)	8 (D τὴν κεφαλὴν)
9 (B βασιλεὺς)	10 (B ἐκδύσαντες)	11 (B omits)

51 a. Mockery by the soldiers.

[16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν (ii)
ἔσω¹ τῆς αὐλῆς², ὃ ἔστιν³ πραιτώριον,
καὶ συνκαλοῦσιν⁴ ὅλην τὴν σπείραν.
17 καὶ
ἐνδιδύσκουσιν⁵ αὐτὸν πορφύραν καὶ περιτιθέασιν⁶ αὐτῷ (1)
πλέξαντες⁷ ἀκάνθινον στέφανον. † (2)
18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν⁸
“Χαῖρε, βασιλεῦ⁹ τῶν Ἰουδαίων”
19 καὶ ἔτυπτον αὐτοῦ⁹ τὴν κεφαλὴν καλὰ μῶ καὶ ἐνέπτυνον¹⁰
αὐτῷ, (3)
ἑκαὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ¹¹. (4)
20 καὶ ὅτε ἐνέπαιξαν αὐτῷ¹², ἐξέδυσαν αὐτὸν τὴν πορ-
φύραν
καὶ ἐνέδυσαν αὐτὸν τὰ¹³ ἱμάτια αὐτοῦ¹⁴.]

1 (11 omit)	2 (D 11 εἰς τὴν αὐλήν, 1 omits)	3 (1 in)
4 (D ^a καλοῦσιν)	5 (D *ἐνδιδύσκουσιν)	6 (D 11 ἐπι-)
7 (D omits)	8 (B 1+καὶ λέγειν)	9 (D 11 αὐτὸν + εἰς)
10 (C? ἐνέπτυνσαν)	11 (D 1 omit)	12 (D omits)
13 (B s ^a + ἰδια)	14 (D ^a omits)	

xv. 20^b—41.

51 b. Simon the Cyrenian bears the Cross.

(31) καὶ¹ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.
32 [Ἐξερχόμενοι δὲ εὖρον ἄνθρωπον]
Κυρηναῖον² [ὀνόματι] Σίμωνα·
τοῦτον ἡγγάμευσαν } †
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

1 (D omits) 2 (D 11 + εἰς ἀπάντησιν αὐτοῦ)

(20) Καὶ ἐξάγουσιν¹ αὐτὸν² ἵνα σταυρώσωσιν³ αὐτόν⁴.
21 καὶ ἀγαρεύουσιν⁵ ἑκαστὸν⁶ τινα⁷
Σίμωνα⁸ Κυρηναῖον
ἐρχόμενον ἀπ' ἀγροῦ,
[τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου⁹], (iii)
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

1 (1 abduxerunt)	2 (1 omits)	3 (CD -σουσιν)	4 (BD 11
omit)	5 (B ^a ἐγαρεύ-)	6 (D τὸν)	7 (s ^a omits)
8 (D + τὸν)			

51 c. Our Lord is offered myrrhed wine (wine mingled with gall).

xxvii. 33 Καὶ ἐλθόντες εἰς¹ τόπον¹ [λεγόμενον]² Γολγοθᾶ³, †
ἃ ἔστιν Κρανίου Τόπος λεγόμενος⁴, †
1 (B + τὸν) 2 (B omits) 3 (s^a Gulgutha) 4 (D 11

xv. 22 καὶ φέρουσιν¹ αὐτὸν ἐπὶ τὸν² Γολγοθᾶν³ τόπον⁴,
ὃ ἔστιν μεθερμηνευσόμενος⁵ ἑκαστὸν⁶ Κρανίου Τόπος⁷.
1 (D ἄγουσιν) 2 (CD omit) 3 (CD 11 Γολγοθᾶ, s^a which

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From the Gospel of S. Peter. iii.

Καὶ παρέδωκεν αὐτὸν τῷ λαῷ πρὸς μᾶς τῶν ἀξύμων, τῆς ἐορτῆς αὐτῶν. οἱ δὲ λαβόντες τὸν κύριον ᾤθουν αὐτὸν τρέχοντες, καὶ ἔλεγον “Σύρωμεν τὸν νῦν τοῦ θεοῦ, ἐξουσίαν αὐτοῦ ἐσχληκότες.” καὶ πορφύραν αὐτὸν περιέβαλλον, καὶ ἐκάθισαν¹ αὐτὸν ἐπὶ καθέδραν κρίσεως, λέγοντες “Δικαίως κρῖνε, βασιλεῦ τοῦ Ἰσραὴλ.” καὶ τὶς αὐτῶν ἐνεγκὼν στέφανον ἀκάνθων ἐθηκεν ἐπὶ τῆς κεφαλῆς τοῦ κυρίου· καὶ ἕτεροι ἐστῶτες ἐρέπτουν αὐτοῦ ταῖς ὀψεσι, καὶ ἄλλοι τὰς σιαγόνας αὐτοῦ ἐράπισαν· ἕτεροι καλάμῳ ἔνυσσον αὐτόν, καὶ τινες αὐτὸν ἐμάστιζον λέγοντες “Ταύτη τῇ τιμῇ τιμῆσωμεν τὸν νῦν τοῦ θεοῦ.”

1 (Cf. John xix. 13 where καθίζω may be transitive as it is in 1 Cor. vi. 4, Eph. i. 20.)

(Compare the mockery by Herod's soldiers, Luke xxiii. 11.)

xix. 2, 3.

(Slightly different order.)

2 καὶ οἱ στρατιῶται

πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν¹ (2) *nh*
αὐτοῦ τῇ κεφαλῇ¹²,

καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, (1) *nh. r. nh.*

3 καὶ

ἤρχοντο πρὸς αὐτόν καὶ¹³ ἔλεγον

“Χαῖρε, ὁ βασιλεὺς¹⁴ τῶν Ἰουδαίων.” *nh. r. nh.*

καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

1 (N †-κεν)

2 (A 2 ll ἐπὶ τὴν κεφαλὴν)

3 (2 ll omit)

4 (N βασιλεῦ)

§ 51a. Tyrian “purple” was a rich crimson like a poppy—the product of the murex, a mollusc. Both SS. Mark and John declare purple to be the colour of the robe in which our Lord was arrayed. But in 1 Maccabees viii. 14 we are told that the Romans did not wear purple: it was too costly and too gaudy for their taste. Probably they did not wear it in their better days, but in Oriental countries and in degenerate times they certainly did; perhaps not in the country where S. Matthew's Gospel was written. Scarlet therefore has been deliberately substituted for “purple” in S. Matthew. Scarlet is an orange red, much cheaper, made from the berry of the *ilex coccifera*.

In Romans xvi. 13 we read ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. One or two Alexanders are mentioned in S. Paul's history, but as they figure as his enemies they are probably distinct from the Alexander here.

xxiii. 26—49.

26 Καὶ ὡς ἀπήγαγον¹ αὐτόν;

ἐπιλαβόμενοι

Σίμωνά τινα Κυρηναῖον

ἐρχόμενον ἀπ' ἀγροῦ

ἐπέθηκαν αὐτῷ τὸν σταυρὸν [φέρειν² ὀπισθεν³ τοῦ Ἰησοῦ¹⁴. 27 Ἡκολούθει δὲ αὐτῷ πολὺ⁵ πλῆθος τοῦ λαοῦ καὶ γυναικῶν⁶ αἱ⁷ ἐκόπτοντο καὶ ἐθρήνον αὐτόν⁸. 28 στραφεῖς δὲ πρὸς αὐτὰς⁹ Ἰησοῦς εἶπεν “Θυγατέρες Ἰερουσαλήμ¹⁰, μὴ κλαίετε ἐπ' αὐτόν¹¹ ἐμὲ¹². πλὴν¹³ ἐφ' αὐτὰς κλαίετε καὶ ἐπὶ¹¹ τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ¹⁴ ἔρχονται¹⁵ ἡμέραι ἐν αἷς ἐροῦσιν ‘Μακάριαι αἱ² στεῖραι καὶ αἱ¹⁶ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοί¹⁷ οὐκ ἔθρεψαν¹⁸.’ 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν ‘Πέσατε ἐφ' ἡμᾶς,’ καὶ τοῖς βουνοῖς ‘Καλύψατε ἡμᾶς¹⁹.’ 31 ὅτι ἐν¹⁹ ὑγρῷ ξύλῳ ταῦτα²⁰ ποιοῦσιν, ἐν τῷ ξηρῷ τὶ γένηται²¹.’ 32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο²² σὺν αὐτῷ ἀναιρεθῆναι.]

1 B ll ἀπήγον 2 (N omits) 3 (D * ὀπίσθεν) 4 (l eius) 5 (D ll τὸ) 6 (D ll ss γυναῖκες) 7 (l et, N omits) 8 (ll omit) 9 (CD + ὁ) 10 (l + tacete) 11 (D ll omit) 12 (D + μηδὲ πενθεῖτε) 13 (D ll ἀλλ') 14 (D ll ss omit) 15 (D ll ss ἐλεύσονται) 16 (D omits) 17 (D μαστοί, C μαστοί) 18 (D ll ἐξ-) 19 BD + τῷ 20 (C τοῦτο) 21 (D ll γενήσεται) 22 (l + Ioathas et Maggatrass)

33 Καὶ ὅτε ἦλθαν ἐπὶ τὸν τόπον

τὸν καλούμενον¹ Κρανίον,

1 (C λεγόμενον)

xix. 16^b—18, 23, 24, 14, 19, 18, 19—22, 28—30, 31—37, 25—27.

[(16) Παρέλαβον οὖν τὸν Ἰησοῦν¹¹. 17 καὶ βαστάζων αὐτῷ² τὸν σταυρὸν ἐξῆλθεν]

§ 51c. The Hebrew קְרָנִיָּה, Aramaic ܩܪܢܝܐ (=Γολγόθα, of which Γολγόθα is a softened pronunciation), is correctly rendered “The skull” by S. Luke, but the other Gospels give “The place of a skull,” perhaps out of deference to the common belief that Adam's skull was buried there. The idea that the mountain was so named, because it was shaped like a skull, seems probable. S. Mark's Γολγόθαν may be compared with Βηθσαιδάν (vi. 45). The ν is not an accusative ending.

εἰς τὸν³ λεγόμενον Κρανίου Τόπον, 23 *FK = nh. r. nh.*
ὁ λέγεται⁴ Ἐβραϊστὶ⁵ Γολγόθα⁶,

1 (N ll ol δὲ λαβόντες τὸν Ἰησοῦν ἀπήγαγον αὐτόν) 2 (N εἰς αὐτόν, A l εἰς αὐτόν) 3 (E ll τὸν) 4 (ll omit) 5 (ll + autem) 6 B Γολγόθ

^a LXX. Hosea x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν “Καλύψατε ἡμᾶς,” καὶ τοῖς βουνοῖς “Πέσατε ἐφ' ἡμᾶς.”

C lacks Matt. xxvii. 12—44.
 ——— John xviii. 36—xx. 25.
 D ——— John xviii. 14—xx. 13 b.
 s^a ——— John xviii. 32—xix. 39.
 s^c ——— Matt. xxiii. 25—xxviii. 20.
 ——— Mark except xvi. 17—20.
 ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 34 ⁴ἔδωκαν αὐτῷ [πιεῖν]⁵
 οἶνον⁶ μετὰ χολῆς μεμιγμένον^a. †
 καὶ [γευσάμενος] οὐκ ἠθέλησεν πιεῖν⁵.
 4 (D + καὶ) 5 (ND πεῖν) 6 (All ὄξος)

xxvii. 35 σταυρώσαντες^b δὲ αὐτὸν
 διμερίσαντο¹ τὰ ἱμάτια αὐτοῦ
 βάλλοντες² κλῆρον^c,

1 (B διμερίσαν) 2 ND βαλόντες 3 (Δ ll + ἵνα πληρωθῇ
 τὸ ῥηθὲν διὰ τοῦ προφήτου· “Διμερίσαντο τὰ ἱμάτια μου αὐτοῖς
 καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον”)

51 e. S. Mark seems to have derived the hour of the crucifixion from S. John's oral teaching. In our present text of S. John we read that it was the sixth hour when our Lord stood before Pilate, but from very early times this was reckoned a transcriptional error (ϛ for ρ); see ‘N.T. Problems’ p. 156.

xxvii. 36 [καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ¹.]
 37 καὶ ἐπέθηκαν [ἐπάνω τῆς κεφαλῆς αὐτοῦ] τὴν αἰτίαν αὐτοῦ
 γεγραμμένην²
 ‘ΟΥΤΟΣ [ΕΣΤΙΝ]¹³ ΙΗΣΟΥΣ’ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
 ΔΑΙΩΝ. †
 1 (ll omit) 2 (l + Hebraice, Graece et Latine) 3 (s^a
 omits)

xxvii. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, †
 εἷς ἐκ δεξιῶν¹ καὶ εἷς ἐξ ἐκωνόμων².
 1 (l + nomine Zoatham or -an) 2 (l + nomine Camma or
 -atha)

Conflate.

xxvii. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν
 κινῶντες τὰς κεφαλὰς¹¹ αὐτῶν^e 40 καὶ λέγοντες
 “Ὁ καταλύων τὸν ναὸν³
 καὶ ἐν⁴ τρισὶν ἡμέραις οἰκοδομῶν⁵, †
 σῶσον σεαυτόν.
 [εἰ υἱὸς τοῦ θεοῦ⁷,] κατὰβηθι ἀπὸ τοῦ σταυροῦ.”
 41 ὁμοίως⁷ (καὶ)⁸ οἱ ἀρχιερεῖς ἐμπαίζοντες⁹
 μετὰ τῶν γραμματέων [καὶ πρεσβυτέρων¹⁰] ἔλεγον¹¹
 1 (D τὴν κεφαλὴν) 2 (D ll + Οὐὰ) 3 (ll + Dei) 4 (l omits)
 5 (ll + illut) 6 B θεοῦ εἴ, (ND ll s^a + καὶ) 7 (D^s l + δέ)
 8 Nl omit 9 (s^a + Him and insulting Him) 10 (D ll s^a
 Φαρισαίων, l + καὶ Φαρισαίων) 11 (D^s ll λέγοντες)

^a LXX. Ps. lxix. 22, καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.
^b The fact of our Lord's death is alluded to in 1 Thess. ii. 15, iv. 14; 1 Cor. viii. 11; Rom. viii. 34, xiv. 9;
 Rev. i. 18, ii. 8; 1 Pet. iv. 1; Acts i. 3, iii. 15, xvii. 3. See also the two following lists.
 The cross is mentioned 1 Cor. i. 17 f., 23, ii. 2, 8; 2 Cor. xiii. 4; Gal. ii. 20, iii. 1, 13, v. 11, vi. 12 ff.; Phil. ii. 8,
 iii. 18; Col. i. 20, ii. 14; Eph. ii. 16; Heb. xii. 2; 1 Pet. ii. 24; Acts ii. 36, iv. 10, v. 30, x. 39, xiii. 29; Rev. xi. 8.
 The virtue of our Lord's death is alluded to in 1 Thess. v. 10; 1 Cor. i. 30, xv. 3; 2 Cor. v. 14, 18 ff.; Gal. i.
 4, ii. 20 f., iii. 13; Rom. iii. 24 ff., iv. 25, v. 10, 19, viii. 32, xiv. 15; Col. i. 14, ii. 20; Eph. i. 7, ii. 16, v. 2, 25; 1 Tim.
 i. 15; Tit. ii. 14; Hebr. i. 3, ii. 9, 14, ix. 26, x. 12; Rev. i. 5, v. 9, 12, xiii. 8; 1 Pet. i. 2, 18 ff., ii. 21, iii. 18;
 Acts viii. 32, xx. 28.

S. MARK.

[xv. 23 καὶ ἐδίδουν αὐτῷ⁸ (ii)
 ἔσμυρνισμένον οἶνον,
 ὃς δὲ¹⁹ οὐκ ἔλαβεν.]
 8 (D ll + πεῖν) 9 (C ὁ δέ, D ll καὶ)

51 d. The soldiers part His garments.

xv. 24 καὶ σταυροῦσιν αὐτὸν^b
 καὶ¹⁷² διμερίζονται τὰ ἱμάτια αὐτοῦ³, } (i)
 βάλλοντες κλῆρον ἐπὶ αὐτὰ^c [τίς τί ἄρῃ¹⁴]. } (iii)

1 (B διμερίσαν) 2 ND βαλόντες 3 (Δ ll + ἵνα πληρωθῇ
 τὸ ῥηθὲν διὰ τοῦ προφήτου· “Διμερίσαντο τὰ ἱμάτια μου αὐτοῖς
 καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον”)

51 e. The superscription on the Cross.

[xv. 25 ἦν δὲ ὥρα τρίτη¹ καὶ ἐσταύρωσαν² αὐτόν.] (iii)
 26 καὶ ἦν ἡ¹³ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ
 ἐπιγεγραμμένη
 Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. } (2)
 1 (s^p marg Aeth ἔκτη) 2 (D ll ἐφύλασσαν) 3 (D l ἦν δέ)
 4 (D^s + Οὗτος ἐστιν, l + Iesus)

51 f. The two malefactors.

xv. 27 Καὶ σὺν αὐτῷ σταυροῦσιν¹ δύο ληστές², } (3)
 ἓνα ἐκ δεξιῶν³ καὶ ἓνα ἐξ ἐκωνόμων⁴ αὐτοῦ⁵. }

1 (B ll ἐσταύρωσαν, D^s †σταυροῦνται) 2 (D^s †λησταί)
 3 (l + nomine Zoathan) 4 (l + nomine Chammatha)
 5 (D ll omit, EFl + 28 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· “Καὶ
 μετὰ ἀνόνων (Eutyches νεκρῶν) ἐλογίσθη”)

51 g. Blasphemous revilings.

[xv. 29 Καὶ οἱ παραπορευόμενοι¹⁷² ἐβλασφήμουν αὐτὸν (ii)
 κινῶντες τὰς κεφαλὰς αὐτῶν³ καὶ λέγοντες
 “Οὐὰ⁴ ὁ καταλύων τὸν ναὸν
 καὶ οἰκοδομῶν (ἐν)⁵ τρισὶν ἡμέραις,
 30 σῶσον σεαυτόν
 καταβὰς⁶ ἀπὸ τοῦ σταυροῦ.”]
 31 ὁμοίως⁷ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες ἑκαστὸν⁸ ἀλλήλους¹⁴
 μετὰ τῶν γραμματέων ἔλεγον

1 (D παράγοντες) 2 (s^a omits) 3 (D 2 ll omit) 4 (2 ll
 omit) 5 D^s 2 ll omit 6 (C ll s^a καὶ κατὰβα) 7 (D ll s^a
 omit) 8 (D^s εἰς)

S. LUKE.

S. JOHN.

On the two offerings of wine (Mark xv. 23, 36) and the numerous changes which have been made in the several Gospels to secure the fulfilment of Psalm lxi. 22, see 'Composition of the Gospels,' pp. 124—127.

N.B. vv. 34 and 38 are slightly misplaced.

xxiii. (33) [ἐκεῖ] ἐσταύρωσαν^b αὐτὸν
καὶ τοὺς κακούργους³,
ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν³. } (3)
34 4 ΔΙΑΜΕΡΙΖΟΜΕΝΟΙ⁵ δὲ τὰ ἱμάτια αὐτοῦ } (1)
ἔβαλον⁶ κλῆρον^{7c}.

2 (D + ὁμοῦ, 1 + duos) 3 (C εὐωνύμων) 4 NC II s^c + ὁ δὲ
Ἰησοῦς ἔλεγεν "Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν"
5 (D I διμερίζοντο) 6 (D I βαλόντες) 7 (A II κλήρους)

Acts ii. 23. "οἱ χεῖρὸς ἀνόμων προσπήξαντες ἀνείλατε"...36 "ὃν ὑμεῖς ἐσταύρωσατε."

xxiii. 38 ἦν δὲ καὶ¹ ἐπιγραφὴ² ἐπ' αὐτοῦ³ }
"Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ"^{4,5}. } (2)
1 (CD + ἡ) 2 (C II + γεγραμμένη, D II + ἐπιγεγρ.) 3 (ND II
+ γράμμασιν Ἑλληνικοῖς, Ῥωμαϊκοῖς, Ἑβραϊκοῖς) 4 (C I omit,
D II ss + ἔστιν) 5 (A II Οὗτός ἐστιν (± Ἰησοῦς) ὁ βασιλεὺς
τῶν Ἰουδαίων)

xxiii. 33 (see above).

(Mark xv. 30 a = Luke xxiii. 37 b.)

xxiii. 35 [καὶ εἰσπῆκει ὁ λαὸς θεωρῶν¹.]
ἔΞΕΜΚΗΤΗΡΙΖΟΝ^{2f} δὲ³ καὶ⁴ οἱ ἄρχοντες⁵ λέγοντες⁶
1 (D ὁρῶν) 2 (D ἐμυκ-) 3 (D II + αὐτὸν) 4 (ND II
omit) 5 (D omits, A I ss + σὺν αὐτοῖς, 1 + intra se) 6 (D I
καὶ ἔλεγον ± αὐτῶ)

[xix. 18 ὅπου αὐτὸν ἐσταύρωσαν.....23 Οἱ οὖν στρατιῶται ὅτε ἐσταύ-
ρωσαν¹ τὸν Ἰησοῦν² ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα³
μέρη, ἐκάστῳ στρατιῶτῃ μέρος, καὶ τὸν χιτῶνα⁴. ἦν δὲ ὁ χιτῶν
ἄραφος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου· 24 εἶπαν οὖν πρὸς ἀλλή-
λους⁵ "Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται."
ἵνα ἡ γραφὴ πληρωθῇ⁶

ΔΙΕΜΕΡΙΣΑΝΤΟ ΤΑ ἱΜΑΤΙΑ ΜΟΥ ΕἰΑΓΟΙΣ
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον^c.
Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν⁷.]

1 (N οἱ σταυρώσαντες) 2 (I eum) 3 (B τέσσαρα) 4 (N II
omit) 5 (N αὐτοῦς) 6 (A II + ἡ λέγουσα) 7 (I omits)

[xix. 14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἔκτῃ^d.....
19 ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ·
ἦν δὲ γεγραμμένον

ΙΗΣΟΥΣ [Ο ΝΑΖΩΡΑΙΟΣ]¹ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι
ἐγγὺς ἦν ὁ τόπος² τῆς πόλεως ὅπου² ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν
γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί. 21 ἔλεγον οὖν τῷ
Πειλάτῳ οἱ ἀρχιερεῖς³ τῶν Ἰουδαίων² "Μὴ γράφῃ "Ὁ βασιλεὺς
τῶν Ἰουδαίων"⁴, ἀλλ' ὅτι ἐκεῖνος εἶπεν "Βασιλεὺς τῶν Ἰουδαίων
εἰμί". 22 ἀπεκρίθη ὁ Πειλᾶτος "Ὁ γέγραφα γέγραφα."

1 (II Nazarenus) 2 (I omits) 3 (I sacerdotes, 1 + et
principes) 4 (N ± omits from end of v. 19)

xix. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο
ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

^c LXX. Ps. xxii. 19, διμερίσαντο τὰ ἱμάτιά μου ἐάντοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

^d Cf. Mark xv. 25, 33.

^e LXX. Ps. xxii. 7, ἐκίνησαν κεφαλὴν, cix. 25, ἐσάλενσαν κεφαλὰς αὐτῶν.

^f LXX. Ps. xxii. 7, πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με.

C lacks Matt. xxvii. 12—44.
 ——— John xviii. 36—xx. 25.
 D ——— John xviii. 14—xx. 13 b.
 s^a ——— John xviii. 32—xix. 39.
 s^c ——— Matt. xxiii. 25—xxviii. 20.
 ——— Mark except xvi. 17—20.
 ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 42 “Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι”
 12 βασιλεὺς Ἰσραὴλ ἔστιν,
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ
 καὶ πιστεύσομεν¹³ ἔπ’ αὐτόν¹⁴.
 43 15 ΠΕΠΟΙΘΕΝ ἔπ’ τὸν θεόν¹⁶, ῥγὰςθω νῦν¹⁷ εἰ θέλει
 ἀγτόν¹⁸. εἶπεν γὰρ ὅτι ‘Θεοῦ εἰμι υἱός.’”]
 12 (A ll s^a + εἰ) 13 (N -τεύσομεν, A ll -τεύομεν) 14 (D ll
 αὐτῷ) 15 (D ll + εἰ) 16 B ll τῷ θεῷ (ll domino)
 17 (l omits, D ll + αὐτόν) 18 (3 ll omit)

xxviii. 44 [τὸ δ’ αὐτὸ¹] καὶ [οἱ λησταί] οἱ συνσταυρωθέντες²
 σὺν αὐτῷ
 ὠνείδιζον αὐτόν.
 1 (D † αὐτοῖ) 2 (D σταυρ.)

xxviii. 45 Ἦν Ἀπὸ δὲ ἑκτῆς¹¹ ὥρας †
 σκότος ἐγένετο ἔπ’ πᾶσαν τὴν γῆν¹²
 ἕως³ ὥρας ἐνάτης.

1 (3 ll Et postquam crucifixus est, a sexta) 2 (N l omit)
 3 (B † ε)

xxviii. 46 [περὶ] δὲ τὴν ἐνάτην¹ ὥραν
 ἐβόησεν² ὁ³ Ἰησοῦς φωνῇ μεγάλῃ
 [λέγων] “Ἐλωεῖ⁴ ἔλωεῖ⁴ λεμὰ⁵ σαβακτάνει⁶,”
 ἑστὶν
 Θεέ μογ θεέ μογ, ἵνα τί με ἐγκατέλιπες^{a 7}; †
 47 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων⁸ ἀκούσαντες ἔλεγον
 ὅτι⁹ “Ἥλείαν φωνεῖ [οὗτος].”
 48 καὶ εὐθέως δραμὼν εἷς [ἔξ αὐτῶν¹⁰ καὶ λαβὼν] σπόγγον
 γον
 πλήσας τε¹¹ ὄζογ^{12 b} καὶ περιθεὶς καλάμῳ ἐπότιζεν
 αὐτόν. †

49 οἱ δὲ λοιποὶ εἶπαν¹³
 “Ἄφες ἴδωμεν εἰ ἔρχεται Ἥλείας σῶσων¹⁴ αὐτόν¹⁵.”
 1 (D ἐνν-) 2 (N D ll ἀν-) 3 (D omits) 4 (D ll s^a
 Ἥλει) 5 (D ll λαμὰ, ll lamma or lima, s^a lemana) 6 N ll
 σαβαχθάνει, (D l ζαφθάνει, l zapthani or zahthani) 7 (s^a omits)
 8 (D ἐστῶτων) 9 (N D ll s^a? omit) 10 (N omits) 11 (D
 omits) 12 (D * ὄζου) 13 N C ll ἔλεγον 14 (N 2 ll σῶσαι,
 D s^a ll καὶ σώσει, l et liberat) 15 N B C + ἄλλος δὲ λαβὼν
 λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα

^a LXX. Ps. xxii. 2, ὁ θεός, ὁ θεός μου, (+ πρόσχες μοι) ἵνα τί ἐγκατέλιπές με;

S. MARK.

xv. (31) “Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι”
 32 ὁ χριστὸς ὁ βασιλεὺς⁹ Ἰσραὴλ * } (4)
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
 ἵνα ἴδωμεν καὶ πιστεύσωμεν¹⁰.”
 9 (C + τοῦ) 10 (D ll + αὐτῷ)

51 h. Behaviour of the malefactors.

xv. (32) καὶ οἱ συνσταυρωμένοι ἑστὶν¹ αὐτῷ¹²
 ὠνείδιζον αὐτόν.
 1 (C omits) 2 (D s^a omits)

51 i. The darkness at midday.

xv. 33 Καὶ γενομένης ὥρας ἑκτῆς
 σκότος ἐγένετο ἔφ’ ὅλην τὴν γῆν¹
 ἕως ὥρας ἐνάτης.

1 (s^a omits, D ἐφ’ ὅλης τῆς γῆς)

51 k. The cry of despair.

[xv. 34 καὶ τῇ ἐνάτῃ ὥρᾳ¹¹ (ii)
 ἐβόησεν² ὁ Ἰησοῦς¹⁸ φωνῇ μεγάλῃ⁴
 “Ἐλωεῖ⁵ ἔλωεῖ⁵ λεμὰνὰ⁶ σαβακτάνει⁷,”
 ὅ ἐστιν μεθερμηνευσόμενον
 Ὁ θεός μογ (ὁ θεός μογ)⁸, εἰς τί ἐγκατέλιπές⁹ με^a; 722
 35 καὶ τινες τῶν παρεστηκότων¹⁰ ἀκούσαντες¹¹ ἔλεγον
 “Ἰδε¹² Ἥλείαν φωνεῖ¹³.”
 36 δραμὼν δέ τις¹⁴ γεμίσας¹⁵ σπόγγον¹⁶ ὄζογ^c } (5)
 περιθεὶς¹⁷ καλάμῳ¹⁸ ἑπότιζεν^b αὐτόν,
 λέγων^{19 20}

“Ἄφετε²¹ ἴδωμεν εἰ ἔρχεται Ἥλείας καθελεῖν αὐτόν.”]
 1 (C τῇ ὥρᾳ τῇ ἐνάτῃ, l omits) 2 (D ἐφάνησεν) 3 (D l s^a
 omit) 4 (C ll + λέγων) 5 (D ll Ἥλει) 6 (N C ll λεμὰ)
 BD ll λαμὰ 7 (B l ζαβαφθάνει, D l ζαφθάνει, l zaphani) C ll
 σαβαχθάνει 8 B omits 9 (D s^a 3 ll ὠνείδισας) 10 B ἐστῆκ.,
 (N D παρεστῶτων) 11 (C omits) 12 (C ὅτι, D ll s^a omits)
 13 (D 2 ll + οὗτος) 14 (CD ll εἰς, NCD ll + καὶ) 15 (D πλήσας)
 16 (D σφόνγγον) 17 (D ἐπι-, C ll + τε) 18 (l omits)
 19 (s^a and they say) 20 (D s^a † omits) 21 (N D ll Ἄφες)
 22 (s^a omits)

S. LUKE.

xxiii. (35) “^a Ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν⁷⁷,
 εἰ οὗτός^a ἔστιν ὁ⁷⁹ χριστός¹⁰ [τοῦ θεοῦ¹¹, ὁ^δ
 ἐκλεκτός¹¹²].”
 36 ἐνέπαιξαν¹³ δὲ αὐτῷ καὶ¹⁴ οἱ στρατιῶται
 προσερχόμενοι,
 ὄζος^b προσφέροντες αὐτῷ¹⁵
 37 καὶ¹⁶ λέγοντες¹⁷ [“^c Εἰ¹⁸ σὺ εἶ¹¹⁹ ὁ βασιλεὺς τῶν Ἰουδαίων],
 σῶσον σεαυτὸν¹²⁰.”]

7 (D1 ἔσωσας, σεαυτὸν σῶσον) 8 (B D νίος, 1 tu) 9 (D
 εἰ τοῦ θεοῦ, εἰ, 1 es) 10 (N + δ) 11 (D εἰ, ss transpose,
 putting τοῦ θεοῦ after ὁ ἐκλεκτός) 12 (1 omits) 13 (CD 11
 ἐνέπαιζον) 14 (N omits) 15 (D 11 δξος τε προσέφερον αὐτῷ,
 ss omit) 16 (D 11 omit) 17 (D 1 ss + Χαίρε) 18 (3 11
 omit) 19 (D 1 omit) 20 (D ss *περιτεθέντες αὐτῷ (ss uroi
 His head) καὶ ἀκάνθινον στέφανον 1 + imposuerunt autem &c.)

xxiii. 39 Εἰς δὲ τῶν κρεμασθέντων¹ κακούργων
 ἐβλασφήμει αὐτόν²

[“^c Οὐχί³ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς⁴.” 40 ἀπο-
 κριθεὶς δὲ ὁ ἔτερος ἐπιτιμῶν αὐτῷ ἔφη¹⁵ “Οὐδὲ⁶ φοβῆ σὺ τὸν θεόν,
 ὅτι ἐν τῷ αὐτῷ κρίματι εἶ⁷; 41 καὶ⁸ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν
 ἐπράξαμεν ἀπολαμβάνομεν⁹. οὗτος δὲ οὐδὲν ἄτοπον¹⁰ ἔπραξεν.”
 42 καὶ¹¹ ἔλεγεν¹² “^c Ἰησοῦ¹³, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν
 βασιλείαν¹⁴ σου¹⁵.” 43 καὶ εἶπεν αὐτῷ¹⁶ “^c Ἀμήν σοι λέγω¹⁷,
 σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.”]

1 (D omits) 2 (N C 11 + λέγων) 3 (A 3 11 E 1) 4 (D 1
 omit, 1 Qui destruebas templum et in tribus diebus reaedificabas
 *illum, saluum te fac nunc et descende de cruce) 5 (D 11
 ss ἐπετίμα...λέγων ± δτι) 6 (N D 2 11 Oύ) 7 (1 omits, C ss
 ἐσμεν, D † + καὶ ἡμεῖς ἐσμέν) 8 (C omits) 9 (C 11 ἀπελά-
 βαμεν) 10 (D πονηρόν) 11 (D + στραφεὶς πρὸς τὸν κύριον)
 12 (D 11 εἶπεν) 13 (A 11 τῷ Ἰησοῦ, D αὐτῷ, A 11 + Κύριε)
 14 (C 11 ἐν τῇ βασιλείᾳ) 15 (D ἐν τῇ ἡμέρᾳ τῆς ἐλευσεως σου)
 16 (D + τῷ * ἐπλήσονται, 1 + “Credis?”) 17 (D Θάρσει)

xxiii. 44 Καὶ ἦν ἡ^δ ὥρα¹ ὥσπερ ὦρα ἔκτε

καὶ² σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν

ἕως ὥρας ἐνάτης 45 [τοῦ ἡλίου ἐκλείποντος]³,

1 (N D 11 omit) 2 (N omits) 3 (N C? τ. ἡ. ἐκλείποντος,
 D 11 ss ἐσκότισθη δὲ ὁ ἥλιος)

In S. Mark (34) I have written λεμανά on the authority of s^a. The ζαφθάνει of the Western text is an attempt to restore the Hebrew זָפְתָנִי.

(With Mark xv. 36 compare Luke xxiii. 36.)

There is a discrepancy of tradition about the speaker. According to S. Mark (36) the man who offered the vinegar told his companions to wait for Elijah to come; according to S. Matthew the bystanders said this. S. Luke's account of the soldiers offering vinegar in mockery (36) may be a different tradition of this circumstance.

S. JOHN.

xi. 28 [Μετὰ τοῦτο εἰδὼς¹ ὁ² Ἰησοῦς ὅτι ἡ^δ ὥρα³ πάντα τετελεσται
 ἵνα τελειωθῇ⁴ ἡ γραφή λέγει “Διψῶ^b.” 29 σκευὸς⁵ ἐκεῖτο δξους
 μεστὸν ἰσπόγγον οὖν μεστὸν τοῦ⁶ ὄζου^c ὅζου⁷ ὕσσωπῳ περιθέντες
 προσήνεγκαν αὐτοῦ τῷ στόματι^b.

1 (E 1 ἰδὼν) 2 B omits 3 (11 omit) 4 (N πληρωθῇ)
 5 (Y 11 + οὖν, N + δέ) 6 (N omits) 7 (2 11 aceto cum felle)
 8 (A 3 11 οἱ δὲ πλήσαντες ἰσπόγγον δξους καὶ, 1 omits)

VARIOUS.

In Ps. lxi. 22 “vinegar” is offered in mockery as something too sour to drink. Hence S. Luke's ἐνέπαιξαν (36). The other Gospels represent the offering as made in pity. See note on Mark xv. 23.

From the Gospel of S. Peter. iv.

Καὶ ἤνεγκον δύο κακούργους, καὶ ἐσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν
 κύριον· αὐτὸς δὲ ἐσιώπα, ὡς μηδὲν πόνον ἔχων. καὶ ὅτε ὠρθωσαν
 τὸν σταυρόν, ἐπέγραψαν ὅτι Οὗτος ἔστιν ὁ βασιλεὺς τῶν
 Ἰσραήλ. καὶ τεθεικότες τὰ ἐνδύματα ἔμπροσθεν αὐτοῦ διμερί-
 σαντο, καὶ λαχὼν ἔβαλον ἐπ’ αὐτοῖς. εἰς δὲ τις τῶν κακούργων
 ἐκείνων ὠνείδισεν αὐτοὺς λέγων “Ἡμεῖς διὰ τὰ κακὰ ἃ ἐποιήσαμεν
 οὕτω πεπόνθαμεν· οὗτος δὲ σωτὴρ γενόμενος τῶν ἀνθρώπων τί
 ἡδίκησεν ὑμᾶς;” καὶ ἀγανακτῆσαντες ἐπ’ αὐτῷ ἐκέλευσαν ἵνα μὴ
 σκελοκοπηθῇ, ὅπως βασανιζόμενος ἀποθάνοι.

From the Gospel of S. Peter. v.

Ἦν δὲ μεσημβρία, καὶ σκότος κατέσχε πᾶσαν τὴν Ἰουδαίαν· καὶ
 ἐθορυβοῦντο καὶ ἡγωνίων μὴ ποτε ὁ ἥλιος ἔδω, ἐπειδὴ ἔτι ἔζη·
 γέγραπται αὐτοῖς ἡλιον μὴ δύνασθαι ἐπὶ πεφονευμένῳ. καὶ τις αὐτῶν
 εἶπεν “Ποτίσατε αὐτὸν χολὴν μετὰ δξους;” καὶ κεράσαντες ἐπότισαν.
 καὶ ἐπλήρωσαν πάντα, καὶ ἐτελείωσαν κατὰ τῆς κεφαλῆς αὐτῶν τὰ
 ἁμαρτήματα. περιήρχοντο δὲ πολλοὶ μετὰ λύχνων, νομίζοντες ὅτι
 νύξ ἐστιν· τινὲς δὲ ἐπέσαντο. καὶ ὁ κύριος ἀνεβόησε λέγων “Ἡ
 δύναμίς μου, ἡ δύναμις, κατέλειψάς με.” καὶ εἰπὼν ἀνελήφθη.
 καὶ αὐτῆς τῆς ὥρας διεράγη τὸ καταπέτασμα τοῦ ναοῦ τῆς Ἱερου-
 σαλὴμ εἰς δύο.

^b LXX. Ps. lxi. 22, καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

S. MATTHEW.

Conflate.

xxvii. 50 ὁ δὲ Ἰησοῦς [πάλιν¹] κράξας φωνῇ μεγάλῃ ἀφῆ-
κεν τὸ πνεῦμα.

51 Καὶ [ἰδοὺ] τὸ καταπέτασμα² τοῦ ναοῦ ἐσχίσθη
(ἀπ' ³) ἄνωθεν ἕως κάτω εἰς δύο^{4,5}, †

[καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα
ἀνεψύχθησαν^{6,7} καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρ-
θησαν⁸, 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ
εἰσῆλθον⁹ εἰς τὴν ἀγίαν πόλιν καὶ⁷ ἐνεφανίσθησαν¹⁰ πολλοῖς.]

1 (l s^a omit) 2 (Gospel acc. to Hebrews superliminare)
3 (s omits) 4 (D ll + μέρη) 5 (s^a omits) 6 (C ἡνεψύχθη)
7 (s omits) 8 (C ἠγέρθη) 9 (D ll ἦλθον) 10 (D ἐφά-
νησαν)

xxvii. 54 Ὁ δὲ ἐκατόνταρχος¹ [καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν
Ἰησοῦν

ιδόντες τὸν σεισμὸν καὶ τὰ γινόμενα² ἐφοβήθησαν σφόδρα],
λέγοντες “Ἀληθῶς³ θεοῦ υἱὸς ἦν⁴ οὗτος.” †

1 (sD -άρχης) 2 (sC γενόμενα) 3 (s + τοῦ) 4 (C 2 ll
ἐστιν)

51o. From a comparison of the lists of names in the four Gospels it is commonly assumed (1) that Salome was the wife of Zebedee, (2) that Salome was a sister of the Virgin Mary, (3) that Mary the wife of Clopas was the mother of James and Joses. These deductions, however probable, are not certain. Many women were present, and we have no right to assume that the same are meant in different lists. S. Jerome's conclusions (see Lightfoot, *Galatians*, Dissertation II.), though unfortunately accepted in the English Book of Common Prayer, are now generally abandoned as untenable. Mary of Magdala is mentioned, as being present at the crucifixion, in four Gospels, the Virgin Mary in S. John only and Joanna in S. Luke only. Joanna is also named in Luke viii. 3. (S. Luke's list is in xxiv. 10.)

S. MARK.

511. Our Lord yields up His Spirit.

xv. 37 ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν. (6)

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη¹ }
εἰς δύο¹ ἀπ' ἄνωθεν ἕως κάτω. } (7)

1 (D ll + μέρη)

From the Gospel of S. Peter. vi.

Καὶ τότε ἀπέσπασαν τοὺς ἡλούς ἀπὸ τῶν χειρῶν τοῦ κυρίου, καὶ
ἔθηκαν αὐτὸν ἐπὶ τῆς γῆς· καὶ ἡ γῆ πᾶσα ἐσείσθη καὶ φόβος μέγας
ἐγένετο. τότε ἥλιος ἔλαμψε καὶ εὐρέθη ὥρα ἐνάτη. ἐχάρησαν δὲ
οἱ Ἰουδαῖοι καὶ δεδώκασιν τῷ Ἰωσήφ τὸ σῶμα αὐτοῦ ἵνα αὐτὸ θάψῃ,
ἐπειδὴ θεασάμενος ἦν ὅσα ἀγαθὰ ἐποίησεν. λαβὼν δὲ τὸν κύριον
ἔλουσε καὶ εἴλησε συνδόνι καὶ εἰσῆγαγεν εἰς Ἰβὼν τάφον καλούμενον
Κῆπον Ἰωσήφ.

51 n. The Centurion's confession.

xv. 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἔξ ἐναντίας
αὐτοῦ¹¹

ὅτι² οὕτως³ ἐξέπνευσεν⁴

εἶπεν⁵ “Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.”

1 (D ll ἐκεῖ) 2 (D omits) 3 (s^a omits, C ll s^a + κράξας,
D † + αὐτὸν κράξαντα καὶ) 4 (l exclamavit) 5 (D † omits)

51 o. Names of women who were present.

xxvii. 55 Ἦσαν δὲ [ἐκεῖ]¹ γυναῖκες [πολλαὶ (8)] ἀπὸ
μακρόθεν θεωροῦσαι², (8)
αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἄπὸ τῆς Γαλιλαίας¹³. }
διακονοῦσαι αὐτῷ. } (10)

56 ἐν αἷς ἦν Ἡ Μαρία⁴ ἡ⁵ Μαγδαληνὴ
καὶ¹⁶ Μαρία⁷ ἡ⁸ τοῦ Ἰακώβου καὶ⁹ Ἰωσήφ¹⁰ μήτηρ¹¹. } (9)
καὶ ἡ μήτηρ¹² τῶν νιῶν Ζεβεδαίου^a.

1 (s κακεῖ, D καὶ) 2 (3 ll omit) 3 (l a Cana Galilea)
4 C (καὶ) Μαριάμ 5 (D omits) 6 (s omits) 7 (C Μαριάμ)
8 (s^a + daughter) 9 (s + ἡ Μαρία ἡ) 10 BC Ἰωσή 11 (s 2 ll
omit) 12 (s Μαρία ἡ)

xv. 40 Ἦσαν δὲ¹ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, (8)
[ἐν αἷς² καὶ³ Μαριάμ⁴ ἡ⁵ Μαγδαληνὴ (ii)]
καὶ Μαρία ἡ⁶ Ἰακώβου τοῦ μικροῦ καὶ⁷ Ἰωσήτος⁸. }
μήτηρ } (9)

καὶ Σαλώμη,]

41 αἱ⁹ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν¹⁰ αὐτῷ }
καὶ διηκόνουν αὐτῷ¹¹, } (10)
καὶ ἄλλαι πολλαὶ¹² (8)

[αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.] (iii)

1 (C + ἐκεῖ) 2 (CD ll + ἦν) 3 (D ll omit) 4 (sD Μαρία)
5 (D omits) 6 (D omits, s^a + daughter) 7 (B + ἡ) 8 (sC
Ἰωσή, ll Ioseph) 9 (C l καὶ, D l + καὶ) 10 (D^a ἠκολούθησαν)
11 (CD l omit) 12 (s^a who came with Him from Galilee and
many others, who were ministering unto Him)

^a Matt. xx. 20.

S. LUKE.

S. JOHN.

SS. Luke and John differ about the last words. With S. John's "Τετέλεσται" may be compared S. Luke's "τὸ περὶ ἐμοῦ τέλος ἔχει" (Luke xxii. 37).

xxiii. (45) Ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ [μέσον]¹.
(7)

46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς [εἶπεν "Πάτερ, εἰς χεῖράς σου παρατίθεμαι² τὸ πνεῦμά μου"]^b. Ἐκείνους δὲ εἰπὼν¹⁴] ἐξέπνευσεν. (6)

1 (D omits μέσον and places this clause after ἐξέπνευσεν)
2 (D παρατίθημι) 3 (A 2 ll ταῦτά) 4 (1 et, ss omit)

xxiii. 47 Ἰδὼν δὲ ὁ ἑκατοντάρχης¹
τὸ γινόμενον²⁷³
[ἐδόξαζεν⁴ τὸν θεόν^c] λέγων⁵ "Ὁντως ὁ ἄνθρωπος οὗτος
δίκαιος ἦν⁶." †
48 [καὶ πάντες οἱ συναγαγόμενοι ὅχλοι ἐπὶ τὴν θεωρίαν ταύτην¹⁷,
θεωρήσαντες τὰ γενόμενα, τύπτοντες ἑαυτοὺς ἐπὶ τὴν στήθιν¹⁸ ὑπέστρεφον⁹.]

1 (CD -όνταρχος, 3 ll + et qui cum eo erant) 2 (C γενομένος)
3 (D Καὶ ὁ ἐκ. φωνήσας) 4 (C 2 ll ἐδόξασε, 1 magnificat, 1 magnificabant) 5 (11 dicentes, N + ὅτι) 6 (1 est)
7 (D 1 ἐπὶ θεωρίᾳ, ss omit) 8 (D + καὶ τὰ μέτωπα, 1 frontes suas) 9 (ss omit, 1 ss + dicentes "Vae nobis, quae facta sunt [ss vae nobis, 1 hodie] propter peccata nostra! 1 + appropinquavit enim desolatio Hierusalem")

xxiii. 49 εἰσκήκεισαν δὲ [πάντες οἱ γνωστοὶ αὐτοῦ¹] ἀπὸ²
μακρόθεν^d καὶ γυναῖκες (8) †

αἱ συνακολουθοῦσαι⁴ αὐτῷ ἀπὸ τῆς Γαλιλαίας, (10)
ὁρῶσαι [ταῦτα]. (8)

1 (NCD ll αὐτοῦ, ss of Jesus) 2 (C omits) 3 B + αἱ
4 (D ll -θήσασαι)

^b LXX. Ps. xxxi. 5, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.

^c Mark ii. 12 = Matt. ix. 8 = Luke v. 26; Matt. xv. 31; Luke ii. 20, v. 25, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47.

^d LXX. Ps. lxxxviii. 8, ἐμάκρυνας τοὺς γνωστούς μου ἀπ' ἐμοῦ: xxxviii. 11, οἱ ἐγγιστά μου μακρόθεν ἔστησαν.

^e LXX. Ex. xii. 46 (spoken of the Paschal lamb), ὁσποῦν οὐ συντρίψετε ἀπ' αὐτοῦ. Cf. Numb. ix. 12.

^f LXX. Zech. xii. 10, ἐπιβλέψονται πρὸς μετ' ἐνθ' ὧν καταρχήσαντο.

xix. 30 ὅτε οὖν⁹ ἔλαβεν τὸ ὄξος Ἡ^(δ)² Ἰησοῦς¹¹⁰ εἶπεν "Τετέλεσται," καὶ κλῖνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.]

9 (1 omits) 10 (N 1 omit)

51 m. Breaking of the legs of the malefactors.

xix. 31 [Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου² τοῦ σαββάτου, ἠρώτησαν³ τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθώσιν. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ⁴ 33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς εἶδον¹⁴ ἡδῆ⁵ αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν⁶, καὶ ἐξῆλθεν εὐθὺς⁷ αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὴς μεμαρτύρηκεν, καὶ ἀληθινὴ⁸ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε¹⁷. 36 ἐγένετο γὰρ ταῦτα⁹ ἵνα ἡ γραφὴ πληρωθῇ Ὅστος¹⁰ οὐ γυντρίβῃται¹⁰ ἀγτοῦ¹⁰. 37 καὶ πάλιν ἑτέρα γραφὴ λέγει¹⁷ Ὅψονται εἰς ὃν ἐξεκέντησαν¹⁸.]

1 (N + omits) 2 B ll ἐκείνη 3 (N + οὖν) 4 (N 1 εὐ...καὶ) 5 (3 ll omit) 6 (2 ll aperuit = ἥνοιξεν, 1 percussit et perfodit) 7 (1 omits) 8 (N ἀληθῆς) 9 (1 + illi) 10 (11 confringetis, Nil + ἀπ')

From the Gospel of S. Peter. vii. viii.

Τότε οἱ Ἰουδαῖοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς, γνόντες ὅσον κακὸν ἐαυτοῖς ἐποίησαν, ἤρξαντο κύπτεσθαι καὶ λέγειν "Ὁυαὶ ταῖς ἀμαρτίαις ἡμῶν ἡγγίσαμεν ἡ κρίσις καὶ τὸ τέλος Ἱερουσαλήμ." ἐγὼ δὲ μετὰ τῶν ἐταίρων μου ἐλυπούμην, καὶ τετρωμένοι κατὰ διάνοιαν ἐκρυβόμεθα ἐζητούμεθα γὰρ ὑπ' αὐτῶν ὡς κακοῦργοι καὶ ὡς τὸν ναὸν θέλοντες ἐμπρῆσαι· ἐπὶ δὲ τούτοις πᾶσιν ἐνηστεύομεν, καὶ ἐκαθεζόμεθα πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ σαββάτου. Συναχθέντες δὲ οἱ γραμματεῖς καὶ Φαρισαῖοι καὶ πρεσβύτεροι πρὸς ἀλλήλους, ἀκούσαντες ὅτι ὁ λαὸς ἅπας γογγύζει καὶ κύπτεται τὰ στήθη λέγοντες ὅτι "Εἰ τῷ θανάτῳ αὐτοῦ ταῦτα τὰ μέγιστα σημεῖα γέγονεν, ἴδετε ὅτι πόσον δίκαιός ἐστιν."

(Continued on p. 168)

xix 25 εἰσθήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ [ἡ μήτηρ αὐτοῦ¹ καὶ] ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία² ἡ τοῦ Κλωπᾶ³ καὶ Μαρία² ἡ Μαгдаλην⁴.

26 [Ἰησοῦς οὖν ἰδὼν τὴν μητέρα⁵ καὶ τὸν μαθητὴν παρεστῶτα δὲ ἡγάπα⁶ λέγει τῇ μητρὶ "Γύναι, ἴδε⁷ ὁ υἱός σου." 27 εἰτα λέγει τῷ μαθητῇ "Ἴδε, ἡ μήτηρ σου." καὶ⁸ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.]

1 (1 + Maria) 2 (N Μαριάμ) 3 (1 + et Maria Iacobi) 4 (1 omits) 5 (N ± omits) 6 (N + καὶ) 7 (N ἰδοὺ) 8 (2 ll omit)

S. MATTHEW.

S. MARK.

52. THE BURIAL.

52 a. Joseph's request.

xv. 42—47.

xxvii. 57 Ὁψίας δὲ γενομένης
ἦλθεν
ἄνθρωπος [πλούσιος] ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ,

42 Καὶ ἥδη ὀψίας γενομένης,
[ἐπεὶ ἦν παρασκευή, ὃ ἐστιν προσάββατον¹⁷², (1)] (iii)
43 ἐλθὼν⁸
Ἰωσήφ⁴ ἀπὸ Ἀριμαθαίας (2) εὐσχήμων βουλευτής,

ὃς καὶ αὐτὸς ἐμαθητεύθη¹ τῷ Ἰησοῦ.
58 οὗτος προσελθὼν² τῷ Πειλάτῳ
ῆτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

1 B ἐμαθήτευσεν 2 (D ll προσῆλθεν...καὶ)

ὃς⁵ καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ,
6 τολμήσας εἰσῆλθεν⁷ πρὸς τὸν⁸ Πειλάτον
καὶ ῆτήσατο τὸ σῶμα⁹ τοῦ Ἰησοῦ.

1 (D + ll πρὶν σάββατον) 2 (s^a it was on the Sabbath)
3 (D ll ἦλθεν) 4 NC + ὁ (l Ioses) 5 (s^a omits) 6 (ll + et,
ll + hic) 7 (D ἦλθεν) 8 (CD omit) 9 (D^s πτώμα)

52 b. Pilate's doubt.

xv. 44 [ὁ δὲ Πειλάτος] [ἐθαύμασεν¹ εἰ ἥδη τέθνη- (ii, iii)
κεν², ἵνα προσκαλεσάμενος τὸν κεντυρίωνα ἐπη-
ρώτησεν αὐτὸν εἰ ἥδη³ ἀπέθανεν^{4,16}. 45 ἵνα γνοῦς
ἅπα⁶ τοῦ κεντυρίωνος⁵] [ἐδωρήσατο τὸ πτώμα⁷ (ii)
τῷ Ἰωσήφ^{8,16}.]

1 (ND ll ἐθαύμαζεν) 2 (D ἐτεθνήκει) 3 NC πάλαι (s^a omits)
4 (D τεθνήκει) 5 (l omits) 6 (D παρὰ) 7 (C ll σῶμα,
D l s^a + αὐτοῦ) 8 (B Ἰωσή)

52 c. The entombment.

xv. 46 καὶ¹ ἀγοράσας σινδόνα
2 καθελὼν³ αὐτὸν ἐνείλησεν τῇ σινδόνι⁴
καὶ ἔθηκεν⁵ αὐτὸν ἐν⁶ μνήματι⁷
ὃ ἦν λελατομημένον ἐκ⁸ πέτρας,
καὶ προσεκύλισεν⁹ λίθον¹⁰ ἐπὶ τὴν θύραν τοῦ μνημείου¹¹.
47 Ἡ δὲ Μαρία ἡ¹² Μαгдаληνὴ
καὶ Μαρία ἡ¹³ Ἰωσήφ¹⁴
ἐθεώρουν ποῦ¹⁵ τίθεται¹⁶.

1 (D ll ὁ δὲ Ἰωσήφ, l Ioses autem) 2 (C l + καὶ) 3 (D s^a
λαβὼν, l acceptum) 4 (D l eis τὴν σινδόνα) 5 (C κατέθηκεν)
6 (D + τῷ) 7 (CD μνημείῳ) 8 (D + τῆς) 9 (D^s προσκυλίσας)
10 (s^a + μέγαν) 11 (D + καὶ ἀπῆλθεν) 12 (D + omits) 13 (D
omits) 14 (D ll Ἰακώβου, A l Ἰωσήφ, l Iacobi et Ioseph,
l Iacobi et Maria Ioseph, s^a the daughter of James, C Ἰωσή)
15 (D ll ἐθεόσαντο τὸν τόπον ὅπου) 16 (s^a omits two lines and
part of xvi. 1)

From the Gospel of S. Peter. viii.

ἐφοβήθησαν οἱ πρεσβύτεροι, καὶ ἦλθον πρὸς Πειλάτον δεόμενοι
αὐτοῦ καὶ λέγοντες “Παράδος ἡμῖν στρατιώτας, ἵνα φυλάξω[μεν] τὸ
μνημα αὐτοῦ ἐπὶ τρεῖς ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ
κλέψωσιν αὐτὸν καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνέστη, καὶ
ποιήσωσιν ἡμῖν κακά.” ὁ δὲ Πειλάτος παραδέδωκεν αὐτοῖς Πιερρώνιον
τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον. καὶ σὺν
αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνημα, καὶ κυλί-
σαντες λίθον μέγαν κατὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν ὁμοῦ
πάντες οἱ ὄντες ἐκεῖ ἔθηκαν ἐπὶ τῇ θύρᾳ τοῦ μνήματος, καὶ ἐπέ-
χρισαν ἐπὶ τὰ σφραγίδας, καὶ σκηνὴν ἐκεῖ πῆξαντες ἐφύλαξαν.

52 d. Setting the watch.

[xxvii. 62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευὴν, συνή-
χθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλάτον 63 λέγοντες
“Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν¹ “Μετὰ
τρεῖς ἡμέρας ἐγείρομαι” 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον
ἕως τῆς² τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ³ κλέψωσιν⁴
αὐτὸν καὶ εἰπωσιν⁵ τῷ λαῷ⁶ “Ἡγέρθη ἀπὸ τῶν νεκρῶν,” καὶ ἔσται ἡ
ἐσχάτη πλάνη χειρῶν⁷ τῆς πρώτης.” 65 ἔφη⁸ αὐτοῖς ὁ Πειλάτος
“Ἐχετε κουστωδῖαν⁹. ὑπάγετε ἀσφαλισασθε ὡς οἴδατε.” 66 οἱ δὲ
πορευθέντες ἡσφάλισαντο¹⁰ τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ
τῆς κουστωδίας¹¹.]

1 (D + ὅτι) 2 (D omits) 3 CD ll + αὐτοῦ 4 (s^a
+ κλέψουσιν) 5 (D + εἰροῦσιν) 6 (2 ll + ὅτι) 7 (s^a χείρων,
D * χείρω) 8 NC D + δὲ 9 (D ll φύλακας, l milites)
10 (D - φάλισαν) 11 (D ll τῶν φυλάκων)

S. LUKE.

xxiii. 50—55.

50 Καὶ [ἰδοὺ]

ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς [ὑπάρχων,
 ἰ ἀνὴρ² ἀγαθὸς καὶ³ δίκαιος⁴,—51 οὗτος οὐκ ἦν συνκατατεθειμένος⁵
 τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,—]

ἀπὸ Ἀριμαθαίας [πόλεως τῶν Ἰουδαίων⁶], (2)

ὃς⁶ προσεδέχετο⁷ τὴν βασιλείαν τοῦ θεοῦ⁸,

52 οὗτος⁹ προσελθὼν τῷ Πιλάτῳ

ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ,

1 (N1+καὶ, C+ὁ) 2 (D11 omit) 3 B omits 4 (1
 omits) 5 NCD -τιθέμενος 6 (A1+καὶ) 7 (A 211+καὶ
 αὐτός) 8 (ss of the heavens) 9 (D^s omits, 1 et)

1

1 (1+Pilatus autem cum audisset quia exspiravit, clari-
 ficavit dominum et donavit corpus Ioseph)

xxiii. 53 καὶ

καθελὼν¹ ἐνετύλιξεν αὐτὸν² σινδόνι,

καὶ ἔθηκεν αὐτὸν³ ἐν γυνήματι

λαξευτῷ⁴ οὗ οὐκ ἦν οὐδεὶς οὐπώ⁵ κείμενος⁶. (3)

54 Καὶ ἡμέρα ἦν παρασκευῆς⁷, καὶ σάββατον ἐπέφωσ-
 κεν⁸. (1)

55 Κατακολουθήσασαι⁹ δὲ αἱ¹⁰ γυναῖκες, αἵτινες ἦσαν
 συνελθυθῆναι ἐκ¹¹ τῆς Γαλιλαίας αὐτῷ¹², ἐθεάσαντο
 τὸ μνημεῖον¹³ καὶ ὡς ἐτέθη τὸ σῶμα¹⁴ αὐτοῦ.

1 (1+corpus, 1+illut, 1+illum) 2 (11 omit, 1 eum, D τὸ
 σῶμα τοῦ Ἰησοῦ, D11+ἐν) 3 (A1 αὐτό, 1 omits) 4 (D μνη-
 μέω λελατομένη) 5 (NCD οὐδέπω) 6 (D1+καὶ θέντος αὐτοῦ
 ἐπέθηκεν τῷ μνημείῳ λίθον ὃν μόγις εἰκοσι ἐκύλιον, 1+ibi sepe-
 lierunt corpus Ihesu) 7 (A11 παρασκευῆς) 8 (D1 ἦν δὲ ἡ
 ἡμέρα παρασκευῆς) 9 (D11 Κατακολουθήσαν...καὶ) 10 (D11
 δύο, NCD omit) 11 (D11 ἀπὸ) 12 (C? D1 omit) 13 (D
 μνῆμα) 14 (D omits)

S. Luke (53) seems to have derived from S. John's oral
 teaching (41) the fact that no one had been laid in the
 sepulchre; S. Matthew borrows the fact that it was new but
 adds that it was Joseph's.

S. JOHN.

The trito-Mark (42) and S. Luke (54) seem to have derived
 from S. John's oral teaching (42) the fact that the day was
 Friday.

xix. 38—42.

38 Μετὰ δὲ ταῦτα

ἠρώτησεν τὸν Πιλάτον Ἰωσήφ¹ ἀπὸ Ἀριμαθαίας,
 ὢν μαθητῆς (τοῦ)² Ἰησοῦ [κεκρυμμένος δὲ
 διὰ τὸν φόβον τῶν Ἰουδαίων],

ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ³.

1 (N+ὁ) 2 B omits 3 (1 Ihesus)

xix (38) καὶ ἐπέτρεψεν ὁ Πιλάτος.

[ἦλθεν¹ οὖν καὶ ἦρεν² τὸ σῶμα αὐτοῦ³.

39 ἦλθεν δὲ⁴ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν⁵ νυκτὸς τὸ
 πρῶτον, φέρων⁶ ἑλιγμα⁷ σμύρνης⁸ καὶ ἄλλης ὡς λίτρας ἑκατόν.]

1 (N11 ἦλθον) 2 (N11 ἦραν) 3 (N11 αὐτόν) 4 (E11 οὖν)
 5 (N11 τὸν Ἰησοῦν) 6 (N ἔχων) 7 A μίγμα 8 (N σμύρνης)

xix. 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ

καὶ ἔδησαν αὐτὸν¹ ὀθονίοις² μετὰ τῶν ἀρωμάτων,

[καθὼς ἔθος ἐστίν³ τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ ἐν
 τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ]

μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος⁴. (3)
 [42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων⁵, (1) ὅτι ἐγγὺς
 ἦν τὸ μνημεῖον,]⁶

⁵ ἔθηκαν τὸν Ἰησοῦν.

1 (A 1+ἐν) 2 (211 omit) 3 (1 Moyses iussit, N ἔθος ἦν)
 4 (3 11 omit) 5 (N++ὅπου) 6 (s⁶ and hastily at once they
 laid him in the new tomb that was near there, because the sabbath
 was dawning)

From the Gospel of S. Peter. ii.

Ἰσθήκει δὲ ἐκεῖ Ἰωσήφ ὁ φίλος Πιλάτου καὶ τοῦ κυρίου, καὶ
 εἰδὼς ὅτι σταυρίσκειν αὐτὸν μέλλουσιν, ἦλθεν πρὸς τὸν Πιλάτον
 καὶ ᾗτησε τὸ σῶμα τοῦ κυρίου πρὸς ταφήν. καὶ ὁ Πιλάτος πέμψας
 πρὸς Ἡρώδην ᾗτησεν αὐτοῦ τὸ σῶμα, καὶ ὁ Ἡρώδης ἔφη “Ἀδελφὲ
 Πιλάτε, εἰ καὶ μή τις αὐτὸν ᾗτήκει, ἡμεῖς αὐτὸν ἐθάπτομεν, ἐπεὶ
 καὶ σάββατον ἐπιφώσκει· γέγραπται γὰρ ἐν τῷ νόμῳ ἡλίου μὴ
 θύναί ἐπὶ πεφονευμένῳ.”

^a Cf. Rom. vi. 4, συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος. Acts xiii. 29, ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ
 γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον.

^b For similar geographical notes cf. Luke i. 26, iv. 31, viii. 26.

^c Matt. xxviii. 1.

^d Luke xxiii. 49.

S. MATTHEW.

53 a. S. Matthew's "Late on Saturday night, at dawn of Sunday morning" seems to indicate about 4 a.m. on Sunday, for though the Jewish day legally ended at sunset, the Jews always spoke of 'yesterday' and 'to-morrow' exactly as we do, with reference to the night's sleep. S. Mark's "Very early on the first day of the week" will mean much the same thing, for *πρωί* is strictly speaking the fourth watch of the night (3—6 a.m.), and although we cannot restrict its popular use to that period any more than *ὅψε* is restricted to the first watch, yet *λίαν πρωί* in an ancient author could hardly be much later than 4 a.m. When therefore the trito-Mark immediately adds "when the sun had risen" he so conspicuously contradicts the proto-Mark, that I have assumed a primitive corruption of the text, supposing the words 'not yet' to have been lost. (Continued on page 171.)

xxviii. 1—20.

Conflation.

1 [Ὁψέ δὲ σαββάτων,] τῇ ἐπιφωσκούσῃ^a εἰς μίαν σαββά-
των, (2)

ἦλθεν Μαρία¹ ἡ² Μαγδαληνῇ } (1)
καὶ ἡ ἄλλη Μαρία }
[θεωρῆσαι τὸν τάφον].

1 NC Μαριάμ 2 (D omits)

From the Gospel of S. Peter. viii. ix.

Πρωίως δέ, ἐπιφώσκοντος τοῦ σαββάτου, ἦλθεν ὄχλος ἀπὸ Ἱερου-
σαλὴμ καὶ τῆς περιχώρου ὧς ἰδῶσι τὸ μνημεῖον ἐσφραγισμένον.
Τῇ δὲ νυκτὶ ἡ ἐπέφωσκεν ἡ κυριακὴ, φυλασσόντων τῶν στρατιωτῶν
ἀνὰ δύο δύο κατὰ φρουράν, μεγάλη φωνὴ ἐγένετο ἐν τῷ οὐρανῷ
καὶ εἶδον ἀνοιχθέντας τοὺς οὐρανοὺς καὶ δύο ἄνδρας κατελθόντας
ἐκεῖθεν, πολλὴ φέγγος ἔχοντας, καὶ ἐγγίσαντας τῷ τάφῳ. ὁ δὲ λίθος
ἐκείνος ὁ βεβλημένος ἐπὶ τῇ θύρᾳ ἀφ' ἐαυτοῦ κυλισθεὶς ἐπεχώρησε
παρὰ μέρος, καὶ ὁ τάφος ἠνοίγη καὶ ἀμφότεροι οἱ νεανίσκοι εἰσῆλθον.
ἰδόντες οὖν οἱ στρατιῶται ἐκείνοι ἐξύπνισαν τὸν κεντυρίωνα καὶ τοὺς
πρεσβυτέρους, παρήσαν γὰρ καὶ αὐτοὶ φυλάσσοντες· καὶ ἐξηγου-
μένων αὐτῶν ἂ εἶδον, πάλιν ὁρώσιν ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς
ἄνδρας, καὶ τοὺς δύο τὸν ἕνα ὑποβοῶντας, καὶ σταυρὸν ἀκολουθοῦντα
αὐτοῖς· καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ,
τοῦ δὲ χειραγωγουμένου ὑπ' αὐτῶν ὑπερβαίνουσαν τοὺς οὐρανοὺς.
καὶ φωνῆς ἤκουον ἐκ τῶν οὐρανῶν λεγούσης "Ἐκῆρυξας τοῖς κοιμω-
μένοις·" καὶ ὑπακοὴ ἤκούετο ἀπὸ τοῦ σταυροῦ [δ]τι "Ναί."

xxviii. 2 καὶ [ἰδοὺ σεισμός ἐγένετο μέγας·] ἄγγελος γὰρ Κυρίου
[καταβὰς ἐξ¹ οὐρανοῦ καὶ² προσελθὼν³] ἀπεκύλισε τὸν λίθον⁴
[καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ εἰδέα αὐτοῦ⁵ ὡς ἀστραπὴ]
καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν⁶ [ὡς⁷ χιών b. 4 ἀπὸ δὲ τοῦ φόβου
αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν⁸ ὡς⁹ νεκροί.]

5 [ἀποκριθεὶς] δὲ⁸ ὁ ἄγγελος εἶπεν [ταῖς γυναῖξιν]⁹

"Μὴ φοβεῖσθε¹⁰ [ὑμεῖς,

οἶδα γὰρ ὅτι] Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· †

6 οὐκ ἔστιν ὧδε, ἡγέρθη c [γὰρ¹¹ καθὼς εἶπεν· †

δεῦτε] ἴδετε τὸν τόπον ὅπου ἔκειτο¹².

7 καὶ [ταχὺ] πορευθεῖσαι¹¹ εἰπατε τοῖς μαθηταῖς αὐτοῦ

ὅτι Ἐγέρθη ἀπὸ τῶν νεκρῶν¹³, καὶ ἰδοὺ¹³

προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν,

ἐκεῖ αὐτὸν ὄψεσθε·

Ἰδοὺ εἶπον ὑμῖν.⁷ 14

1 (D ἀπ') 2 (D omits) 3 (s^a omits) 4 (C 2 ll + ἀπὸ
τῆς θύρας) 5 (N † omits) 6 (ll s^a omit) 7 (C ὡσεὶ) 8 (C ?
omits) 9 (N omits) 10 (N φοβηθήτε) 11 (l omits)
12 (CD ll + ὁ κύριος) 13 (D ll s^a omit) 14 (l sicut dixit
vobis: W. H. favour this reading)

^a Luke xxiii. 54, καὶ σάββατον ἐπέφωσκεν.

^c The Resurrection is alluded to in 1 Thess. i. 10, iv. 14; 1 Cor. vi. 14, xv. 1—58; 2 Cor. iv. 14, v. 15, xiii. 4;
Gal. i. 1; Rom. i. 4, iv. 24 f., vi. 4 f., 9, vii. 4, viii. 11, 34, x. 7 ff., xiv. 9; Phil. iii. 10; Col. i. 18, ii. 12, iii. 1; Eph. i. 20,

S. MARK.

53. THE RESURRECTION.

xvi. 1—8 [9—20].

53 a. Women (SS. Peter and John) visit
the tomb.

1 Καὶ διαγενομένων τοῦ σαββάτου¹

†(ῆ)² Μαρία ἡ Μαγδαληνῇ } (1)
καὶ Μαρία ἡ³ (τοῦ)² Ἰακώβου [καὶ Σαλώμην⁴] } (iii)
ἡγόρασαν⁵ ἀρώματα ἵνα ἐλθοῦσαι⁶ ἀλείψωσιν αὐτόν.
2 καὶ λίαν⁷ πρωὶ⁸ (τῇ)⁹ μιᾷ¹⁰ τῶν¹¹ σαββάτων¹² (2)

ἔρχονται ἐπὶ τὸ μνημεῖον¹³

[? μήπω¹⁴ ἀνατελειαντος¹⁵ τοῦ ἡλίου. (iii)]

3 καὶ ἔλεγον πρὸς ἑαυτάς¹⁶

"Τίς ἀποκυλίσει¹⁷ ἡμῖν¹⁸ τὸν λίθον

ἐκ¹⁹ τῆς θύρας τοῦ μνημεῖου²⁰;"]

4 ἄ καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται²¹ ὁ λίθος,

[ἦν γὰρ μέγας σφόδρα²².] (iii)

1 (D l omit) 2 NC omit 3 (s^a + daughter of) 4 (D ll
πορευθεῖσαι) 5 (2 ll attulerunt) 6 (D ll omit) 7 (D 3 ll
omit) 8 (2 ll omit) 9 BD omit (C τῆς) 10 (CD μᾶς)
11 (C omits) 12 (D ll σαββάτου) 13 (NC μῆμα)
14 (added by conjecture A. W.) 15 D ll ἀνατελειαντος (2 ll +
iam) 16 (D † ἑαυτάς) 17 (D^s † ἀποκαλύψει corrected
to -κυλίσει) 18 (D † ἡμῶν) 19 (CD ll ἀπὸ) 20 (l + subito
autem ad horam tertiam tenebrae diei factae sunt per totum
orbem terrae et descenderunt de caelis angeli et surgent(es)
in claritate vivi dei simul ascenderunt cum eo et continuo lux
facta est) 21 (C ἀπο-) 22 (D ll s^a ἦν γὰρ μέγας σφόδρα·
καὶ ἔρχονται καὶ εὐρίσκουσιν ἀποκεκυλισμένον τὸν λίθον)

53 b. Vision of an Angel (two Angels).

xvi. 5 καὶ εἰσελθοῦσαι¹ εἰς τὸ μνημεῖον

εἶδον νεανίσκον καθήμενον² [ἐν τοῖς δεξιotois] (iii)

περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν³.

[6 ὁ δὲ⁴ λέγει αὐταῖς⁵ (ii)]

"Μὴ ἐκθαμβεῖσθε⁶.

7 Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν⁸ τὸν ἐσταυρωμένον·

ἡγέρθη c, οὐκ ἔστιν ὧδε·

† ἴδε ὁ τόπος⁹ ὅπου ἔθηκαν αὐτόν·

7 ἀλλὰ ὑπάγετε¹⁰ εἰπατε τοῖς μαθηταῖς αὐτοῦ]

[καὶ τῷ Πέτρῳ] [ὅτι (iii)] (ii)

Ἐπρόαγει¹¹ ὑμᾶς εἰς τὴν Γαλιλαίαν (3)·

ἐκεῖ αὐτὸν¹² ὄψεσθε,

καθὼς εἶπεν¹³ ὑμῖν.] "

1 B ἐλθοῦσαι 2 (l omits, 1 + et) 3 (D ἐθαμβήσαν)
4 (D ll καὶ) 5 (D^s † αὐτοῖς, D l + ὁ ἄγγελος) 6 (D l φοβεῖσθε)
7 (D + τὸν) 8 (ND omit) 9 (D^s ll s^a ἴδετε ἐκεῖ τὸν τόπον αὐτοῦ)
10 (CD s^a l + καὶ) 11 (D^s Ἰδοὺ προάγω, l Praecedo) 12 (D^s l με)
13 (D^s ll εἶρηκα)

^b Cf. Matt. xvii. 2, λευκὰ ὡς τὸ φῶς.

S. LUKE.

S. JOHN.

Prof. Kennett suggests that the difficulty may arise from translation. The original Aramaic may have run ܢܝܚܝܢ ܥܝܝܢܐ 'on the eve of the first day of the week.' This phrase S. Matthew has rendered τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων and S. Luke (54) σάββατον ἐπέφωσκεν. These renderings imply 'light' and are therefore inadequate and misleading, for although the word ܢܝܚܝܢ signifies 'dawn,' yet in practice it was applied to the whole night, exactly as in English 'Christmas eve' means the whole of the day before Christmas, though it ought to mean the period of twilight only. We have had reason already to doubt whether the trito-Mark was a Semitic scholar; if his knowledge of Aramaic was slight, he might be misled by the root meaning of the word, even though he produces a self-contradiction.

If this view be accepted, we shall see here another example in which S. John silently corrects S. Mark, for his words "while it was yet dark" can hardly have been inserted for any other purpose.

S. John xii. 7 foretells that Mary will anoint our Lord's body: S. Matthew alone is silent about the spices, making the women come merely to see the tomb.

xxiii. 56—xxiv. 3.

xxiii. 56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα [καὶ μύρα.
Καὶ τὸ μὲν σάββατον ἡσυχασαν ἡσυχασαν ἡσυχασαν κατὰ τὴν ἐντολήν¹²,]

xxiv. 1 τῇ δὲ μῇ³ τῶν σαββάτων ὄρθρου⁴ βαθέως
ἐπὶ τὸ μνήμα⁵ ἦλθαν⁶
[φέρουσαι αἱ ἡτοίμασαν ἀρώματα⁷.]

2 εἵρον δὲ⁸ τὸν λίθον ἀποκεκλιςμένον ἀπὸ τοῦ μνημείου⁹,
1 (C omits) 2 (D omits) 3 (D μῇ δὲ) 4 (NC † ὄρθρου)
5 (NC μνημείου) 6 (D ἤρχοντο) 7 (D ll ss καὶ τινες (ss other
women came or were) σὺν αὐταῖς) 8 (D l ἐλογίζοντο δὲ ἐν
ἐαυταῖς "Τίς ἀρα ἀποκυλίζει τὸν λίθον;" ἐλθοῦσαι δὲ εἵρον)
9 (l omits, C ἐκ for ἀπὸ)

S. Luke gives no account of this visit of SS. Peter and John to the tomb, but he alludes to it without giving names in xxiv. 24.

xxiv. 3 εἰσελθοῦσαι δὲ [οὐχ¹⁰ εἵρον τὸ σῶμα¹¹].
4 καὶ [ἐγένετο¹² ἐν τῇ ἀπορείσθαι αὐτὰς περὶ τούτου¹³ καὶ¹⁴ ἰδοὺ]
ἀνδρες δύο ἐπέστησαν αὐταῖς¹⁵ ἐν ἐσθῇ¹⁶ ἀστραπτούσῃ¹⁷.

5 ἐμφόβων δὲ γενομένων αὐτῶν
[καὶ κλινοσῶν¹⁸ τὰ πρόσωπα¹⁹ εἰς τὴν γῆν²⁰]
21 εἶπαν πρὸς αὐτάς

"[Τί] ζητεῖτε τὸν [ζῶντα μετὰ τῶν νεκρῶν;²²
6 μνήσθητε²³ ὡς²⁴ ἐλάλησεν ὑμῖν] ἔτι ὦν ἐν τῇ Γαλιλαίᾳ (3),
7 λέγων²⁵ τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι ἔως χειρῶν
ἀνθρώπων ἀμαρτωλῶν²⁶ καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-
στῆναι." 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ²⁷,]

10 (NC * οὐκ) 11 (NC 2 ll + τοῦ κυρίου Ἰησοῦ (1 ss + of Jesus)
12 (ss omit) 13 (D αὐτοῦ) 14 (D ll ss omit) 15 (C παρ-
εστῆκεισαν) 16 (s³ there appeared to them two men, s³ they
saw two men) 17 (C plural) 18 (D l ἐμφοβοὶ δὲ γενόμεναι
ἐκκλιναν) 19 (A ll τὸ πρόσωπον, C l + αὐτῶν) 20 (ss + for their
fear) 21 (D l + οἱ δὲ, ss + the men) 22 (l Quem quaeritis
Iesum Nazarenum, resurrexit a mortuis,) 23 (D l ss + οὐκ ἔστιν
ὡδε ἀλλὰ (C l omit ἀλλὰ) ἡγέρθη 23 (D l + δὲ) 24 (D l ss ὅσα)
25 (D l omit) 26 (l omits, D ll omit ἀμαρτωλῶν) 27 (l
ss horum)

ii. 6; 2 Tim. ii. 8; Hebr. xiii. 20; Rev. i. 5, 18, ii. 8, 1 Pet. i. 3, 21, iii. 21; Acts i. 3, 22, ii. 24, 31 f., iii. 15, 26, iv. 10, 33, v. 30, x. 40 f., xiii. 30 ff., xvii. 3, 18, 31, xxvi. 23.

xx. 1—xxi. 23.

1 τῇ δὲ μῇ τῶν σαββάτων¹Μαρία² ἡ Μαγδαληνῇ

ἔρχεται πρῶτ³ σκοτίας ἔτι οὕσης
εἰς τὸ μνημεῖον,

καὶ βλέπει τὸν λίθον⁴ ἡρμένον⁵ ἐκ⁶ τοῦ μνημείου.

[2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς³ τὸν ἄλλον
μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς¹⁷, καὶ λέγει αὐτοῖς "Ἦραν τὸν κύριον
ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν⁸ ποῦ ἔθηκαν αὐτόν." 3 Ἐξῆλθεν
οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς¹⁹, καὶ ἤρχοντο εἰς τὸ μνημεῖον¹⁰.
4 ἔτρεχον δὲ¹⁰ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς¹⁰ προέδραμεν
τάχειον⁹ τοῦ Πέτρον καὶ ἦλθεν πρῶτος¹¹ εἰς τὸ μνημεῖον, 5 καὶ
παρακύψας βλέπει ἑκείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν¹².
6 ἔρχεται οὖν καὶ Σίμων ὁ Πέτρος ἀκολουθῶν αὐτῷ⁹, καὶ εἰσῆλθεν
ἔως τὸ μνημεῖον¹⁹. 7 καὶ θεωρεῖ¹⁰ τὰ ὀθόνια κείμενα⁹, καὶ τὸ
σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων
κείμενον ἀλλὰ¹⁹ χωρὶς ἐντετυλιγμένον ἔως ἑνα τόπον¹⁹. 8 τότε οὖν
εἰσῆλθεν καὶ ὁ ἄλλος⁷ μαθητὴς ὁ ἐλθὼν πρῶτος¹⁹ εἰς τὸ μνημεῖον,
καὶ εἶδεν¹³ καὶ ἐπίστευσεν¹³. 9 οὐδέπω γὰρ ᾔδεισαν¹⁴ τὴν γραφὴν
ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν πρὸς
αὐτοὺς¹⁹ οἱ μαθηταί.]

1 (l omits δὲ, s³ And at night as the first day of the week was
dawning) 2 (N Μαριάμ) 3 (3 ll omit) 4 (s³ + rolled
and) 5 (N 2 ll s³ + ἀπὸ τῆς θύρας) 6 (ll a, 2 ll omit)
7 (l omits) 8 (l s³ οἶδα) 9 (s³ omits) 10 (N omits)
11 (l s³ omit) 12 (s³ + into the sepulchre) 13 (s³ plural)
14 (N ll ᾔδει)

S. Matt. seems to say that the stone was rolled away after the arrival of the women while they were looking on. Not so S. Mark.

The angel in S. Matt. is outside the tomb, sitting on the stone: S. Luke leaves his position uncertain, but SS. Mark and John put him inside. SS. Luke and John give two angels.

S. Luke makes the women buy spices on Friday night before the Sabbath began, S. Mark on Saturday night when it was over.

C lacks Luke xxiv. 8—46.
 ——— John xviii. 36—xx. 25.
 D ——— John xviii. 14—xx. 13 a.
 s^a ——— Matt. xxviii. 8—20.
 ——— John xviii. 32—xix. 39.
 s^c ——— Matt. xxiii. 25—xxviii. 20.
 ——— Mark except xvi. 17—20.
 ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxviii. 8 καὶ ἀπελθοῦσαι¹⁵ ταχὺ ἀπὸ τοῦ μνημείου
 μετὰ φόβου καὶ χαρᾶς μεγάλης
 ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ⁶.

15 (D ll ἐξελ-)

S. MARK.

xvi. 8 καὶ¹² ἐξελθοῦσαι ἔφυγον ἄπὸ τοῦ μνημείου¹³,
 ἔειχεν γὰρ¹⁴ αὐτὰς τρόμος¹⁵ καὶ ἔκστασις.¹³
 καὶ οὐδενὶ οὐδέν εἶπαν, ἐφοβοῦντο γάρ...¹⁶

12 (s^a + *when they heard*) 13 (s^a omits) 14 (C δὲ)
 15 (D^a ll φόβος) 16 The Gospel stops here abruptly in the
 middle of a sentence, the last leaf having apparently been
 frayed away before any copy had been made. So testify the
 most ancient Greek MSS. B and S, also the Syriac palimpsest
 s^a. In the *textus receptus* twelve verses follow which are
 certainly ancient, but non-Markan. Eusebius declares that
 most MSS. of his day did not contain them, and they are
 strongly condemned by internal evidence. In L, 7¹², p, ψ, 579
 (Gregory), and in the Old Latin *k* a shorter conclusion is found
 of much later style. For a full discussion the reader may
 consult Dr Hort.

53 c. First appearance, to Mary of Magdala (and other women), early on Easter day.

[xxviii. 9 ¹καὶ ἰδοὺ² Ἰησοῦς ὑπὴντησεν³ αὐταῖς λέγων “Χαίρετε”
 αὐτὸς δὲ προσελθοῦσαι ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησεν
 αὐτῷ. 10 τότε λέγει αὐταῖς Ἰησοῦς¹⁴ “Μὴ φοβεῖσθε· ὑπάγετε
 ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου⁵ ἵνα ἀπέλθωσιν⁶ εἰς τὴν⁸ Γαλι-
 λαίαν, κακεῖ με ὑψονται⁹.”]

1 (C 2 ll + ὥς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς ± αὐτοῦ)
 2 (D + ὁ) 3 (D ἀπὴντ.) 4 (2 ll omit) 5 (S omits)
 6 (S ll ἐλθωσιν) 7 (I quia praecedo vos) 8 (D omits)
 9 (D 2 ll ὕψεσθε)

Pseudo-Mark.

An early fragment.

xvi. 9 [Ἐν ἀναστάσι δὲ¹¹ πρῶτῃ σαββάτῳ ἔφάνη πρῶτον¹²
 Μαρίᾳ³ τῇ⁴ Μαγδαληνῇ, παρ’ ἧς ἐκβεβλήκει ἐπτά δαιμόνια⁵.
 10 ἐκείνη⁶ πορευθεῖσα⁶ ἀπήγγειλεν τοῖς⁷ μετ’ αὐτοῦ γενομένοις
 πενθοῦσι καὶ κλαίουσιν· 11 κακεῖνοι⁸ ἀκούσαντες ὅτι ζῇ καὶ ἐβέβη
 ὑπ’ αὐτῆς ἡπίστησαν.]]

1 (C? Καὶ ἀναστὰς) 2 (D^a † ἐφανέρωσεν πρῶτοις) 3 (C
 Μαρίᾳμ) 4 (D^a omits) 5 (C? ll + δὲ) 6 (K l ἀπελθοῦσα,
 l videns) 7 (D αὐτοῖς τοῖς, ll eis or his or illis, qui) 8 (C ll
 ἐκεῖνοι δὲ)

From the Gospel of S. Peter. x.

Συνεσκέπτοντο οὖν ἀλλήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐμφανίσαι
 ταῦτα τῷ Πειλάτῳ. καὶ ἔτι διανοομένων αὐτῶν φαίνονται πάλιν
 ἀνοιχθέντες οἱ οὐρανοὶ καὶ ἀνθρωπὸς τις κατελθὼν καὶ εἰσελθὼν εἰς
 τὸ μῆμα. ταῦτα ἰδόντες οἱ περὶ τὸν κεντυρίωνα νυκτὸς ἔσπευσαν
 πρὸς Πειλάτον, ἀφέντες τὸν τάφον ὃν ἐφύλασσον, καὶ ἐξηγήσαντο
 πάντα ἅπερ εἶδον, ἀγωνιῶντες μεγάλως καὶ λέγοντες “Ἀληθῶς υἱὸς
 ἦν θεοῦ.” ἀποκριθεὶς ὁ Πειλάτος ἔφη “Ἐγὼ καθαρεύω τοῦ αἵματος
 τοῦ υἱοῦ τοῦ θεοῦ, ὑμῖν δὲ τοῦτο ἔδοξεν.” εἰτα προσελθόντες πάντες
 ἐδέοντο αὐτοῦ καὶ παρεκάλουν κελεῦσαι τῷ κεντυρίωνι καὶ τοῖς
 στρατιώταις μηδὲν εἰπεῖν ἃ εἶδον· “συμφέρι γάρ,” φασίν, “ἡμῶν
 ὀφλῆσαι μεγίστην ἁμαρτίαν ἔμπροσθεν τοῦ θεοῦ, καὶ μὴ ἐμπεσεῖν
 εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι.” ἐκέλευσεν οὖν
 ὁ Πειλάτος τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν.

53 d. Bribing the Watch.

11 [Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστῳδίας ἔλθοντες εἰς
 τὴν πόλιν ἀπήγγειλαν¹ τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.
 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβουλιόν τε² λαβόντες³
 ἄργύρια ἱκανὰ¹⁴ ἔδωκαν τοῖς στρατιώταις 13 λέγοντες “Εἰπατε ὅτι
 ‘Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων’
 14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ⁵ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν⁶ καὶ
 ὑμᾶς ἀμερίμνους ποιήσομεν⁷.” 15 οἱ δὲ λαβόντες⁸ ἄργύρια ἐποίησαν
 ὥς ἐδιδάχθησαν. Καὶ διεφημίσθη⁹ ὁ λόγος οὗτος παρὰ¹⁰ Ἰουδαίοις
 μέχρι¹¹ τῆς σήμερον (ἡμέρας)¹².]

1 (S ἀνήγγ.) 2 (D omits) 3 (S † ἐποίησαν) 4 (D ll
 ἀργύριον ἱκανόν) 5 BD ll ὑπὸ 6 (CD ll + αὐτόν) 7 (S
 † ποιήσωμεν) 8 D + τὰ 9 S ἐφημ- 10 (D + τοῖς) 11 (S δὲως)
 12 S l omit

^b Luke viii. 2.

S. LUKE.

VARIOUS.

xxiv. 9 καὶ ὑποστρέψασαι (ἀπὸ τοῦ μνημείου)¹ἀπήγγειλαν ταῦτα πάντα² τοῖς ἑνδεκα καὶ πᾶσιν τοῖς
λοιποῖς³.

10 ᾤσαν δὲ⁴ ἡ Μαγδαληνὴ Μαρία⁵ [καὶ Ἰωάννα] καὶ Μαρία
ἡ⁶ Ἰακώβου· (1) [καὶ αἱ λοιπαὶ σὺν αὐταῖς⁷ ἔλεγον πρὸς τοὺς⁸
ἀποστόλους ταῦτα⁹. 11 καὶ ἐφάνησαν ἑνώπιον αὐτῶν¹⁰ ὥστε
λῆρος τὰ ῥήματα ταῦτα¹¹, καὶ ἠπίσταντο αὐταῖς¹².]

1 D ll omit 2 (ss words) 3 (ss+of the disciples)
4 (D ss omit, K ll ἦν δὲ) 5 (N Μαριάμ) 6 (ss+daughter of)
7 (K ll +αὶ) 8 (D^s † αὐτοὺς) 9 (l omits) 10 (l Apostolis)
11 (A l αὐτῶν) 12 B N ll ss + 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ θρόνια μόνᾳ (N omits
μόνα)· καὶ ἀπήλθεν πρὸς αὐτὸν (N εαυτὸν) θαυμάζων τὸ γεγονός.

From the Gospel of S. Peter. xi.

“Ὁρθρον δὲ τῆς κυριακῆς Μαριάμ ἡ Μαγδαληνὴ, μαθήτρια τοῦ
κυρίου (φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο ὑπὸ τῆς
ὀργῆς, οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἀεὶ εὐθεσάν ποιεῖν αἱ
γυναῖκες ἐπὶ τοῖς ἀποθνήσκουσι καὶ τοῖς ἀγαπωμένοις αὐταῖς),
λαβοῦσα μεθ’ ἐαυτῆς τὰς φίλας ἦλθεν ἐπὶ τὸ μνημεῖον ὅπου ἦν τεθείς.
καὶ ἐφοβούντο μὴ ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι, καὶ ἔλεγον “Εἰ καὶ μὴ ἐν
ἐκείνῃ τῇ ἡμέρᾳ ἢ ἐσταυρώθη ἐδυνήθημεν κλαῦσαι καὶ κόψασθαι, καὶ
νῦν ἐπὶ τοῦ μνήματος αὐτοῦ ποιήσωμεν ταῦτα. τίς δὲ ἀποκυλίσσει
ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα
εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα;
μέγας γὰρ ἦν ὁ λίθος, καὶ φοβούμεθα μὴ τις ἡμᾶς ἴδῃ. καὶ εἰ μὴ
δυναμέθα, κἂν ἐπὶ τῆς θύρας βάλωμεν ἃ φέρομεν εἰς μνημοσύνην
αὐτοῦ, κλαύσομεν καὶ κοψόμεθα ἕως ἔλθωμεν εἰς τὸν οἶκον ἡμῶν.”
καὶ ἀπελθοῦσαι εὗρον τὸν τάφον ἡνεωγμένον· καὶ προσελθοῦσαι
παρέκυναν ἐκεῖ, καὶ ὁρῶσιν ἐκεῖ τινα νεανίσκον καθεζόμενον μέσῳ
τοῦ τάφου, ὠραῖον καὶ περιβεβλημένον στολὴν λαμπροτάτην, ὅστις
ἔφη αὐταῖς “Τί ἤλθατε; τίνα ζητεῖτε; μὴ τὸν σταυρωθέντα ἐκείνον;
ἀνέστη καὶ ἀπήλθεν· εἰ δὲ μὴ πιστεύετε, παρακύψατε καὶ ἴδατε
τὸν τύπον ἔνθα ἐκεῖ, ὅτι οὐκ ἔστιν· ἀνέστη γὰρ καὶ ἀπήλθεν ἐκεῖ
ἔθεν ἀπεστάλη.” τότε αἱ γυναῖκες φοβηθεῖσαι ἔφυγον.

53e. Second appearance, to S. Peter, on Easter day.

xxiv. (33) [καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,
34 λέγοντας¹ ὅτι “Ὁντως ἡγήθη ὁ κύριος καὶ ὤφθη Σίμωνι.”]

1 (D λέγοντες) 2 (3 ll omit)

With S. Luke's ἠπίσταντο αὐταῖς (11) compare Matt. xxviii.
17, οἱ δὲ ἐδίστασαν, and pseudo-Mark xvi. 11, 13; also John xx.
25, Luke xxiv. 22 ff. Our Lord had counselled scepticism
(Mark xiii. 21) and the disciples were but obeying Him, as
was right. The Evangelists unite in emphasizing the fact
that they were not weakly credulous on this all-important
question.

S. John xx. 11—18.

11 [Μαρία¹ δὲ εἰστήκει πρὸς² τῷ μνημείῳ ἔξω³ κλαίονσα, ὡς οὖν
ἐκλαίεν παρέκυνεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ⁴ ἀγγέλους ἐν
λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν,
ὅπου ἐκεῖτο τὸ σῶμα τοῦ Ἰησοῦ⁵. 13 καὶ⁶ λέγουσιν αὐτῇ ἐκεῖνοι
“Γύναι, τί κλαίεις⁶;” ἡ λέγει αὐτοῖς⁷ ὅτι “Ἦραν τὸν κύριόν μου, καὶ
οὐκ οἶδα ποῦ ἔθηκεν⁸ αὐτόν.” 14 ταῦτα εἰποῦσα ἐστράφη εἰς τὰ
ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς
ἐστίν. 15 λέγει⁹ αὐτῇ¹⁰ Ἰησοῦς “Γύναι, τί κλαίεις; τίνα ζητεῖς;”
ἐκείνη¹¹ δοκοῦσα ὅτι ὁ κηπουρὸς ἐστίν λέγει αὐτῷ “Κύριε, εἰ σὺ
ἐβάστασας¹² αὐτόν, εἰπέ μοι ποῦ ἔθηκες⁸ αὐτόν, καὶ γὰρ αὐτόν¹³ ἀρῶ.”
16 λέγει αὐτῇ¹⁴ Ἰησοῦς “Μαριάμ¹⁵,” ἡ στραφεῖσα¹⁶ ἐκείνη¹⁷ λέγει¹⁸
αὐτῷ Ἑβραϊστὶ¹⁹ “Ραββουνε²⁰,” ἡ λέγεται²¹ Διδάσκαλε²².
17 λέγει αὐτῇ¹⁴ Ἰησοῦς “Μὴ μου ἄπτου, οὕτω γὰρ ἀναβέβηκα
πρὸς τὸν πατέρα²³. ἡ πορεύου δὲ²⁴ πρὸς τοὺς ἀδελφούς μου²⁵ καὶ
εἰπέ αὐτοῖς²⁶ ὅτι Ἄναβαλιν πρὸς τὸν πατέρα μου²⁷ καὶ πατέρα ὑμῶν
καὶ θεὸν²⁸ μου καὶ θεὸν²⁸ ὑμῶν.” 18 ἔρχεται Μαριάμ¹⁵ ἡ Μαγδα-
ληνὴ ἀγγέλλουσα²⁹ τοῖς μαθηταῖς³⁰ ὅτι “Ἐώρακα³¹ τὸν κύριον” καὶ
ταῦτα εἶπεν αὐτῇ³².]

1 (N Μαριάμ) 2 (N ἐν) 3 (N ll s^a omit) 4 (N l omit)
5 (l s^a Iesus) 6 (D s^a + τίνα ζητεῖς; B s^a + καὶ) 7 (l quae
dixit) 8 (D τέθεικε-) 9 (l + autem) 10 (D + ὁ) 11 (N
2 ll + δὲ) 12 (D ll ἦρες, N εἰ ὁ βαστάσας) 13 (s^a + will
go and) 14 (N + ὁ) 15 (D Μαρία) 16 (N D ll + δὲ)
17 (s^a omits) 18 (s^a and she understood Him and answered
saying) 19 (ll s^a omit) 20 (D ll Ραββουνε) 21 (D 2 ll
+ Κύριε) 22 (l s^a + and she ran towards Him to touch Him.)
23 (A ll + μου) 24 (D l οὖν) 25 (N D l omit) 26 (N s^a +
“Ἰδοὺ) 27 (l omits) 28 (2 ll dominum) 29 (D s^a ἀπαγγ-)
30 (D + αὐτοῦ) 31 (D ll -κεν) 32 (l omits, 2 ll mihi)
33 (D l s^a ἃ εἶπεν αὐτῇ ἐμήνυσεν αὐτοῖς, l et quia haec dixit et
manifestavit eis)

1 Cor. xv. 3 [παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, 4 καὶ
ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ¹ κατὰ τὰς γραφάς,
5 καὶ ὅτι ὤφθη Κηφᾷ].

1 (FG τῇ τρίτῃ ἡμέρᾳ)

xvi. 12.

12 [Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένους εἰς ἀγρόν.]

1 (D + Kal)

The reader may be cautioned against exaggeration of the differences in the accounts of the appearances of the risen Lord, but we must neither ignore nor seek to minimize those differences. They are full of meaning for us.

Though the Resurrection itself is made the central fact of the Christian faith, the records of the appearances are neither of the highest antiquity nor of the widest diffusion. According to our reckoning eleven appearances are recorded, some by only one authority, most by but few. We must not however assume that the list is complete; S. Luke's language in Acts i. 3 leaves room for many others. Nor must we disparage the testimony of one man; many of the most important sections of the Gospels have no better attestation.

(1) The proto-Mark, though it contains at least two predictions of the Resurrection (viii. 31, x. 32—34, 'N.T. Problems,' pp. 115—124) together with an account of the empty tomb and of the vision of angels, seems to have contained none of the appearances, or else they would have passed into SS. Luke and Matthew. Although S. Mark's Gospel would be unintelligible without the Resurrection, the proto-Mark can hardly have recorded anything beyond the bare fact.

(2) S. Paul therefore is our earliest authority for the appearances. His account of them is exceedingly brief, giving no hint of time, place or attendant circumstances. There are no conversations and no revelations. We are entitled to infer that he has narrated as many as he knew and that he has put them, as far as he could, into chronological sequence. He has given six out of the eleven appearances; two of them (that to S. James certainly, and that to the five hundred probably) are not mentioned elsewhere. S. Paul expressly states that his information came from tradition and not from revelation—so we understand *παρέλαβον* both here and in 1 Cor. xi. 23—and we must remember that he had already conversed with SS. Peter and James (Gal. i. 18, 19), presumably also with some of the five hundred. The historical value therefore of his testimony stands high. In the year 57 A.D., within 28 years of the Ascension, a man of S. Paul's integrity is able to appeal to these appearances as to unquestioned facts, so generally familiar that he deems it unnecessary to give a detailed account of them. His testimony also has been accepted in the Church ever since, for we cannot allow the existence of the Church to be ignored.

(3) The deutero-Mark (xiv. 28) gives a prediction of that journey into Galilee which plays so prominent a part in SS. Matthew and John, that in S. Matthew it is one of the two appearances which are recorded in that Gospel, while in S. John it forms a supplement to the Gospel. Now since the deutero-Mark foretells that this journey would happen, the deutero-Mark must certainly have described how it did happen, in those pages which have been lost. Nay more, as S. Matthew elsewhere so closely follows S. Mark, we are entitled to suppose that his account of this appearance has been taken from S. Mark and that without more changes than are usual. This consideration enables us in great measure to restore the lost pages of S. Mark.

(4) The other detailed appearances are recorded in SS. Luke and John. Full of life and graphic detail is the account of the journey to Emmaus in S. Luke. His description of the appearance on the same evening to the Eleven is from an independent source and includes the statement that the Lord ate with His disciples. This statement S. Luke confirms in the Acts—certainly in x. 41, probably also in i. 4, where *συναλιγόμενος* is taken by the Latin version to mean "eating salt with them" (convivens, *Vulgate* convescens). For the fact that the risen Lord ate, S. Luke is our sole authority.

(5) All the appearances which are recorded in S. Luke's Gospel appear to have taken place upon Easter Day, the separation at Bethany with which the Gospel concludes being, as Bishop Westcott taught, quite distinct from the Ascension. But S. John tells us of an appearance on the next Sunday. The journey also to and from Galilee with the appearance there must have cost the Apostles at least ten days. In the Acts (i. 3) S. Luke fixes the period of the appearances at forty days. It seems clear however that S. Luke, and presumably S. Paul, knew nothing of the journey into Galilee which is made so much of in the other Gospels. Not only are they silent about it, but S. Luke's language seems to exclude it. Unless we assume an interval of nearly a fortnight between Luke xxiv. 43 and the next verse (for which there is not the slightest warrant in the narrative), the command to tarry in Jerusalem until Pentecost was given to the Apostles upon Easter Day and excludes the journey into Galilee. This command is repeated in Acts i. 4, where however the exact date of it is uncertain. We hold this to be a good example of the limitations in S. Luke's information.

(6) The first appearance of all, that to Mary of Magdala, is apparently unknown to SS. Luke and Paul, but is recorded at length in S. John in his inimitable style. S. Luke is so fond of giving honour to women, that we cannot suppose him to have wittingly suppressed this notable case of it. Ignorance alone will satisfactorily account for his and S. Paul's silence. We believe that an epitome of this appearance passed from S. John's oral teaching not only into the pseudo-Mark (xvi. 9) but also into S. Matthew (xxviii. 9, 10). Those who agree with me that Matt. xxi. 14 gives an epitome of S. John's oral teaching respecting the healing of the man born blind and of the lame man at the pool of Bethzatha ('Comp. of the Gospels,' p. 23), may be ready to admit that S. Matthew's account of the appearance to the women is but an epitome of S. John's account of the appearance to Mary of Magdala, for S. Matthew gives nothing new but merely repeats the old order to go into Galilee. Nay more, those who keep in mind S. Matthew's tendency to heighten events by doubling or multiplying the number of actors (see p. 135, note) may even be disposed to suspect that the same thing has been done here, thus removing some serious difficulties, for S. Luke, though he records the vision of angels, says nothing about any appearance to the women. The deutero-Mark can hardly have contained this appearance, for S. Mark's declaration (xvi. 8) that the women said nothing to anyone expressly excludes it.

S. LUKE.

VARIOUS.

53f. *Third appearance, to Cleopas and another, at Emmaus, on Easter day.*

xxiv. 13—35.

1. *The journey.*

13 [Ἐκ τῆς ἡμέρας¹ δύο ἐξ αὐτῶν ἑνὶ τῇ ἡμέρᾳ¹² ἦσαν¹³ 4 πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου⁵ ἐξήκοντα⁶ ἀπὸ Ἱερουσαλὴμ, ἡ ὄνομα⁷ Ἰμμμαούς⁸, 14 καὶ αὐτοὶ ὁμίλουν¹⁹ πρὸς ἀλλήλους¹¹⁰ περὶ πάντων τῶν¹¹ συμβεβηκότων τούτων. 15 καὶ ἐγένετο¹ ἐν τῷ ὁμίλῳ αὐτοῦς καὶ συνζητεῖν¹² (καὶ)¹³ αὐτοῖς¹⁴ 15 Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς¹⁶, 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.]

1 (ss omit) 2 (N ss ἐν τῇ αὐτῇ ἡμ., l omits) 3 (D l ἦσαν δὲ δύο κ.τ.λ. ss *And He appeared to two etc.*) 4 (N † + δὲ) 5 (N l Euseb + ἐκατὸν) 6 (l septem) 7 (D ll ὀνόματι) 8 (D Oὐλαμμάους, ll Ammaus ± et Cleopas) 9 (D 2 ll ὁμίλουν δὲ) 10 (D πρὸς ἑαυτοῦς, ll omit) 11 (D † omits) 12 (s^c omits) 13 B ss omit 14 (D ὁ, l ss omit, B αὐτοῦς) 15 (2 ll omit) 16 (N * αὐτοῖσιν)

2. *The conversation.*

xxiv. 17 [Ἐλεπεν δὲ¹¹ πρὸς αὐτοῦς¹² “Τίνες οἱ λόγοι οὗτοι τοῖς ἀντιβάλλετε πρὸς ἀλλήλους¹³ περιπατοῦντες;” καὶ² ἐστάθησαν⁴ σκυθρωποί.¹⁵ 18 ἀποκριθεὶς δὲ¹⁶ εἰς⁷ ὀνόματι Κλεόπας εἶπεν πρὸς αὐτόν “Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ¹⁰ ἐν ταῖς ἡμέραις ταύταις¹⁶;” 19 καὶ εἶπεν¹¹ αὐτοῖς¹¹ “Ποῖα;” οἱ δὲ εἶπαν αὐτῷ¹² “Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ¹³, ὃς ἐγένετο ἀνὴρ¹⁴ προφήτης¹⁰ δυνατὸς ἐν ἔργῳ καὶ¹⁵ λόγῳ ἐναντίον¹⁶ τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 20 ὃπως τε¹¹⁷ παρέδωκεν αὐτόν¹⁸ οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν¹⁹ εἰς κρῖμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν²⁰ ὅτι αὐτὸς ἐστίν²¹ ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις¹²² τρίτην ταύτην²³ ἡμέραν ἀγεί²⁴ ἀφ’ οὗ ταῦτα²⁵ ἐγένετο²⁶. 22 ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν¹² ἐξέστησαν ἡμᾶς, γενόμεναι²⁷ ὀρθρῖναι⁶ ἐπὶ τῷ μνημείῳ²⁸ 23 καὶ μὴ εὐροῦσαι⁶ τὸ σῶμα αὐτοῦ ἡλθον λέγουσαι καὶ²³ ὅπτασιν⁶ ἀγγέλων ἐωρακέναι²⁹, οἱ³⁰ λέγουσιν αὐτὸν ζῆν. 24 καὶ ἀπῆλθάν τινες³¹ τῶν σὺν ἡμῖν ἐπὶ τῷ μνημείῳ, καὶ εὗρον οὕτως καθὼς³² αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον³³.”]

1 (D ll ὁ δὲ εἶπεν) 2 (D omits) 3 (D πρὸς ἑαυτοῦς, N + † λους, ss omit) 4 (N ll ἐστὶ, D omits) 5 (ss *which ye speak being sad*, 6 ll omit περιπατοῦντες) 6 (ss omit) 7 (A ὁ εἰς, ll ss + ex eis) 8 (D ll ὃ ὄνομα) 9 (D ll omit, N + ταῦτα) 10 (l omits) 11 (D αὐτῷ) 12 (D omits, ll omit αὐτῷ) 13 (D l Ναζωραίου, ll Nazoreno, &c.) 14 (ll omit) 15 (A l + ἐν) 16 (D ll ἐνώπιον) 17 (D ὡς, ll quomodo, ss and) 18 (D ll τοῦτον, l omits) 19 (3 ll omit, l et * omnes populus, s^c omits ἡμῶν) 20 (N 2? ll ἐλπ., B * ἠλπίζαμεν) 21 (D 2 ll ἦν) 22 (2 ll ss omit) 23 (D ll omit) 24 (N † omits, D ll + * σημεῖον) 25 (l ss + omnia) 26 (D γέγονεν) 27 (B * γενόμεναι) 28 (ss + *where He had been laid*) 29 (ss + *there*) 30 (s^c and) 31 (D ll + ἐκ) 32 (D ὡς, N + καὶ) 33 (D l εἶδομεν)

v. 24. The allusion apparently is to the visit of SS. Peter and John to the tomb. This visit is recorded at length in S. John but nowhere else—a proof that the silence of S. Luke does not necessarily prove ignorance; perhaps it does prove that he had no details.

C lacks Luke xxiv. 8—46.
—— John xviii. 36—xx. 25.
s^c — Mark except xvi. 17—20.
—— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

PSEUDO-MARK.

xvi. 13 [κακῶνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις¹
ἐπίστανται.]

1 (Ll ἐκῶνοι)

From Luke xxiv. 39 we gather that our Lord's feet were nailed, and in representations of the crucifixion nails in the feet figure prominently. S. Luke is our only authority for them and he may have been influenced by Ps. xxii. 16, "They pierced my hands and my feet" (LXX.). It was more usual to tie the feet, and S. John xx. 25 ff. speaks only of nails in the hands and the spear-thrust in the side, as though the feet had not been nailed.

S. LUKE.

VARIOUS.

3. *The recognition.*

xxiv. 25 [Καὶ αὐτὸς¹¹ εἶπεν πρὸς αὐτοὺς “Ὁ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν¹² ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 26 οὐχὶ³ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ⁴;” 27 καὶ⁵ ἀρξάμενος⁶ ἀπὸ Μωυσέως⁷ καὶ ἀπὸ⁸ πάντων τῶν προφητῶν διερμήνευσεν⁹ αὐτοῖς¹⁰ ἐν πάσαις¹¹ ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ¹². 28 Καὶ ἤγγισαν¹³ εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο¹⁴ πορρώτερον¹⁵ πορεύεσθαι. 29 Καὶ παρεβιάσαντο¹⁶ αὐτὸν λέγοντες “Μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἑσπέραν ἔστιν καὶ¹⁷ κέκλικεν ἡ ἡμέρα.”¹³⁷ καὶ εἰσῆλθεν τοῦ² μεῖναι¹¹⁷ σὺν αὐτοῖς¹¹⁸. 30 Καὶ ἐγένετο¹⁹ ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν¹²⁰ λαβῶν τὸν² ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου¹²¹ αὐτοῖς· 31 αὐτῶν δὲ¹²² διηνόχθησαν²³ οἱ ὀφθαλμοί²⁴ καὶ ἐγένυσαν αὐτόν¹²⁵. καὶ αὐτὸς ἀφαντος ἐγένετο ἀπ’ αὐτῶν. 32 καὶ²⁶ εἶπαν πρὸς ἀλλήλους²⁷ “Οὐχὶ ἡ καρδία ἡμῶν καιομένη²⁸ ἦν²⁹ ὥς ἐλάλει ἡμῶν¹³⁰ ἐν τῇ ὁδῷ, ὥς διήνοιγεν³¹ ἡμῖν τὰς γραφάς;” 33 Καὶ ἀναστάντες³² αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας 33 ὅτι “Ὁντως³⁴ ἡγέρθη ὁ κύριος καὶ ᾤφθη³⁵ Σίμων.” 35 καὶ αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ καὶ ὥς³⁶ ἐγνώσθη αὐτοῖς¹⁹ ἐν τῇ κλάσει τοῦ ἄρτου.]

On the significance of v. 35 see p. 140, § 46 c, note on Breaking bread.

1 (D11 Ὁ δὲ, ss *Then Jesus*) 2 (D omits) 3 (D ὅτι)
4 (ss omits) 5 (D11 + ἦν) 6 (ss + *to speak to them*)
7 (ND Μωσέως) 8 (D11 omit) 9 (N + καὶ + *διερμηνεύειν*,
D *ἐρμηνεύειν*, A1 *διερμηνεύειν*, 11 *interpreters*) 10 (N + *τί ἦν*)
11 (ND1 omit) 12 (D1 αὐτοῦ) 13 (B ἤγγικαν) 14 (P1
προσεποιήειτο) 15 (ND *πορρωτέρω*, N + *τέρω*) 16 (D * *παραβ-*)
17 (D11 omit) 18 (D μετ’ αὐτῶν) 19 (ss omit) 20 (D1 ss
omit) 21 (D *προσεδ-*, N κλ. *ἐδίδου*) 22 (D11 Origen
λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ’ αὐτοῦ, ss + *immediately*) 23 (D
* *ἡνύγησαν*, N * *διῆνύγησαν*) 24 (D11 + αὐτῶν) 25 (N omits)
26 (D2 11 οἱ δὲ) 27 (D *ἐαυτοῖς*) 28 (D11 *κεκαλυμμένη*,
ss *heavy or burning?* only the difference of a dot) 29 N11
+ *ἐν ἡμῖν* 30 (11 ss omit) 31 (BN * *διῆνυγεν*, D * *ἡνυγεν*)
32 (D11 + *λυπούμενοι*) 33 (D λέγοντες) 34 (3 11 omit)
35 (N + τῷ) 36 (D2 11 ὅτι) 37 (ss *And they began beseeching
him that he would be staying with them, because it was near to
grow dark*)

53g. *Fourth appearance, to the Apostles, in Jerusalem, on Easter day.*1. *Appearance to the Eleven.*

xxiv. 36 [Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς¹ ἔστη² ἐν μέσῳ αὐτῶν³. 37 Ἐπτοθέντες δὲ¹⁴ καὶ ἔμβοφοι γενόμενοι ἐδόκουν πνεῦμα⁵ θεωρεῖν. 38 καὶ⁶ εἶπεν αὐτοῖς “Τί τετραραγμένοι ἐστέ, καὶ διὰ⁷ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ¹⁸ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου⁹ ὅτι ἐγὼ εἰμι αὐτός¹⁰ ψηλαφήσατέ με¹¹ καὶ ἴδετε, ὅτι¹² πνεῦμα¹³ σάρκα¹⁴ καὶ ὁστέα¹⁵ οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε¹⁶ ἔχοντα.”¹⁷

1 (H1 + ὁ κύριος, A1 + ὁ Ἰησοῦς, 1 *Iesus*, ss omit) 2 (D
ἐστάθη, ss *was found standing*) 3 BNG 11 ss + καὶ λέγει αὐτοῖς
“*Εἰρήνη ὑμῖν*,” (G11 + ἐγὼ εἰμι, μὴ φοβεῖσθε”) 4 B *θροη-*
θέντες δὲ (D αὐτοὶ δὲ *πτοθ-*, N *φοβηθέντες δὲ*) 5 (D *φάντασμα*,
Gosp. Hebr. *incorporale daemonium*) 6 (D2 11 οἱ δὲ) 7 (D
ἴνα, B omits) 8 (N1 ss? *ταῖς καρδίαις*) 9 (11 omit) 10 (1
Αὐτοί) 11 (D11 ss omit) 12 (D* Tδ) 13 (B + καὶ)
14 (ND σάρκας) 15 (D ὁστέα) 16 (D βλέπετε) 17 BN
311 + 40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

1 Cor. xv. (5)[Εἰτα¹ τοῖς δώδεκα².]1 N* *Ἐπειτα*, (DFG 11 *Καὶ μετὰ ταῦτα*) 2 (DFG 11 *ἑνδεκα*)

John xx. 19 [Ὁ θῶς οὖν ὁ ψίλας¹ τῇ ἡμέρᾳ ἐκίνησεν τῇ² μῆ³ σαββά-
των, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί⁴ διὰ τὸν
φόβον τῶν Ἰουδαίων, ἦλθεν ὁ⁵ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ
λέγει αὐτοῖς² “*Εἰρήνη ὑμῖν*.” 20 καὶ τοῦτο¹ εἰπὼν ἔδειξεν καὶ⁶ τὰς
χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. Ἐχάρησαν οὖν¹⁷ οἱ μαθηταί⁸ ἰδόντες
τὸν κύριον¹⁹].

1 (ss omits) 2 (N omits) 3 (D + τῶν) 4 (E11 + *συνηγ-*
μένοι) 5 (D omits) 6 (ND 11 omit) 7 (11 et *gavis sunt*
or gav. autem) 8 (D + αὐτοῦ) 9 (ss *Him*)

Acts i. 2 [Ἀχρὶ ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος
ἀγίου οὖς ἐξελέξατο¹ ἀνελήμφθη· 3 οἷς² καὶ παρέστησεν ἐαυτὸν
ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι³ ἡμερῶν
τεσσαράκοντα ὁπτανόμενος⁴ αὐτοῖς καὶ λέγων τὰ⁵ περὶ τῆς βασιλείας
τοῦ θεοῦ].

1 (D + καὶ ἐκέλευσε κηρύσσειν τὸ εὐαγγέλιον) 2 (C οἱ = ὁ
Ἰησοῦς) 3 (D* omits, 1 post) 4 (D* - *ἐνοῖς*) 5 (D* + *τὰς*)

C lacks Luke xxiv. 8—46.
 ——— John xviii. 36—xx. 25.
 D ——— John xviii. 14—xx. 13 a.
 s^c ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

THE ACTS.

The old Latin rendering of συναλιζόμενος is *simul convivens*, or *convescens*, or *cum conversaretur*: two at least of these renderings point to 'eating salt with them' rather than to the derivation from ἀλής (the Ionic for ἀθρόος) 'thronged,' 'crowded.' The present tense also better suits this interpretation, which agrees with S. Luke's teaching elsewhere.

Acts i. 4 [Καὶ συναλιζόμενος¹ παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς "ἣν ἠκούσατέ² μου³. 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ⁴ οὐ μετὰ πολλὰς ταύτας ἡμέρας⁵."']

1 (D^s ‡ συναλισκόμενος μετ' αὐτῶν, Eus. Epiph. συναυλιζόμενος) 2 (D^s ‡ ἠκούσα, φησὶν) 3 (D διὰ τοῦ στόματός μου)
 4 (D + καὶ ‡ ὁ μέλλετε λαμβάνειν) 5 (D + ἕως τῆς πεντηκοστῆς)

S. LUKE.

VARIOUS.

2. *Eating before them.*

[xxiv. 41] Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ¹⁸ τῆς χαρᾶς καὶ θαναζόντων εἶπεν αὐτοῖς¹⁹ “Ἐχέτε τι βρώσιμον ἐνθάδε²⁰;” 42 ὁ δὲ²¹ ἐπέδωκεν αὐτῷ ἰχθύος ὀπτοῦ μέρος²². 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν²³.]

18 (ss + *their fear and*) 19 (D ll omit, s^s + *again*) 20 (N ὧδε) 21 (D l καὶ) 22 (E ll s^c + καὶ ἀπὸ μελισσίου κηρίου) 23 (l s^c + *and He took that which was over and gave to them*)

3. *The final Charge.*

xxiv. 44 [Εἶπεν δὲ πρὸς αὐτούς¹¹ “Οὔτοι οἱ λόγοι μου² οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν¹³ σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι⁴ πάντα⁵ τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως⁶ καὶ⁷ τοῖς⁸ προφήταις καὶ⁹ Ψαλμοῖς περὶ ἐμοῦ.” 45 τότε διήνοιξεν¹⁰ αὐτῶν τὸν νοῦν τοῦ συνιέναι¹¹ τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται¹² παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἔκ νεκρῶν¹⁸ τῇ τρίτῃ ἡμέρᾳ¹³, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ¹⁴ μετάνοιαν εἰς¹⁵ ἅφεςιν ἁμαρτιῶν εἰς¹⁶ πάντα τὰ ἔθνη, “ἀρξάμενοι¹⁷ ἀπὸ Ἱερουσαλὴμ· 48 ὑμεῖς¹⁸ μάρτυρες τούτων. 49 καὶ ἰδοὺ¹⁹ ἐγὼ ἐξαποστέλλω²⁰ τὴν ἐπαγγελίαν τοῦ πατρὸς²¹ μου²² ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει²³ ἕως οὗ²⁴ ἐνδύσησθε ἐξ ὑψους δύναμιν.”].

1 (D 2 ll αὐτοῖς) 2 (N ll omit) 3 (D ἐν ᾧ ἡμην) 4 (D πλησθῆναι) 5 (B ἅπαντα) 6 (N Μωσέως) 7 (N ἐν, l + in) 8 (D omits) 9 (l + in) 10 (N *διήνυσεν) 11 (B συνιέναι) 12 (s^s ἔδει, A 2 ll + καὶ οὕτως ἔδει) 13 (ll omit) 14 (s^s μου) 15 CD ll καὶ 16 (D^s ὡς ἐπὶ, D ἐπὶ) 17 (D? ll -μένων, A ll -μενον) 18 (D? καὶ ὑμεῖς δὲ, A ll ὑμεῖς δὲ, N ll ὑμεῖς ἐστὲ) 19 (ND? ll s^s omit) 20 (N ll D? ἀποστέλλω) 21 (D l omit) 22 (l omits) 23 (A 2 ll + Ἱερουσαλὴμ) 24 (D ὅτου)

3. *Departure.*

xxiv. 50 [Ἐξήγαγεν δὲ αὐτούς¹ ἕως² πρὸς³ Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ⁴ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο⁵ ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη⁶ ἀπ’ αὐτῶν⁷. 52 καὶ αὐτοὶ⁸ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης⁹, 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες¹⁰ τὸν θεόν¹¹].

1 (D ll + ἔξω) 2 (D ll omit) 3 (A ll εἰς, l omits) 4 (D l omit) 5 (s^s omits) 6 (D ll ἀπέστη) 7 BC ll + καὶ ἀνεφέρετο εἰς τὸν οὐρανόν 8 BNC ll + προσκυνήσαντες αὐτὸν 9 (B omits) 10 (D ll αἰνοῦντες, A ll αἰνοῦντες καὶ εὐλογοῦντες) 11 (B ll + ἀμήν)

Compare Acts x. (41) “ἡμῶν, οὔτινες συνεφέγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.”

S. JOHN.

xx. 21 [Εἶπεν οὖν¹⁰ αὐτοῖς (ὁ Ἰησοῦς)¹¹ πάλιν “Εἰρήνη ὑμῖν” καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω¹² ὑμᾶς.” 22 καὶ¹³ τοῦτο εἰπὼν¹⁴ ἐνεφύσησεν¹⁵ καὶ λέγει αὐτοῖς “Δάβετε πνεῦμα ἄγιον. 23 ἂν τινων¹⁶ ἀφήτε τὰς ἁμαρτίας ἀφένται¹⁷ αὐτοῖς²¹. ἂν¹⁸ τινων¹⁶ κρατῇτε¹⁹ κεκράτηνται²⁰”].

10 (2 ll s^s omit) 11 ND ll s^s omit 12 (N l πέμψω, D ἀποστέλλω) 13 (D^s ll omit) 14 (l omits) 15 (D + αὐτοῖς, s^s + in *their faces*) 16 B ll s^s τινος 17 B ll ἀφίονται (N l ἀφεθήσεται) 18 (N ll + δέ) 19 (D ll κρατήσητε, N *κράτηνται, s^s + against him) 20 (ll future or future perfect) 21 (s^s to him)

53 h. *Fifth appearance, to the Apostles, on Low Sunday.*

xx. 24 [Θωμᾶς δὲ¹ εἰς ἐκ τῶν δώδεκα, ὁ² λεγόμενος Δίδυμος³, οὐκ ἦν μετ’ αὐτῶν ὅτε⁴ ἦλθεν Ἰησοῦς. 25 ἔλεγον οὖν⁵ αὐτῷ ὁ ἄλλος⁶ μαθηταὶ⁷ “Ἐωράκαμεν τὸν κύριον⁷.” ὁ δὲ εἶπεν αὐτοῖς “Ἐὰν μὴ ἴδω ἔν ταῖς χερσίν αὐτοῦ¹⁸ τὸν τύπον⁹ τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον⁹ τῶν ἥλων¹⁰ καὶ βάλω μου¹ τὴν χεῖρα¹¹ εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.” 26 Καὶ μεθ’ ἡμέρας ὀκτὼ πάλιν¹² ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ¹³ καὶ¹⁴ Θωμᾶς μετ’ αὐτῶν. ἔρχεται¹⁵ ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν “Εἰρήνη ὑμῖν.” 27 εἰτα λέγει τῷ Θωμᾷ “Φέρε τὸν δάκτυλόν σου ὧδε³ καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε³ τὴν χεῖρά σου καὶ³ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου¹⁶ ἄπιστος ἄλλα πιστός.” 28 17 ἀπεκρίθη¹³ 18 Θωμᾶς καὶ³ εἶπεν αὐτῷ¹ “19 ὁ κύριός μου καὶ ὁ² θεός μου.” 29 λέγει²⁰ αὐτῷ (ὁ)²¹ Ἰησοῦς “Ὅτι ἐώρακάς με²² πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες²³ καὶ πιστεύσαντες”].

1 (2 ll omit) 2 (D omits) 3 (s^s omits) 4 (N + οὖν) 5 (N s^s omit) 6 (D + ὅτι) 7 (s^s Our Lord has come and we have seen Him) 8 (D l εἰς τὰς χεῖρας αὐτοῦ, s^s τὰς χεῖρας αὐτοῦ καὶ, N omits αὐτοῦ) 9 (ll s^s locum = τόπον) 10 (l omits, N κ. β. μ. τ. δ. εἰς τὴν *χεῖραν αὐτοῦ) 11 (D τὰς χεῖρας) 12 (s^s on another first day of the week) 13 (N ll s^s omit) 14 (D + ὁ) 15 (D + οὖν) 16 (D ll ἴσθι) 17 (A l + καὶ) 18 (N + ὁ) 19 (2 ll + “Tu es) 20 (N εἶπεν δέ) 21 B omits 22 (2 ll omit, N 2 ll + καὶ) 23 (N s^s + με)

The Bishop of Ely argues that what is here reckoned as the Sixth Appearance may be identified with the Eighth, because it is difficult to believe that five hundred brethren could have assembled in Jerusalem at that time of persecution. *Camb. Theol. Essays*, p. 396. There may have been several Appearances in Galilee.

From the lost verses of the deutero-Mark(?).

531. *Eighth appearance, to the Apostles, on a mountain in Galilee, time unknown.*

xxviii. 16 Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν¹ εἰς τὸ ὄρος¹¹ οὗ ἐτάξατο αὐτοῖς ὁ² Ἰησοῦς, 17 καὶ ἰδόντες αὐτὸν προσεκύνησαν³, οἱ δὲ ἐδίστασαν. 18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς⁴ λέγων “Εδόθη μοι πᾶσα ἐξουσία^a ἐν οὐρανῷ⁵ καὶ ἐπὶ (τῆς)⁶ γῆς· 19 πορευθέντες⁷ οὖν⁸ μαθητεύσατε πάντα τὰ ἔθνη⁹, βαπτίζοντες^{10b} αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς } (s)
καὶ τοῦ² υἱοῦ καὶ τοῦ ἁγίου πνεύματος, 20 διδάσκοντες }
αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος¹¹.”

1 (l omits) 2 (D omits) 3 (A1+αὐτῶ) 4 (N omits)
5 (D -νοῖς) 6 N omits 7 (D πορεύεσθ) 8 (N omits,
D nun, ll nunc) 9 (Euseb. + ἐν τῷ ὀνόματι μου) 10 BD
βαπτίζαντες 11 (ll + Amen)

xvi. 14 [Ἵσπερον (δὲ)¹ ἀνακειμένοις αὐτοῖς τοῖς ἔνδεκα ἐφανερώθη, καὶ ὤνειδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον (ἐκ νεκρῶν)² οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς³ “Πορευθέντες εἰς τὸν κόσμον ἅπαντα⁴ κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύουσιν ἀκολουθήσει⁵ ταῦτα, ἐν τῷ ὀνόματι μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν⁶, 18 (καὶ ἐν ταῖς χερσίν)⁷ ὄφεις ἀροῦσιν⁸ καὶ θανάσιμόν τι πῖωσιν⁹ οὐ μὴ⁹ αὐτοὺς βλάβῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.”]

1 Cl omit 2 D ll omit 3 (D πρὸς αὐτούς) 4 (D καὶ)
5 A παρακολ. 6 A1+καιναῖς 7 A omits 8 (l non timebunt) 9 (C οὐδὲν)

With S. Matthew's οἱ δὲ ἐδίστασαν (17) compare Luke xxiv. 11.

It is assumed above that Pseudo-Mark is giving an account of the Appearance in Galilee described by S. Matthew. As however Pseudo-Mark says nothing about the visit to Galilee, possibly he locates this Appearance in Jerusalem.

^a LXX. Dan. vii. 13, ἐθεώρουν ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο, καὶ ὡς παλαιὸς ἡμερῶν παρήν· καὶ οἱ παρεστηκότες παρήσαν αὐτῷ. 14 καὶ ἐδόθη αὐτῷ ἐξουσία καὶ τιμὴ βασιλική, καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα αὐτῷ λατρεύουσα· καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος ἥτις οὐ μὴ ἀρθῇ, καὶ ἡ βασιλεία αὐτοῦ, ἥτις οὐ μὴ φθαρῇ.

^b Heb. x. 22, ῥεαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ. Rom. vi. 3, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν (Ἰησοῦν) εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. 1 Cor. xii. 13, εἰς ἐν σῶμα ἐβαπτίσθημεν. 1 Pet. iii. 21, ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα.

VARIOUS.

(To illustrate the Seventh Appearance.)

S. Jerome, *Catal. Script. Eccl.* 'Jacobus,' writes: Evangelium quoque quod appellatur 'secundum Hebraeos'...post resurrectionem Salvatoris refert: "Dominus autem quum dedisset sindonem suam servo sacerdotis ivit ad Jacobum et apparuit ei. Juraverat enim Jacobus se non comesturum panem ab illa hora qua biberat calicem Domini donec videret eum resurgentem a mortuis." Rursusque post paululum "Afferte" ait Dominus "mensam et panem." Statimque additur "Tulit panem et benedixit ac fregit et post dedit Jacobo Justo et dixit ei 'Frater mi, comede panem tuum, quia resurrexit Filius Hominis a dormientibus.'"

The following passages are collected here to show (1) that baptism was instituted early in our Lord's ministry, (2) that (in the Western Church?) baptism was simply into the name of Jesus.

John iii. 22 [Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν¹¹].

iv. 1 [Ὡς οὖν ἔγνω ὁ κύριος² ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει (ἢ)³ Ἰωάννης, — 2 καίτοι γε⁴ Ἰησοῦς αὐτὸς¹¹ οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ].

Acts ii. 38 ["βαπτισθήτω ἕκαστος ὑμῶν ἐν⁵ τῷ ὀνόματι⁶ Ἰησοῦ Χριστοῦ"].

Acts viii. 16 [βεβαπτισμένοι⁷ ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ⁸].

Acts x. 48 [προσέταξεν δὲ¹⁹ αὐτοῖς¹⁰ ἐν τῷ ὀνόματι⁶ Ἰησοῦ Χριστοῦ βαπτισθῆναι.]

Acts xix. 5 [ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ¹¹ κυρίου Ἰησοῦ¹²].

Rom. vi. 3 [ἐβαπτίσθημεν εἰς Χριστόν (Ἰησοῦν)¹³].

1 Cor. i. 13 [εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; see the context].

Gal. iii. 27 [εἰς Χριστόν ἐβαπτίσθητε].

Col. ii. 12 [συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι¹⁴].

1 (I omits) 2 (ND II Ἰησοῦς) 3 B † omits 4 (C καίτοι)
5 (N ἐπὶ) 6 (D + τοῦ κυρίου) 7 (N * ἐβαπτισμένοι) 8 (D + Χριστοῦ)
9 (D τότε πρ.) 10 (N αὐτοῖς) 11 (D omits)
12 (D + Χριστοῦ εἰς ἁφῆσιν ἁμαρτιῶν) 13 B omits 14 (BD II βαπτισμῷ)

From the Gospel of S. Peter xii.

* Hν δὲ τελευταία ἡμέρα τῶν ἀξυμῶν, καὶ πολλοὶ τινες ἐξήρχοντο, ὑποστρέφοντες εἰς τοὺς οἴκους αὐτῶν τῆς ἐορτῆς παυσσαμένης. ἡμεῖς δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίονεν καὶ ἐλυπούμεθα, καὶ ἕκαστος λυπούμενος διὰ τὸ συμβᾶν ἀπηλλάγη εἰς τὸν οἶκον αὐτοῦ. ἐγὼ δὲ Σίμων Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου λαβόντες ἡμῶν τὰ λινὰ ἀπῆλθαμεν εἰς τὴν θάλασσαν καὶ ἦν σὺν ἡμῖν Λευεὶς ὁ τοῦ Ἀλφαίου, ὃν Κύριος...

VARIOUS.

531. Sixth appearance, to above 500 brethren, time and place unknown.

1 Cor. xv. 6 [Ἐπειτα ὥφθη ἐπ' αὐτὸν πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν.]

53 k. Seventh appearance, to S. James the Lord's brother, time and place unknown.

1 Cor. xv. 7 [Ἐπειτα¹ ὥφθη Ἰακώβῳ.]

1 (DE εἶτα)

Matt. xxviii. 16. No mention of the appointment of a particular mountain has been made before this.

Can it be that S. Matthew's οἱ δὲ ἐδίστασαν (17) is another of his pluralisms? If so, the allusion is to S. Thomas (John xx. 25) in spite of the different locality.

53 m. Ninth appearance, to seven Apostles, on the lake of Galilee.

1. The draught of fishes.

John xxi. 1 [Μετὰ¹ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν² Ἰησοῦς⁴ τοῖς μαθηταῖς⁵ ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος. Ἐφάνερωσεν δὲ οὕτως⁶. 2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος¹² καὶ Ναθαναὴλ⁷ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ¹⁰ Ζεβεδαίου¹¹ καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ¹² δύο. 3 λέγει αὐτοῖς¹³ Σίμων Πέτρος² "Ὑπάγω ἀλιεύειν." λέγονσιν αὐτῷ "Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί." 14 Ἐξῆλθαν¹⁵ καὶ¹² ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν¹⁶ οὐδέν. 4 πρωίας δὲ ἦδη¹⁷ γινόμενης¹⁸ ἔστη Ἰησοῦς εἰς¹⁹ τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν²⁰ οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. 5 λέγει οὖν²¹ αὐτοῖς²² Ἰησοῦς "Παῖδια, μὴ τι²³ προσφάγιον ἔχετε;" ἀπεκρίθησαν αὐτῷ "Οὐ." 6 ὁ δὲ εἶπεν²⁴ αὐτοῖς "Βάλετε²⁵ εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε." 26 Ἐβαλον οὖν²⁷, καὶ οὐκέτι αὐτὸ ἐλκύσαι²⁸ ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν ὁ μαθητὴς ἐκείνος ὃν ἠγάπα ὁ²⁹ Ἰησοῦς τῷ Πέτρῳ "Ὁ κύριός ἐστιν" 30].

1 (1 + δὲ) 2 (s* omits) 3 (N + δ) 4 (D1 omit)
5 (D II s* + αὐτοῦ) 6 (1 omits) 7 (C Ναθαναὴλ) 8 (D II δς ἦν)
9 (1 Chanah, s* Catne) 10 (ND II υἱοί) 11 (C + υἱοί)
12 (s* omits, D + † τοῦ) 13 (D s* τοῦτοις) 14 (A II + καί)
15 (N + οὖν) 16 (N † ἐκοπίασαν) 17 (N II s* omit)
18 (ND II γεν-) 19 ND I ἐπὶ 20 (N II ἐγνώσαν) 21 (D* † οὐ,
211 omit) 22 (CD + δ) 23 (N omits) 24 (N λέγει,
11 omit ὁ δὲ, C omits εἶπεν) 25 (1 Mitte) 26 (Cyril 1 + οἱ
δὲ εἶπον "Δὲ ὅλης τῆς νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν" ἐπὶ δὲ
τῷ σφῷ ῥήματι βαλοῦμεν 1 + rete") 27 (ND οἱ δὲ ἔβαλον, s* + as
He had said unto them) 28 (ND * ἐλκύσαι) 29 (D omits)
30 (D + ἡμῶν)

S. LUKE.

S. JOHN.

2. *Breakfast on the shore.*

xxi. (7) [Σίμων οὖν Πέτρος, ἀκούσας ὅτι “Ὁ κύριός ἐστιν,” τὸν ἐπευνόησεν διεξῶσατο, ἦν γὰρ γυμνός¹², καὶ ἔβαλεν ἑαυτὸν¹³ εἰς τὴν θάλασσαν¹⁴. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ⁵ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἁλλὰ ὡς ἀπὸ πηχῶν διακοσίων^{6,12}, σύροντες τὸ δίκτυον τῶν ἰχθύων¹². 9 Ὡς οὖν ἀπέβησαν⁷ εἰς τὴν γῆν βλέπουσιν⁸ ἄνθρακιὰν κειμένην¹⁹ καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον¹⁰. 10 λέγει αὐτοῖς (ὁ)¹¹ Ἰησοῦς “Ἐνέγκατε ἀπὸ¹² τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.” 11 ἀνέβη¹³ οὖν¹⁴ Σίμων Πέτρος² καὶ εἵλκυσε τὸ δίκτυον εἰς¹⁵ τὴν γῆν μεστὸν ἰχθύων μεγάλων^{16,17} ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. 12 λέγει αὐτοῖς (ὁ)¹¹ Ἰησοῦς “Δεῦτε ἀριστήσατε.” οὐδεὶς¹⁸ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν “Σὺ τίς εἶ;” εἰδότες¹⁹ ὅτι ὁ κύριός²⁰ ἐστιν. 13 ἔρχεται²¹ Ἰησοῦς καὶ λαμβάνει²² τὸν ἄρτον καὶ²³ διδωσιν²⁴ αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως². 14 Τοῦτο²⁵ ᾗ²⁶ δὴ² κρίτον ἐφανερώθη²⁶ 27 Ἰησοῦς τοῖς μαθηταῖς²⁸ ἐγερθεὶς ἐκ νεκρῶν].

1 (s^a + took...and) 2 (s^a omits) 3 (D^s ἦλατο, 1 + et *salivit) 4 (s^a + and was swimming and came) 5 (N + ἄλλω) 6 (l viginti) 7 (N ἀν-) 8 (Pl εἶδαν, s^a they found before Jesus) 9 (ll s^a carbones incensos = ἀνθρ. καιομένην) 10 (s^a + laid) 11 B omits 12 (D^s 1 ἐκ) 13 (N ἐν-) 14 (D ll omit, s^a δέ) 15 (D ἐπὶ) 16 (D * μεγων) 17 (s^a and they found in it great fishes) 18 (ND ll s^a + δέ) 19 (s^a believing) 20 (s^a He) 21 (s^a omits, A 2 ll + οὖν, N + ὁ) 22 (s^a and Jesus took) 23 (D^s + omits) 24 (D ll s^a εὐχαριστήσας ἔδωκεν) 25 (N + δέ) 26 (X 4 ll ἐφάνερωσεν ἑαυτὸν) 27 (N + ὁ) 28 (D ll s^a + αὐτοῦ)

3. *S. Peter's commission.*

xxi. 15 [Ὅτε οὖν ἡρίστησαν λέγει τῷ Σίμωνι Πέτρῳ¹ ὁ Ἰησοῦς “Σίμων Ἰωάννου², ἀγαπᾷς με ἥλιον τούτων¹³;” λέγει αὐτῷ “Ναί, κύριε, ὅτι οἶδας ὅτι φιλῶ σε¹⁴.” λέγει αὐτῷ “Βόσκει τὰ ἀρνία⁵ μου.” 16 λέγει αὐτῷ πάλιν⁶ δεύτερον⁷ “Σίμων Ἰωάννου⁸, ἀγαπᾷς με;” λέγει αὐτῷ “Ναί⁹, κύριε, ὅτι οἶδας ὅτι φιλῶ σε¹⁰.” λέγει αὐτῷ “Ποίμαινε τὰ προβάτιά¹¹ μου.” 17 λέγει αὐτῷ τὸ¹² τρίτον¹¹ “Σίμων Ἰωάννου⁸, φιλεῖς με¹³;” ἐλπηθή¹⁴ ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον¹⁵ “Φιλεῖς με;” καὶ³ εἶπεν¹⁶ αὐτῷ¹⁷ “Κύριε¹, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.” 18 λέγει αὐτῷ Ἰησοῦς “Βόσκει τὰ προβάτιά¹⁹ μου. 18 ἀμὴν¹ ἀμὴν λέγω σοι¹, ὅτε²⁰ ᾗς νεώτερος, ἐξώνυνες σεαυτὸν καὶ περιεπάτεις ὅπου ἡθελες· ὅταν δὲ γηράσῃς, ἔκτενεῖς τὰς χεῖράς¹²¹ σου, καὶ¹²² ἄλλος²³ ζώσει²³ σε καὶ οἴσει²⁴ ὅπου²⁵ οὐ²⁶ θέλεις.” 19 τοῦτο²⁷ δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν¹²⁸. καὶ τοῦτο εἰπὼν λέγει αὐτῷ “Ἀκούσθαι μοι”].

1 (s^a omits) 2 (N omits, A s^a Ἰωνᾶ, l Bariona, l Iohannes) 3 (ll s^a omit) 4 (2 ll s^a omit) 5 (CD ll πρόβατά) 6 (D 2 ll omit) 7 (N ll s^a omit, D + ὁ κύριος) 8 (A s^a Ἰωνᾶ, l Bariona, l Iohannes) 9 (N omits) 10 (ls^a omit) 11 ND ll s^a πρόβατά (l agnos) 12 (C omits) 13 (s^a + much) 14 (N1 + δέ) 15 (D^s omits, but adds above line, N + καί) 16 (ND ll λέγει) 17 (B omits) 18 (N + καί) 19 ND ll πρόβατά (s^a flock) 20 (C † ὅτι) 21 (N τὴν * χεῖράν) 22 (l omits) 23 (ND plural) 24 (D^s ἀπάγουσίν σε, N ποιήσουσίν σοι) 25 (N ὅσα) 26 (D^s † σὺ) 27 (D ταῦτα) 28 (l eum)

S. PAUL.

PSEUDO-MARK.

1 Cor. xv. (7)[Εἴτα¹ τοῖς ἀποστόλοις πᾶσιν.]

1 N A εἴπειτα

53 o. *Eleventh appearance, to S. Paul, near Damascus, some years afterwards.*1 Cor. xv. 8 [Ἐσχάτον δὲ πάντων ὥσπερ¹ τῷ² ἐκτρώματι ὥφθη κάμοι].

1 (D ὥσπερ) 2 (FG omit)

xvi. 19 [Ἦν ὁ μὲν οὖν¹⁷² κύριος (Ἰησοῦς)³ μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν^a καὶ ἐκάθισεν ἔκ δεξιῶν⁷⁴ τοῦ θεοῦ^b. 20 Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων⁷⁵.]

1 (C omits) 2 (I Et) 3 A1 omit 4 (C11 ἐν δεξιᾷ)
5 (I omits) C 211+ Ἀμήν

Shorter conclusion.

[[Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξηγγείλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.]]

THE ACTS.

ix. 3 [Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ,

ἐξέφνης τε αὐτὸν περιήστραψεν¹ φῶς ἐκ τοῦ οὐρανοῦ,

4 καὶ πεσὼν ἐπὶ τὴν γῆν
ἤκουσεν φωνὴν λέγουσαν αὐτῷ
“Σαούλ Σαούλ, τί με διώκεις;”

5 εἶπεν δὲ “Τίς εἰ², κύριε;”ὁ δὲ³ “Ἐγὼ εἰμι Ἰησοῦς⁴ ὃν σὺ διώκεις·

6 ἀλλὰ ἀνάστηθι καὶ εἰσελθε⁵ εἰς τὴν πόλιν,
καὶ λαληθήσεται σοι ὅ τι⁶ σε δεῖ ποιεῖν.”

7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐνεοί,
ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες⁷.

8 ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς,

ἀνεωγμένων⁸ δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν⁹ ἔβλεπεν·
χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.

9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ¹⁰ ἔπιεν].

1 (C * περιήστραψεν) 2 (C + σύ) 3 (N + εἶπεν, E + κύριος
πρὸς αὐτόν) 4 (CE + ὁ Ναζωραῖος) 5 (B εἰσιθι) 6 (E τί)
7 (N ὁρῶντες) 8 (N * ἡννγμ. CE ἡνεωγμ.) 9 (CE^s οὐδένα)
10 (C καὶ οὐκ)

^a LXX. 2 Kings ii. 11, καὶ ἀνελήμφθη Ἡλίου ἐν συννεσιμῷ ὡς εἰς τὸν οὐρανόν.^b LXX. Ps. cx. 1, εἶπεν ὁ κύριος τῷ κυρίῳ μου “Κάθου ἐκ δεξιῶν μου.”

THE ACTS.

VARIOUS.

4. *S. John's destiny.*

John xxi. 20 [Ἐπιστραφεὶς¹ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἡγάπα ὁ² Ἰησοῦς³ ἀκολουθοῦντα⁴, ὃς⁵ καὶ ἀνέπεσεν ἐν τῷ δειπνῶ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν⁶ “Κύριε⁷, τίς ἐστὶν ὁ παραδιδοῦς⁸ σε;” 21 τοῦτον οὖν ἰδὼν ὁ Πέτρος⁹ λέγει⁹ τῷ¹⁰ Ἰησοῦ¹¹ “Κύριε³, οὗτος δὲ τίς;” 22 λέγει αὐτῷ ὁ Ἰησοῦς “Ἐὰν¹² αὐτὸν θέλω μένειν¹³ ἕως ἔρχομαι, τί πρὸς σέ; σύ¹⁴ μοι ἀκολουθεῖς¹⁵.” 23 Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς¹⁶ ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ¹⁷ ὁ Ἰησοῦς ὅτι¹⁸ “Οὐκ ἀποθνήσκει¹⁹,” ἀλλ’ “Ἐὰν²⁰ αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί²¹ πρὸς σέ²²;”]

1 (ND 11 + δὲ) 2 (D omits) 3 (N omits) 4 (N1 omit)
5 (N λέγει, NCD 1 + αὐτῷ) 6 (C omits) 7 (D -διδῶν)
8 (s⁸ + ἀκολουθοῦντα) 9 (N 2 11 εἶπεν) 10 (D^s αὐτῷ) 11 (1 omits)
12 (3 11 Sic) 13 (D 11 + οὕτως) 14 (C? + δὲ)
15 (s⁸ + νου) 16 (D + καὶ ἔδοξαν) 17 (D † αὐτὸν) 18 (D 11 omits)
19 (D 1 -θνήσκει) 20 (1 omits, 3 11 Sic) 21 (D^s † omits) 22 (N 2 11 s⁸ omit, 1 + tu me sequere)

53 n. *Tenth appearance, on the mount of Olives, forty days after Easter day.*

Acts i. 6 [Οἱ μὲν οὖν συνεληθότες¹ ἡρώτων² αὐτὸν λέγοντες “Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις³ τὴν βασιλείαν τῷ⁴ Ἰσραὴλ;” 7 εἶπεν⁵ πρὸς αὐτοὺς “Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατήρ ἔθετο ἐν⁶ τῇ ἰδίᾳ ἐξουσίᾳ, 8 ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ καὶ ἐν⁶ πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως ἐσχάτου τῆς γῆς.” 9 Ἐκ ταῦτα εἰπὼν⁷ βλεπόντων αὐτῶν ἐπήρθη⁸, καὶ νεφέλῃ ὑπέλαβεν¹⁰ αὐτὸν ἀπὸ τῶν¹¹ ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν¹² ἑσθήσεσι λευκαῖς¹³, 11 οἱ καὶ εἶπαν “Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε βλέποντες¹⁴ εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ’ ὑμῶν¹⁵ εἰς τὸν οὐρανόν¹⁶ οὕτως ἐλεύσεται διὰ τρόπον ἐθεάσασθε¹⁷ αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.”]

1 (N ἐλθόντες) 2 (C -ον, D ἐπηρώτων) 3 (D^s ἀποκατα-
στάσεις † εἰς) 4 (D τοῦ) 5 (N + δὲ, C ὁ δὲ εἶπεν, D καὶ εἶπεν)
6 CD omit 7 (N † εἰπόντων) 8 (D † καὶ τὰ † εἰπόντων αὐτοῦ)
9 (D^s ἀπ-) 10 (D^s ὑπέβαλεν) 11 (D omits) 12 (D ἐσθή-
τι λευκῇ) 13 (CD ἐμβλ-) 14 (D omits) 15 (D * ἐθεάσεσθε)

xxii. 6 [“Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ
περὶ μεσημβρίας¹
ἐξαίφνης ἐκ² τοῦ οὐρανοῦ περιεστράψαι³ φῶς ἱκανὸν περὶ ἐμέ,

7 ἔπεσά τε¹⁴ εἰς τὸ ἔδαφος
καὶ ἤκουσα φωνῆς λεγούσης μοι
‘Σαούλ⁵ Σαούλ⁵, τί με διώκεις;’
8 ἐγὼ δὲ ἀπεκρίθην⁶ ‘Τίς εἰ, κύριε;’
εἰπὲν Ἦτε πρὸς ἐμέ⁷ Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις.’
9 οἱ δὲ σὺν ἐμοὶ ὄντες
τὸ μὲν φῶς ἐθεάσαντο⁸ τὴν δὲ φωνὴν οὐκ ἤκουσαν⁹ τοῦ λαλοῦντός μοι.
10 εἶπον δὲ ‘Τί ποιήσω, κύριε;’
ὁ δὲ κύριος¹¹⁰ εἶπεν πρὸς με ‘Ἀναστὰς πορεύου εἰς Δαμασκόν,
κάκει σοι λαληθήσεται περὶ πάντων ὧν τέτακται¹¹ σοι ποιῆσαι.’
11 ὡς δὲ¹² οὐκ ἐνέβλεπον¹³ ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου,
χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν.”]

1 (D^s Ἐγγίζοντι δὲ μοι μεσημβρίας Δαμασκῷ) 2 (D^s ἀπὸ)
3 (D^s † περιεστράψαμ) 4 (D^s καὶ ἔπεσον) 5 (D^s 1 Σαούλ)
6 (N + καὶ εἶπα) 7 (D^s δὲ πρὸς με) 8 (N † ἐθέατο, D^s E +
καὶ ἐμφοβοὶ ἐγένοντο) 9 (E^s ἤκουον) 10 (D^s omits)
11 (B ἐντέτακται) 12 (1 + † surrexit...et) 13 B οὐδὲν
ἐβλεπον

Acts xxvi. 12 [“Ἐν οἷς πορευόμενος εἰς τὴν¹ Δαμασκὸν
μετ’ ἐξουσίας καὶ ἐπιτροπῆς τῆς¹ 2 τῶν ἀρχιερέων
13 ἡμέρας³ μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ⁴,
οὐρανὸν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς
καὶ τοὺς σὺν ἐμοὶ πορευομένους.”
14 πάντων τε⁵ καταπεσόντων ἡμῶν⁶ εἰς τὴν γῆν
ἤκουσα φωνὴν λέγουσαν⁷ πρὸς με τῇ Ἐβραϊδὶ διαλέκτῳ
‘Σαούλ⁹ Σαούλ⁹, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν.’
15 ἐγὼ δὲ εἶπα ‘Τίς εἰ, κύριε;’
ὁ δὲ κύριος εἶπεν¹⁰ Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.
16 ἀλλὰ ἀνάστηθι καὶ στήθι¹⁶ ἐπὶ τοῦς πόδας σου εἰς τοῦτο
γὰρ ὥφθην σοι, προχειρίσασθαι σε¹¹ ὑπὲρ τῆς καὶ μάρτυρα ὧν τε
εἶδες με¹² ὧν τε ὀφθήσομαι σοι, 17 ἐξαίρουμένός σε ἐκ τοῦ λαοῦ
καὶ ἐκ¹³ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω¹⁴ σε
ἀνοίξαι ὀφθαλμοὺς αὐτῶν¹⁵, 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους
εἰς φῶς καὶ¹⁶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν
αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις¹⁷ πίστει
τῇ εἰς ἐμέ.”]

1 (E omits) 2 (C + παρὰ) 3 (N † omits) 4 (B
βασιλεὺς) 5 (C δὲ) 6 (B omits) 7 (H 1 λαλοῦσαν)
8 (E genitive) 9 (E 1 Σαούλ) 10 (E + πρὸς με) 11 (N † σοι)
12 (N omits) 13 (C 1 omit) 14 (C ἐξαπο-) 15 (E τυφλῶν)
16 (C 1 + ἀπὸ) 17 (E + πᾶσιν)

PRELIMINARY NOTES ON THE SECOND DIVISION.

In the Utterances of our Lord which are recorded in this Division there is an element of sternness, of which we have a few clear traces in S. Mark: e.g. "If any man will come after Me, let him deny himself, and take up his cross and follow Me" (Mark viii. 34), "If thy hand offend thee, cut it off" (Mark ix. 43). In this Division however the sternness is habitual, mixed sometimes with tenderness, as "Come unto Me, all ye that are weary" (Matt. xi. 28). In the third Division the loving-kindness of Christ is uppermost, in the fourth Division specimens of both kinds are found.

The process of working up the *Logia* into Conflations must have been gradual. There is reason to think that it had already begun before S. Luke became acquainted with the *Logia*, for in the Baptist's Preaching and in the Sermon on the Mount, if not elsewhere, some progress had been made with it. The evidence however shews that in most other cases the *Logia* at that date were still amorphous.

SECOND DIVISION

A COLLECTION OF *LOGIA* FROM S. MATTHEW'S GOSPEL, ARRANGED IN TWENTY-ONE GROUPS INCLUDING FIVE GREAT CONFLATIONS, WITH THE IDENTICAL OR EQUIVALENT PASSAGES FROM S. LUKE AND PARALLELS FROM S. MARK AND OTHER WRITERS.

1. Forty-one sections are omitted by S. Luke, viz.

3 D, 3 E 1, 3 E 1 *a*, 3 E 2, 3 E 2 *a*, 3 E 3, 3 E 4, 3 F, 3 F 1, 3 F 2, 3 F 2 *a*, 3 F 2 *γ*, 3 F 3, 3 G 4 *a*, 3 H 2, 3 I 2, 5 S, 8 C, 11 B, 11 D, 11 E, 11 F, 11 G, 11 H, 13 A, 13 B, 13 C, 14 A, 14 B, 14 C, 15, 16 C, 16 E, 17 C, 17 D, 17 G, 17 H, 17 K, 18 A, 18 H, 18 K. (But S. Luke has fragments of sections **3 D, 3 E 3,**)

2. S. Mark touches thirteen sections, viz.

3 C, 3 F 2 *γ*, 3 G 4, 3 H 1, 5 O, 5 Q, 5 R, 6 B, 10 A, 17 D, 18 E, 18 H, 18 I *γ*.

3. S. John touches two sections, viz.

5 K, 8 B.

“Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνετάξατο (οὐ συνεγράψατο), ἡρμῆνευσεν δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος.” PAPIAS, bishop of Hierapolis, quoted in Eusebius, *Hist. Eccl.* III. xxxix. 16.

1. THE BAPTIST'S PREACHING^a.

If this section stood in the *Logia* with the simple preface 'John said,' it would be the duty of an editor to decide from its contents (unless he had other information) what persons were addressed. Now the phrase *γεννήματα ἐχιδνῶν* is not found in S. Mark and is found here only in S. Luke, but it occurs again in Matt. xii. 34, xxiii. 33, and in both passages is applied to the Pharisees. Hence S. Matthew seems to have very naturally inferred that it was addressed to the Pharisees here. With them he couples the Sadducees, as he does in chapter xvi. four times and as no other N. T. writer does, to make clear to the reader that the ruling classes are intended. Throughout his Gospel the guilt of the rulers is continually emphasized, (s^c spoils the thought by joining with them the taxgatherers.)

But S. Luke took an entirely different view. In all his writings the rabble—the lower orders—the illiterate noisy mischief-makers—come in for censure. To them he concluded the scathing words of the Baptist were applied.

The same discrepancy about the persons addressed exists in three other passages, in all of which S. Matthew assigns to the upper classes what S. Luke assigns to the lowest. (Matt. xii. 38 f.=Luke xi. 29; Matt. ix. 34 and xii. 24=Luke xi. 15; Matt. xvi. 1=Luke xii. 54.) This fact is most significant as showing the limitations under which the Evangelists worked.

If it be asked, Which of the Evangelists is right? the true answer may be, Neither. At any rate it is not likely to be S. Matthew, for he tells us (xxi. 25, 32) that the Pharisees rejected John's baptism, as S. Luke also expressly asserts in vii. 30.

Scores of John's disciples became Christians, and we cannot doubt that one of them supplied this and several other utterances of their revered master, which are found in the non-Marcian sections of the Synoptists.

Though the editorial notes which introduce the section differ so completely, the *Logion* itself is almost *verbatim* the same in SS. Matthew and Luke. S. Luke is nearer to the Aramaic in putting 'fruit' into the plural and preserving 'begin' rather than 'think.' This section we believe to have come to S. Luke direct, when it had already been worked up by conflation with the Marcan matter in which it is embedded in both Evangelists.

iii. 7 [Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων¹ ἐρχομένους ἐπὶ τὸ βάπτισμα² εἶπεν αὐτοῖς]

“Γεννήματα ἐχιδνῶν,

τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς^b;

8 ποιήσατε οὖν καρπὸν ἁξίων³ τῆς μετανοίας·

9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς

‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται·

ἡ πᾶν οὖν⁴ δένδρον μὴ ποιοῦν καρπὸν καλὸν⁵

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ.τ.λ.

iii. 12 “οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ,

καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ,

καὶ συναγάξει τὸν σίτον αὐτοῦ⁶ εἰς τὴν ἀποθήκην,⁷

τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.”

1 (s^c *publicans and Pharisees and Sadducees*)

+ αὐτοῦ) 3 (3 ll ss plural) 4 (s^c *and every*)

6 (11 ss omit) 7 B ll ss + αὐτοῦ (s^c *his stores*)

2 (CD ss

omits)

iii. 7 [Ἐλεγον¹ οὖν² τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ³] †

“Γεννήματα ἐχιδνῶν,

τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς^b;

8 ποιήσατε οὖν καρποὺς ἁξίους³ τῆς μετανοίας·

καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς⁶

‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

9 ἤδη δὲ [καί]⁷ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται·

πᾶν οὖν⁸ δένδρον μὴ ποιοῦν καρπὸν (καλὸν)⁹¹⁰

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ.τ.λ.

iii. 17 “οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ

διακαθαίρει¹¹ τὴν ἄλωνα αὐτοῦ

καὶ συναγαγεῖν¹² τὸν¹³ σίτον εἰς τὴν¹⁴ ἀποθήκην αὐτοῦ¹⁵, †

τὸ δὲ ἄχυρον κατακαύσει¹⁶ πυρὶ ἀσβέστω.”

1 (N^c Ἐλεγον)

5 (D1 singular)

7 (D1 ll ss omit)

10 (D ss plural)

16 (N † κατακαύσει)

2 (D1 ll ss δὲ)

6 (11 ss omit, D^s αὐτοῖς)

8 (1 s^c δὲ, 2 ll omit)

11 (CD ll s^c καὶ διακαθαριεῖ)

14 (D omits)

15 (D1 omit)

3 (D1 ἐνώπιον)

6 (11 ss omit, D^s αὐτοῖς)

9 ll Origen omit

12 (CD ll s^c

συνάξει)

13 (D + μέν)

^a Only those parts are given here which belong to this division. For the whole conflation see I. § 1 c.

^b Cf. 1 Thess. i. 10, Ἰσποῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης, Rom. i. 18 &c.

^c Only those parts are given here which belong to this division. The words *ἡμέρας τεσσαράκοντα* are bracketed as being borrowed from the first division; see Mark i. 13=Luke iv. 2. For the reality of Temptation see Heb. ii. 18, *πέπονθεν αὐτὸς πειρασθῆς*. Heb. iv. 15, *ἔχομεν ἀρχιερέα.....πεπειρασμένον...κατὰ πάντα καθ’ ὁμοίτητα χωρὶς ἁμαρτίας*. Luke xxii. 28, “*ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου*.” Luke xi. 4 (=Matt. vi. 13), “*μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν*.” Luke xxii. 40, 46 (=Mark xiv. 38=Matt. xxvi. 41), “*προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν*.” 1 Cor. x. 13, *πειρασμὸς ὑμᾶς οὐκ εἰληφεν ἐλ μὴ ἀνθρώπων*. James i. 2, *πᾶσαν χαρὰν ἡγήσασθε...ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις*. i. 12, *μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν*, κ.τ.λ.

^d LXX. Deut. viii. 3, *οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἀνθρώπος, ἀλλ’ ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ* ζήσεται ὁ ἀνθρώπος.

^e LXX. Ps. xci. 11, *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν ταῖς ὁδοῖς σου* 12 ἐπὶ χειρῶν ἀρουσίν σε, *μὴ ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου*.

^f LXX. Deut. vi. 16, *οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου*.

S. MATTHEW.

S. LUKE.

2. THE TEMPTATIONS^c.

The first of these three Temptations is inseparable from the forty days, but the second and third may not improbably have happened at later periods in our Lord's Ministry, to which they are better adapted. We suppose them to have been recorded, as usual, without any explanatory introduction, at widely different parts of the *Logia*. By the process of conflation they would be brought together and connected with S. Mark's brief record of Temptation, but S. Matthew arranged them in one order, S. Luke in another. This hypothesis seems more reasonable than to suppose that S. Luke received the section arranged as S. Matthew has arranged it, and deliberately tore it to shreds, that he might piece it together again according to his own idea of fitness. Similar inversions of order are seen in §§ 3, 10, and 17 of this division and in § 46 c of the first. Those in this division may be explained as independent attempts to reduce to order the chaos of the *Logia*.

S. Luke's additions (6) appear to be directed against Gnostic error, according to which Satan was the creator of this world, and not merely its temporary ruler, as in John xii. 31, "νὺν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω." Cf. John xiv. 30, xvi. 11. Ephes. ii. 2, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἔρος. 2 Cor. iv. 4, ὁ θεὸς τοῦ αἵματος τούτου.

v. 10^c. Beware of thinking that Satan has perverted Scripture by leaving out the essential words "in all thy ways," which would mean "as long as thou keepest to the path of duty"; for "The Lord is righteous in all His ways," "In all thy ways acknowledge Him," "A double-minded man is unstable in all his ways" and similar passages prove that the insertion of these words would only have heightened the meaning, which is "to keep thee wheresoever thou goest and whatsoever thou doest." Our Lord brings no charge of perversion of Scripture, but insists on the most important lesson that an isolated text must not be used to the neglect of other texts.

2. 1. First Temptation.

iv. 2 καὶ νηστεύσας [ἡμέρας τεσσαράκοντα^c καὶ
νύκτας τεσσαράκοντα¹] ὑστερον ἐπείνασεν.

3 Καὶ προσελθὼν² ὁ πειράζων εἶπεν αὐτῷ

"Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται."

4 ὁ δὲ ἀποκριθεὶς εἶπεν "Γέγραπται

Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος^d,

[ἀλλ' ἐπὶ³ παντὶ ῥήματι (ii)

ἔκπορευομένῳ διὰ στόματος¹⁴ θεοῦ⁵]."⁶

1 (S^a omits) 2 (D ll προσῆλθεν αὐτῷ...καὶ) 3 (CD ll ἐν)

4 (D ll omit) 5 (ss the Lord) 6 (I omits)

iv. (2) Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις,
καὶ συντελεσθεισῶν αὐτῶν¹ ἐπείνασεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †

"Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος."² †

4 καὶ ἀπεκρίθη [πρὸς αὐτὸν ὁ Ἰησοῦς]¹³ "Γέγραπται [ἔτι]⁴

Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος^{d5}."

1 (S^a after forty days that He had fasted, A 3 ll + ὑστερον)

2 (D l ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται) 3 (D ἀποκριθεὶς ὁ

Ἰησοῦς εἶπεν, A ll + λέγων) 4 (D omits) 5 (D ll + ἀλλ' ἐν

παντὶ ῥήματι θεοῦ)

2. 2. Second (Third) Temptation.

iv. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος

εἰς τὴν ἁγίαν πόλιν^c,

καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

6 καὶ λέγει αὐτῷ "Εἰ υἱὸς εἶ τοῦ¹ θεοῦ,

βάλε σεαυτὸν² κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἔντελεῖται περὶ σοῦ

3

καὶ ἐπὶ χειρῶν ἀροῦσίν⁴ σε,

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ^f."

7 ἔφη αὐτῷ ὁ Ἰησοῦς "Πάλιν⁵ γέγραπται

"Οὐκ ἐκπειράσεις¹⁶ Κύριον τὸν θεόν σοῦ^g."

1 (D omits) 2 (C S^a + ἐντεῦθεν) 3 (S^a + to keep thee)

4 (D S^a αἰρουσίν) 5 (S^a connects with ἔφη) 6 (D Οὐ πειράσεις)

N.B. Inverted order.

iv. 9 Ἦγαγεν δὲ αὐτὸν

εἰς Ἱερουσαλὴμ

καὶ ἔστησεν¹ ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν (αὐτῷ)² "Εἰ υἱὸς εἶ τοῦ θεοῦ,

βάλε σεαυτὸν [ἐντεῦθεν] κάτω³. 10 γέγραπται γὰρ⁴ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἔντελεῖται περὶ σοῦ

[τοῦ διαφυλάττει σε],

11 καὶ⁵ [ἔτι]⁶ ἐπὶ χειρῶν ἀροῦσίν σε

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ^{7f}."

12 καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ ὁ Ἰησοῦς [ἔτι] "Εἴρηται¹⁸

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σοῦ^g."

1 (D ll + αὐτὸν) 2 l omits 3 (3 ll S^a omit) 4 (S omits)

5 (ll omit) 6 (D 2 ll S^a omit) 7 (S^a omits) 8 (D ll

Γέγραπται, S^a omits)

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2. 3. *Third (Second) Temptation.*

N.B. Inverted order¹.

iv. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
 εἰς ὄρος ὑψηλὸν λίαν,
 καὶ δείκνυσιν¹ αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου

καὶ τὴν δόξαν αὐτῶν², (1)
 9 καὶ εἶπεν αὐτῷ “Ταῦτά σοι πάντα δώσω³” †

ἐὰν πεσὼν προσκυνήσῃς⁴ μοι.”

10 τότε λέγει αὐτῷ ὁ Ἰησοῦς “Υπαγε⁵, Σατανᾶ·
 γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις⁶
 καὶ αὐτῷ μόνῳ λατρεύσεις^a.”

1 (N δεικνύει, D εδειξεν) 2 (s^c omits) 3 (s^c these
 kingdoms and their glory hast thou seen; to Thee will I give
 them) 4 (C †-σεις) 5 (D ll s^c + ὅπως μου) 6 (N †-σης)

iv. 5 Καὶ ἀναγαγὼν αὐτὸν
 εἰδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης¹
 [ἐν στιγμῇ χρόνου].

6 καὶ εἶπεν αὐτῷ⁴ [ὁ διάβολος] “Σοὶ δώσω †
 [τὴν ἐξουσίαν] ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν⁵, (1)
 [ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἂν θέλω δίδωμι⁶ αὐτήν].
 7 [σὺ οὖν] ἐὰν⁸ προσκυνήσῃς⁹ ἐνώπιον ἐμοῦ,
 [ἔσται σοὺ πάσα.]”

8 καὶ [ἀποκριθεὶς] ὁ¹⁰ Ἰησοῦς εἶπεν αὐτῷ¹¹
 “Γέγραπται¹² Κύριον τὸν θεόν σου προσκυνήσεις
 καὶ αὐτῷ μόνῳ λατρεύσεις^a.”

1 (Most ll put these verses after v. 12) 2 (ll+iterum,
 D ll + εἰς ὄρος ὑψηλὸν ± λίαν, 1 + Hierusalem . . statuit eum supra
 pinnam templi et) 3 (D l τοῦ κόσμου) 4 (D ll πρὸς αὐτὸν)
 5 (D^s τούτων) 6 (N δώσω) 7 (ll illa) 8 (ll + prociens)
 9 (N + μοι) 10 B omits 11 (l omits, A ll + “Υπαγε ὅπως
 (± μου), Σατανᾶ) 12 (U 2 ll + γάρ)

2. 4. *Independent Editorial Conclusions.*

[iv. 11 Τότε
 ἀφίησιν αὐτὸν ὁ διάβολος¹]

(From deutero-Mark)

[καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.]

1 (ss + for a season)

[iv. 13 Καὶ συντελέσας πάντα πειρασμὸν
 ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ¹.]

1 (D χρόνον)

3. THE SERMON ON THE MOUNT.

The proto-Matthaeus seems to have contained a sermon considerably shorter than the sermon in Luke vi., beginning with two or three short beatitudes; then came the law of Love, the rules “Judge not” &c. and the conclusion about the house on the rock and the house on the sand. From this nucleus S. Matthew has by conflation produced a sermon of 107 verses. Its general subject matter is the duty of the laity, treated as citizens of the new kingdom. In this respect it differs from the next great conflation in Matt. x., in which the duty of the clergy is set forth. Meanwhile S. Luke by the same art of conflation produced another sermon of much narrower scope, containing only 30 verses. It is in no sense an abbreviation of S. Matthew’s sermon, for it has four passages (Luke vi. 24—26, 27 c, 34—35 a, 37 b—38 a) which present no parallels to S. Matthew. Verses 39 and 40 are found in S. Matthew, but in a different context. Of S. Matthew’s 107 verses 58 have parallels in S. Luke, but only 26 of them in the sermon; the remaining 32 are distributed over 7 chapters of S. Luke. Several Marcan scraps are worked up into S. Matthew’s conflation, and we have elsewhere seen reason to think that the trito-Mark borrowed a few scraps from the *Logia*.

3. A. *Independent Introductions.*

iv. 23 [Καὶ περιήγεν¹ ἐν ὄλῃ² τῇ Γαλιλαίᾳ³, διδάσκων⁴ ἐν ταῖς
 συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ
 θεραπεύων πάσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 24 † καὶ
 ἀπῆλθεν⁴ ἡ ἀκοή αὐτοῦ εἰς ὄλην⁵ τὴν Συρίαν^{6,7} καὶ προσήνεγκαν
 αὐτῷ πάντας⁸ τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις
 συνεχομένους, ⁹ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυ-
 τικοὺς, καὶ¹⁰ ἐθεράπευσεν αὐτούς¹¹. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι
 πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ
 Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

1 (N omits) 2 (D ll ὅλην τὴν Γαλιλαίαν) 3 (N + αὐτοῖς)
 4 (N C ἐξ-) 5 (N πᾶσαν) 6 (Γ συνορίαν) 7 (s^c omits)
 8 (s^c many) 9 (N D ll + καὶ) 10 (ss + He laid His hand on
 each of them and) 11 (D ll ss πάντας)

vi. 12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις¹ ἔξελθεῖν αὐτὸν² εἰς τὸ
 ὄρος προσεύξασθαι³, καὶ ἦν διανυκτερεύων ἐν⁴ τῇ προσευχῇ τῷ
 θεοῦ⁵. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν⁶ τοὺς μαθητὰς
 αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους
 ὠνόμασεν⁷, 14 Σίμωνα⁸ ὃν καὶ⁹ ὠνόμασεν¹⁰ Πέτρον¹¹ καὶ Ἀνδρέαν
 τὸν ἀδελφὸν αὐτοῦ καὶ⁹ Ἰάκωβον καὶ Ἰωάννην¹² καὶ¹³ Φίλιππον
 καὶ Βαρθολομαῖον¹⁴ 15 καὶ¹³ Μαθθαῖον καὶ Θωμᾶν¹⁵ (καὶ)¹⁶
 Ἰάκωβον¹⁷ Ἀλφαῖον καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 καὶ¹³
 Ἰούδαν¹⁸ Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ¹⁹ δς²⁰ ἐγένετο προδότης,

1 (D ll s^c ἐκείναις) 2 (E ll ἐξῆλθεν) 3 (D καὶ προσεύ-
 χεσθαι) 4 (N ἐπὶ) 5 (D omits) 6 (D ἐφώνησεν)
 7 (D ἐκάλεσεν) 8 (D + πρῶτον) 9 (ll omit) 10 (D ll ἐπ-)
 11 (l omits) 12 (D + τὸν ἀδελφὸν αὐτοῦ, οὓς ἐπωνόμασεν
 Βοανηργές, δ ἐστὶν Ἰωὺ Βροντῆς, s^c + the sons of Zebedee)
 13 (All omit) 14 (N † omits) 15 (D + τὸν ἐπικαλούμενον
 Δίδυμον) 16 B ll omit 17 (D + τὸν τοῦ) 18 (s^c + son of)
 19 (2 ll omit, D^s ll Σκαριώθ, ll Scariotha, s^c Scariot) 20 (D + καὶ)

^a LXX. Deut. vi. 13, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

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v. x' Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ

προσῆλθαν (αὐτῷ)¹² οἱ μαθηταὶ αὐτοῦ· ² καὶ
ἀνοίξας τὸ στόμα αὐτοῦ¹⁷
ἔδιδασκεν¹³ αὐτοὺς λέγων¹⁴

12 B omits 13 (D ἐδίδασκεν) 14 (s⁸ He began to say to them)

vi. 17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολλὸς²¹ μαθητῶν αὐτοῦ, καὶ πλῆθος πολλὸν τοῦ λαοῦ²² ἀπὸ πάσης τῆς⁵ Ἰουδαίας καὶ τῆς Ἱερουσαλὴμ²³ καὶ τῆς παραλλοῦ Τύρου καὶ Σιδῶνος²⁴, 18 οἱ ἦλθαν²⁵ ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦμενοι²⁶ ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο²⁷. 19 καὶ πᾶς²⁸ ὁ ὄχλος ἐζήτουν²⁹ ἀπτεσθαι³⁰ αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.

²⁰ Καὶ αὐτὸς³¹

ἐπάρας³² τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ³³ ἔλεγεν]

21 (D lls⁸ omit) 22 (N1 omit) 23 (N + καὶ * Πιραίας, 11 + et trans fretum) 24 (2 11 + et aliarum civitatum) 25 (D ἄλλων πόλεων ἐληλυθότων) 26 (D ὄχλ-) 27 (1 + omnes) 28 (1 omits) 29 (D 11 ἐζήτει) 30 (D ἄψασθαι) 31 (D 1 omit) 32 (D s⁸ † ἐτι ἄρας) 33 (D 1 omit)

3. B. The Beatitudes.

Eight short Beatitudes in the third person are followed by one longer in the second person. Of the eight only three belong to the proto-Matthaeus, being found in S. Luke; the others would be added at different dates, as recollections occurred. The eighth short Beatitude seems to be an editorial compilation, for the second half of it is repeated from the first Beatitude and the commencement is an abbreviation of the ninth. In S. Luke all the Beatitudes are in the second person and they are followed by Woes. According to S. Matthew our Lord pronounced Woes on the Pharisees, on the World, on Chorazin and Bethsaida, and on the man from whom occasion for stumbling cometh. S. Luke therefore had good authority for the Woes, but these particular Woes must either be conflated from another source, or, being merely inversions of the Blessings, they may be editorial. We regard as editorial additions the words or phrases which are enclosed in square brackets and printed in small type.

3. B. 1. Eight (three) short Beatitudes.

v. 3 “Μακάριοι οἱ πτωχοὶ^b [τῷ¹ πνεύματι],
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν^c. (1)

4 ² μακάριοι οἱ πενθοῦντες^b,
ὅτι αὐτοὶ παρακληθήσονται. (2)

[5 μακάριοι οἱ πραεῖς, (ii)
ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.^d (3)]

6 μακάριοι οἱ πεινῶντες [καὶ διψῶντες τὴν δικαιοσύνην],
ὅτι αὐτοὶ χορτασθήσονται. (4)

[7 μακάριοι οἱ ἐλεήμονες, (ii)
ὅτι αὐτοὶ³ ἐλεηθήσονται^e. (5)]

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ^f,
ὅτι αὐτοὶ τὸν θεὸν ὁψονται. (6)

9 μακάριοι οἱ εἰρηνοποιοί^g,
ὅτι (αὐτοὶ)⁴ υἱοὶ θεοῦ κληθήσονται. (7)

10 μακάριοι οἱ διδωγμένοι ἕνεκεν⁵ δικαιοσύνης,
ὅτι αὐτῶν ἐστὶν⁶ ἡ βασιλεία τῶν οὐρανῶν. (8)]

1 (D omits) 2 (D 11 s⁸ place v. 5 before v. 4) 3 (1 omits)
4 NCD 11 omit 5 (B ἕνεκα, C + τῆς) 6 (D ἔσται)

vi. (20) “Μακάριοι οἱ πτωχοί¹,
ὅτι ὑμετέρα² ἐστὶν ἡ βασιλεία τοῦ θεοῦ³. (1)

21 μακάριοι οἱ πεινῶντες [νῦν]⁴,
ὅτι χορτασθήσεσθε⁵. (4)

μακάριοι οἱ κλαίοντες [νῦν],
ὅτι γελάσετε^{6,7}. (2)

1 (Q 3 11 + τῷ πνεύματι) 2 (s⁸ theirs) 3 (X 2 11 s⁸ τῶν οὐρανῶν) 4 (11 s⁸ qui (± nunc) esuriunt 11 + et sitiunt ± iustitiam) 5 (N 11 s⁸ χορτασθήσονται) 6 (11 s⁸ third person) 7 (D omits)

^b LXX. Isai. lxi. 1, Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ ἕνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοίς...² παρακαλέσαι πάντας τοὺς πενθοῦντας.

^c Cf. James ii. 5, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας;

^d LXX. Ps. xxxvii. 11, οἱ δὲ πραεῖς κληρονομήσουσιν τὴν γῆν.

^e Cf. James ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος.

^f LXX. Ps. xxiv. 4, ἀθῶπος χερσίν καὶ καθαρὸς τῇ καρδίᾳ. Cf. James iv. 8, καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγρίσατε καρδίας, διψυχοί.

^g Cf. James iii. 18, καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

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3. B. 2. *One longer Beatitude.*

v. 11 “Μακάριοί ἐστε ὅταν ὀνειδίσωσιν¹ ὑμᾶς
 καὶ διώξωσιν²
 καὶ εἴπωσιν πᾶν πονηρὸν³ καθ’ ὑμῶν [ψευδόμενοι]⁴
 ἕνεκεν⁵ ἐμοῦ⁶.
¹² χαίrete καὶ ἀγαλλιᾶσθε^a,
 ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς¹⁷.
 οὕτως γὰρ ἐδίδωκεν τοὺς προφῆτας
 [τοὺς πρὸ ὑμῶν]⁸.

1 (D †-σουσιν) 2 (ND †-ξουσιν) 3 (C1+βῆμα)
 4 (D11 s^o omit) 5 (B ἕνεκα) 6 (D11 δικαιοσύνης) 7 (D11
 singular) 8 (s^o omits, D †+ὑπαρχόντων, U11 s^o+ol patéres
 αὐτῶν, 1+fratres eorum)

With Matt. v. 14 b compare the Oxyrhynchus fragment vii.

Λέγει Ἰησοῦς, “Πόλις ᾧ κοδομημένη ἐπ’ ἄκρον ὄρους ὑψηλοῦ καὶ
 ἐστηριγμένη οὔτε πεσεῖν δύναται οὔτε κρυβῆναι.”

3. C. *Two preliminary Comparisons, four Logia.*

We have in S. Matthew four independent *Logia*, worked up by conflation into two comparisons. The first we hold to have been borrowed by S. Mark from the *Logia*, and the last to have been taken from S. Mark. See notes on first Division. The phrase “Your Father which is in the Heavens” occurs with variations very frequently in S. Matthew and should probably be regarded usually as editorial. S. Luke gives two of the *Logia*, but in different contexts.

A [v. 13 “[‘Τμεῖς ἐστέ] τὸ ἄλας¹ [τῆς γῆς]· || (ii)
 ἐὰν δὲ τὸ ἄλας² μωρανθῇ³,
 ἐν τίνι ἀλισθησεται;
 εἰς οὐδὲν ἰσχύει⁴
 εἰ μὴ βληθὲν⁵ ἕξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.]
 (Luke xiv. 35 c=Matt. xiii. 9=Mark iv. 9 &c.)

1 (ND ἄλα) 2 (N ἄλα) 3 (11 evanuerit=μαρανθῇ, s^o lose
 its savour and become foolish) 4 (D11 ss omit) 5 (D11
 βληθῆναι...καὶ)

|| Cf. S. Mark ix. 50^a, § 30 f., “Καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε;”

B [v. 14 “Υμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. (ii)
 C Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.
 D ¹⁵ Οὐδὲ καίουσιν λύχνον ¶
 καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον * * * *
 ἀλλ’ ἐπὶ τὴν λυχνίαν,
 καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.]

Editorial Conclusion.

[v. 16 “Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων,
 ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν
 τὸν ἐν τοῖς οὐρανοῖς.]

¶ Cf. S. Mark iv. 21, § 13 a, “Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ
 ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;”

^a Cf. James i. 2, πᾶσαν χαρὰν ἡγήσασθε...ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις.

vi. 22 “Μακάριοί ἐστε ὅταν μισήσωσιν⁸ ὑμᾶς οἱ ἄνθρωποι,
 [καὶ ὅταν ἀφορίσωσιν ὑμᾶς⁷] καὶ ὀνειδίσωσιν
 καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν
 ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·
²³ χαρήτε [ἐν ἐκείνῃ τῇ ἡμέρᾳ] καὶ σκιρτήσατε,
 [ἰδοὺ] γὰρ¹⁹ ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ¹⁰.
 κατὰ τὰ αὐτὰ¹¹ γὰρ¹² ἐποιοῦν τοῖς προφήταις
 [ol patéres αὐτῶν].

7 (D omits) 8 (D †-σουσιν) 9 (D s^o ὅτι) 10 (B 211
 plural) 11 (N11 ταῦτα) 12 (D s^o 311 omit)

Woes (Editorial?).

[vi. 24 “Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις,
 ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

²⁵ οὐαὶ ὑμῶν, οἱ ἐμπεπλησμένοι νῦν¹, ὅτι πεινάσετε¹².
 οὐαὶ³, οἱ γελῶντες νῦν⁴, ὅτι πενθήσετε καὶ κλαύσετε.
²⁶ οὐαὶ⁵ ὅταν καλῶς ὑμᾶς⁶ εἴπωσιν πάντες⁷ οἱ ἄνθρωποι, κατὰ τὰ
 αὐτὰ¹⁸ γὰρ¹ ἐποιοῦν τοῖς ψευδοπροφήταις¹⁰ οἱ πατέρες αὐτῶν¹¹.”]

1 (D11 omit) 2 (s^o omits) 3 (D11 s^o+ὑμῖν) 4 (1 omits)
 5 (D1 s^o+ὑμῖν) 6 (D ὑμῖν, 1 omits) 7 (D s^o omit)
 8 (N11 ταῦτα) 9 (1+et) 10 (311 †προφήταις) 11 (B s^o
 omit)

xiv. 34 “Καλὸν [οὖν]¹ τὸ ἄλας²· ||

ἐὰν δὲ [καὶ]³ τὸ ἄλας² μωρανθῇ⁴,
 ἐν τίνι ἀρτυθήσεται;
³⁵ οὔτε εἰς⁵ [γῆν οὔτε εἰς κοπρίαν] εὐθετόν ἐστιν·
 ἕξω βάλλουσιν⁶ αὐτό. †
 [‘Ο ἔχων ὥτα ἀκούει ἀκουέτω.]”

1 (D11 s^o omit) 2 (ND ἄλα) 3 (A11 s^o omit) 4 (11
 evanuerit=μαρανθῇ) 5 (D+τῇν) 6 (M 311 βαλοῦσιν)

viii. 16 “Οὐδεὶς δὲ² λύχνον ἄψας ¶
 καλύπτει αὐτὸν³ σκεύει⁴ ἢ ὑποκάτω κλίνης τίθησιν,
 ἀλλ’ ἐπὶ λυχνίας⁵ τίθησιν⁶,
 ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς⁷.”

Doublet:

xi. 33 “Οὐδεὶς⁸ λύχνον ἄψας ¶
 εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον⁹
 ἀλλ’ ἐπὶ τὴν λυχνίαν,
 ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν¹⁰.”

1 (s^o+He spake another parable) 2 (s^o omits) 3 (11
 omit) 4 (1 sub modium, 1 sub modio, 1 omits) 5 (ND τὴν
 λυχνίαν) 6 (D τιθεῖ, 211 omit) 7 (B omits) 8 (A11+δὲ)
 9 (s^o omits) 10 (N†βλέπουσιν)

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3. D. *The Laws of the new Kingdom will be stricter than those of Moses.*

[V. 17 “Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον (ii)
 ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πλη-
 ρῶσαι·¹⁸ ἀμὴν γὰρ¹ λέγω ὑμῖν,
 ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ²,
 ἰῶτα ἓν ἢ μία κερέα³ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
 ἕως (ἂν)⁴ πάντα γένηται.
¹⁹ ὃς ἐὰν⁵ οὖν⁶ λύσῃ⁷ μίαν τῶν ἐντολῶν τούτων τῶν
 ἐλαχίστων⁸ καὶ διδάξῃ οὕτως⁷ τοὺς ἀνθρώπους, ἐλάχιστος
 κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ’ ἂν ποιήσῃ
 καὶ διδάξῃ, οὗτος⁸ μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν
 οὐρανῶν⁹.²⁰ Ἰλέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ
 ὑμῶν ἡ δικαιοσύνη πλεον τῶν γραμματέων καὶ² Φαρι-
 σαίων², οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν²
 οὐρανῶν²¹⁷.]

1 (ll omit) 2 (s⁸ omits) 3 B omits 4 (D^s omits)
 5 (ll enim) 6 (D λύσει) 7 (D omits) 8 (ll οὕτως)
 9 (8D1 omit)

Scrap from the deutero-Matthaeus.

xvi. 17 “Εὐκοπώτερον^b δέ ἐστιν
 τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν^c †
 ἢ τοῦ νόμου μίαν κερέα^ν πεσεῖν.” †

Our Lord's teaching with its boldness and novelty had evidently excited the hopes of the antinomians. He therefore seeks to crush their hopes by a decisive declaration. The standard of morality must rise, He insists, with every new revelation of truth, and Christianity must be better and purer than Judaism. The declaration is made in the usual way of Scripture without reservations. Yet it is obvious that our Lord by reading a higher meaning into the old precepts often set them aside in the letter while He fulfilled them in the spirit. On the whole subject compare Mark x. 23 ('N.T. Problems,' pp. 125—133).

3. E. *Six Illustrations of the higher Morality of the new Kingdom.*3. E. 1. *Murder.*

[V. 21 “Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύ- (ii)
 σεῖς². ὃς δ’ ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.
²² Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ
 ἀδελφῷ αὐτοῦ¹ ἔνοχος ἔσται τῇ κρίσει·² ὃς δ’ ἂν
 εἴπῃ τῷ ἀδελφῷ αὐτοῦ ‘Ρακά³,’ ἔνοχος ἔσται τῷ
 σινεδρίῳ· ὃς δ’ ἂν εἴπῃ³ ‘Μωρέ,’ ἔνοχος ἔσται εἰς
 τὴν γέενναν τοῦ πυρός.]

1 (D ll s⁸ + εἰκῆ) 2 (8D ll ‘Ρακά, 1 Raccha, 1 Rachab)
 3 (ls⁸ + τῷ ἀδελφῷ αὐτοῦ)

‘Ρακά is probably the Aramaic for ܠܡܚܕܐ ‘rascal’; for ܠܡܚܕܐ would require ‘Ρηκά. Possibly Μωρέ stands for ܡܚܪܐ ‘rebel.’

3. E. 1. a. *Logion: Seek reconciliation before offering sacrifice.*

[V. 23 “Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ (ii)
 θυσιαστήριον καὶ ἐκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει
 τι κατὰ σοῦ, ²⁴ ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν
 τοῦ θυσιαστηρίου, καὶ ὑπάγε πρῶτον διαλλάγηθι¹
 τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε² τὸ δῶρόν
 σου.]

1 (D καταλλ-) 2 (D^s ll -φέρεις)

The three *Logia* which are incorporated into these six illustrations are probably later insertions, for they weaken the argument by drawing the reader's attention to other thoughts.

^b Mark ii. 9, x. 25 with parallels in Matt. and Luke.

^c Mark xiii. 31.

^d Cf. James ii. 10, “Ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

^e LXX. Ex. xx. 13 = Deut. v. 18, οὐ φονεύσεις.

^f Cf. 1 John iii 15, πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν.

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3. E. 1. b. *Second Logion: Compound a dispute rather than go to law.*

(Brought to S. Luke in Aramaic.)

[v. 25 “Ἰσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ (ii)

ἕως¹ οὗτοι εἰ μετ’ αὐτοῦ ἐν τῇ ὁδῷ,
 μή ποτέ σε παραδῶ² ὁ ἀντίδικος τῷ κριτῇ,
 ἥ καὶ ὁ κριτὴς³ τῷ ὑπηρετῇ⁴,
 καὶ εἰς φυλακὴν βληθήσῃ.
 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκείθεν
 ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.]

1 (D † omits) 2 (D παραδώσει) 3 (D ll + σε παραδώσει)
 4 (s^a omits)

xii. 57 [“Τί δὲ¹ καὶ ἀφ’ ἐαυτῶν οὐ κρίνετε τὸ δίκαιον;
 58 ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου
 [ἐπ’ ἄρχοντα,] 59 ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι³ (ἀπ’)⁴ αὐτοῦ,
 μή ποτε κατασύρῃ⁵ σε πρὸς τὸν κριτήν, †
 καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι,
 καὶ ὁ πράκτωρ σε βαλεῖ⁶ εἰς φυλακὴν. †
 59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκείθεν
 ἕως καὶ⁷ τὸ ἔσχατον λεπτὸν⁸ ἀποδῷς⁹. †”

1 (D l? s^c omit) 2 (D † τῷ) 3 (D ἀπαλλαγῆναι) 4 B
 omits 5 (D ll κατακρίνῃ, ll tradat) 6 (l † mittit) 7 (D οὐ,
 3 ll omit) 8 (D ll τὸν ἔσχ. κοδράντην) 9 (D ἀποδοῖς)

3. E. 2. *Adultery.*

[v. 27 “Ἠκούσατε ὅτι ἐρρέθη¹ Ὁ ὃ μοιχεύσεις^a. (ii)
 28 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
 πρὸς τὸ ἐπιθυμῆσαι (αὐτήν)² ἤδη ἐμοίχευσεν αὐτήν
 ἐν τῇ καρδίᾳ αὐτοῦ³.]

1 (L ll s^c + τοῖς ἀρχαίοις) 2 B omits 3 (B ἐαυτοῦ)

In the preceding *Logion* ὁ ἀντίδικος is neither Satan, as Clement of Alexandria thought, nor God according to S. Augustine, but any opponent at law. The appeal, as in Matt. vii. 1 ff., is entirely to self-interest.

This *Logion* seems to have been brought to S. Luke in Aramaic; the ideas are the same but the Greek different.

3. E. 2. a. *Logion: If thine eye offend thee pluck it out.*

(Marcan.)

[v. 29 “Εἰ δὲ ὁ ὀφθαλμός σου [ὁ δεξιὸς] σκανδαλίζει σε,
 ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 ἥ καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ¹ εἰς γέενναν.
 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,
 ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου²
 ἥ καὶ μὴ³ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ⁴.]

1 (ll eat) 2 (D s^a omit) 3 (B ἡ) 4 (E l βληθῇ)

This section and the next, though described as Marcan, are printed in the larger type to recognise a principle which is widely accepted, that the same section may have belonged to two sources. The latter section in particular is not so close a copy of its doublet as to exclude this view.

(For S. Matthew's doublet of this passage and S. Mark's parallels see I. § 30 e.)

^a LXX. Ex. xx. 14 = Deut. v. 17, οὐ μοιχεύσεις.

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(3. E. *Six Illustrations of the higher Morality of the new Kingdom.*)3. E. 3. *Divorce.*

(Marcan.)

[v. 31 “Ἐρρέθη δέ¹ᾧ Οὐκ ἄν ἀπολύσῃ τὴν γυναῖκα ἀγτοῦ,
λότῳ ἀγτῇ ἀποστάσιον^b.32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι²Ἦπᾶς ὁ ἀπολύων³ τὴν γυναῖκα αὐτοῦ

[παρεκτός λόγου πορνείας]

ποιεῖ αὐτὴν μοιχευθῆναι,

(καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ⁴ μοιχᾶται).⁵]

1 (S omits) 2 (D ll ss omit) 3 (D ll ss δὲ ἂν ἀπολύσῃ)

4 (B ὁ ἀπολ. γαμήσας) 5 D ll omit

(In a different context.)

(Scrap.)

xvi. 18 “Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ

καὶ γαμῶν ἑτέραν

μοιχεύει,

καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς⁷² γαμῶν μοιχεύει.”

1 (S + πᾶς) 2 (D omits)

(For S. Matthew's doublet of this passage and S. Mark's parallels see I. § 31 c.)

3. E. 4. *Perjury.*[v. 33 “Πάλιν¹ ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις⁷¹ (ii)Οὐκ ἐπιорκῆσεις², ἀποδώσεις δὲ τῷ κγρίῳ τοῦςὄρκους σου^{1c}. 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλους·

μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·

35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν

ἀγτοῦ^d. μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦμεγάλου βασιλέως^e. 36 μήτε ἐν τῇ κεφαλῇ σουὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα³ λευκὴν ποιῆσαι⁴ἢ μέλαιναν. 37 ἔστω⁵ δὲ ὁ λόγος ὑμῶν “Ναὶ ναί⁶,” “Οὐοὐ⁷.” τὸ δὲ περισσὸν⁷ τούτων ἐκ τοῦ πονηροῦ ἐστίν.]

1 (S omits) 2 (S * ἐφιορ.) 3 (S * τρίχαν) 4 (D ποιεῖν)

5 B ἔσται 6 (L ll + καὶ) 7 (B * περισσόν)

This passage does not forbid Christians to swear in a law court but is directed against conversational profanity; for (1) our Lord took the oath which Caiaphas offered to Him (Matt. xxvi. 63 f.). (2) S. Paul repeatedly invokes God's name to attest what he says. (3) In Heb. oaths are approved as an end of strife. (4) In Rev. an angel swears by Him that liveth.

If S. Paul had been acquainted with v. 37, he would probably have expressed himself differently in 2 Cor. i. 17—20.

Our Lord's teaching about oaths is also given in Matt. xxiii. 16.

3. E. 5. *Retaliation.*

[v. 38 “Ἠκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν ἀντὶ ὀφθαλ- (ii)

μοῦ καὶ ὁδόντα ἀντὶ ὁδόντος⁸. 39 Ἐγὼ δὲ λέγωὑμῖν μὴ ἀντιστῆναι² τῷ πονηρῷ^h.]ἀλλ' ὅστις σε ῥαπίζει³ εἰς⁴ τὴν [δεξιάν]⁵ σιαγόνα (σου)⁶,

στρέψον αὐτῷ καὶ τὴν ἄλλην·

1 (D ll omit) 2 (S -σταθῆναι) 3 (D ll ραπίσει) 4 (D ἐπὶ)

5 (D ll ss omit) 6 S ll omit

ὁ πονηρὸς (39) does not mean Satan, but any bad man, the indefinite use of the definite article.

vi. 29 “Τῷ¹ τύπτοντί σε ἐπὶ² τὴν³ σιαγόναπάρεχε⁴ καὶ τὴν ἄλλην,

1 (B † τῶν) 2 (SD εἰς) 3 (S + δεξιάν) 4 (D ll + αὐτῷ)

^b LXX. Deut. xxiv. 1, ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνουκήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὕρῃ χάριν ἐναντίον αὐτοῦ ὅτι εὗρεν ἐν αὐτῇ ἀσχημον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίον, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ.

^c LXX. Num. xxx. 3, ἀνθρωπος ἀνθρωπος ὅς ἂν εὕξηται εὐχὴν Κυρίῳ ἢ ὁμῶς ὅρκον ὀρισμῷ ἢ ὀρίσῃται περὶ τῆς ψυχῆς αὐτοῦ, οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ· πάντα ὅσα ἐὰν ἐξέλθῃ ἐκ τοῦ στόματος αὐτοῦ ποιήσει.

^d LXX. Is. lxvi. 1, οὕτως λέγει Κύριος “Ὁ οὐρανὸς μου θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου.” Contrast Matt. xxii. 44.

^e LXX. Ps. xlviii. 3, ὅρη Σειῶν, τὰ πλεῦρά τοῦ βορρᾶ, ἡ πόλις τοῦ βασιλέως τοῦ μεγάλου.

^f Cf. James v. 12, πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινα ὅρκον· ἦτω δὲ ὑμῶν τὸ “Ναὶ” ναὶ καὶ τὸ “Οὐ” οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε. Contrast 2 Cor. i. 17—20, Ναὶ, ναί...Οὐ, οὐ.

^g LXX. Ex. xxi. 23, δώσει...24 ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, δόντα ἀντὶ δόντος. Cf. Lev. xxiv. 20; Deut. xix. 21.

^h Cf. 1 Thess. v. 15, ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τιλὶ ἀποδῷ.

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v. 40 “καὶ τῷ θέλοντί⁷ σοι κριθῆναι
 καὶ τὸν χιτῶνά σου λαβεῖν,
 ἄφες⁸ αὐτῷ⁹ καὶ τὸ ἱμάτιον¹⁰.
 41 καὶ ὅστις σε¹¹ ἀγαρεύσει¹² μίλιον ἔν,
 ὑπάγε μετ’ αὐτοῦ¹³ δύο.
 42 τῷ αἰτοῦντί σε¹⁴ δός,
 καὶ τὸν θέλοντα¹⁵ ἵνα ἀπὸ σου¹⁶ δανίσασθαι^a
 μὴ ἀποστραφῇς.

7 (D + ὁ θέλων) 8 (D ἀφήσεις) 9 (N τούτω)
 10 (N ss + σου) 11 (N + ἐάν) 12 (D -εὔει, N ἐνγαρεύσει)
 13 (D ll s^a + ἔτι ἄλλα, ll s^c + ἄλλα) 14 (N + σοι) 15 (D ll
 τῷ θέλοντι) 16 (D 2 ll omit)

vi. (29) “καὶ ἀπὸ τοῦ αἵροντός σου }
 τὸ ἱμάτιον } +
 καὶ τὸν χιτῶνα μὴ κωλύσης.
 30 [παντί⁵] αἰτοῦντί σε δίδου,
 [καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ
 μὴ ἀπαίτει.”]⁷⁶

5 (D ll + δέ, D + τῷ, s^a omits) 6 (l omits) 7 (s^a or)

3. E. 6. *Hating your enemies.*

[v. 43 “Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλην- (ii)
 σίον σου^b καὶ μισήσεις τὸν ἐχθρόν σου.]

44 Ἐγὼ δὲ λέγω ὑμῖν,
 ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν

(Luke vi. 29, 30 = Matt. v. 39, 40, 42.)

καὶ προσεύχεσθε ὑπὲρ τῶν² διωκόντων ὑμᾶς.
 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρα-
 νοῖς, ὅτι³ τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς
 καὶ ἀγαθοῦς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους⁴. (1)

(Luke vi. 31 = Matt. vii. 12.)

46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς,
 τίνα μισθὸν (2) ἔχετε⁵;
 οὐχὶ⁶ καὶ οἱ τελῶναι
 τὸ αὐτὸ⁷ ποιοῦσιν;
 47 καὶ ἐὰν ἀσπάσῃσθε
 τοὺς ἀδελφοὺς⁸ ὑμῶν μόνον,
 τί περισσὸν ποιεῖτε;
 οὐχὶ καὶ οἱ ἐθνικοὶ⁹ τὸ αὐτὸ ποιοῦσιν¹;¹⁰

1 (D ll + εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καλῶς ποιεῖτε τοῖς
 μισοῦσιν ὑμᾶς) 2 (D ll + ἐπηρεάζοντων καὶ) 3 (ll qui)
 4 (N omits) 5 (D ll ἔχετε) 6 (N ss omit) 7 D 2 ll
 οὕτως (ll hoc, l haec) 8 (E 2 ll φίλους) 9 (E 2 ll τελῶναι)
 10 (l s^a omit)

Conflate.

(Different order.)

vi. 27 “Ἀλλὰ ὑμῖν λέγω [τοῖς ἀκούουσιν], †
 ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν,
 [καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
 28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,]
 προσεύχεσθε περὶ¹ τῶν ἐπηρεάζοντων ὑμᾶς.

29 τῷ² τύποντι σε ἐπὶ τὴν⁴ σιαγόνα ἀρέχε⁵ καὶ τὴν ἄλλην,
 καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ²⁶ τὸν χιτῶνα μὴ
 κωλύσης. 30 παντί⁶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ
 αἵροντος τὰ σὰ μὴ ἀπαίτει⁷. 31 καὶ καθὼς θέλετε ἵνα
 ποιῶσιν⁸ ὑμῖν οἱ ἄνθρωποι⁹, ποιεῖτε αὐτοῖς ὁμοίως¹⁰.

32 καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς,
 ποία ὑμῖν χάρις ἐστίν⁷;
 καὶ γὰρ οἱ ἁμαρτωλοὶ¹¹
 τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν¹².
 33 καὶ (γὰρ) ἐὰν¹³ ἀγαθοποιήτε¹⁴
 τοὺς ἀγαθοποιῶντας ὑμᾶς¹⁵,
 ποία ὑμῖν⁷ χάρις ἐστίν;
 καὶ¹⁶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ¹⁷ ποιοῦσιν.

[34 καὶ ἐὰν δανίσῃτε¹⁸ παρ’ ὧν ἐλπίζετε λαβεῖν¹⁹, ποία ὑμῖν χάρις
 (ἐστίν)²⁰; καὶ¹⁶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν
 τὰ ἴσα²¹. 35 πλὴν²² ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθο-
 ποιεῖτε καὶ δανίζετε^a μηδὲν²³ ἀπελπίζοντες²⁴, καὶ ἔσται ὁ μισθὸς
 (2) ὑμῶν πολὺς²⁵.]

1 (D ὑπὲρ) 2 (B † τῶν) 3 (ND eis) 4 (N + δεξιὰν)
 5 (D ll + αὐτῷ) 6 (D ll + δέ, D + τῷ, s^a omits) 7 (l omits)
 8 (s^a + good) 9 ND l + καὶ ὑμεῖς 10 (D l omit) 11 (D
 + τοῦτο ποιῶσιν) 12 (s^a omits) 13 (D ll ei) 14 (D -εἴτε)
 15 (s^a ye do good that ye may be repaid by...illegible) 16 (D ll
 + γὰρ) 17 (D ll τοῦτο, ll haec) 18 (D + δανίζετε)
 19 (D ἀπολ.) 20 B l omit 21 (D ll omit) 22 (l + dico)
 23 N μηδὲν 24 (D * ἀφελπ., ll s^a desperantes) 25 (A l s^a
 + ἐν τοῖς οὐρανοῖς, 2 ll + in caelo) 26 (s^a or)

^a Matt. v. 42^b = Luke vi. 35^b.

^b LXX. Lev. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

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(Luke vi. 35 = Matt. v. 45.)

v. 48 “Ἐσεσθε οὖν ὑμεῖς τέλειοι^c ὡς¹¹ ὁ πατὴρ ὑμῶν ὁ οὐράνιος¹² τέλειός ἐστιν.
11 (D ὥσπερ) 12 (D 11 ἐν οὐρανοῖς)

vi. (35) “καὶ ἔσεσθε υἱοὶ Ὑψίστου,
ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ
πονηροὺς.” (1)
36 Γίνεσθε²⁶ οἰκτεῖρμονες
καθὼς²⁷ ὁ πατὴρ ὑμῶν οἰκτεῖρμων ἐστίν^e.
26 (A 11 + οὖν) 27 (D^s 11 + καὶ)

3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*

[vi. 1 “Προσέχετε¹ (δὲ)² τὴν δικαιοσύνην³ ὑμῶν μὴ (ii)
ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι
αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ
ὑμῶν τῷ ἐν τοῖς⁴ οὐρανοῖς.]

1 (S^a omits) 2 BD 11 S^c omit 3 (E 2 11 ἐλεημοσύνην,
S^a † δοσεῖν νην) 4 (SD omit)

This part appears to be much weakened by the introduction of foreign matter, for Matt. vi. 7—15 is entirely out of place and disturbs the argument. The simple fact seems to be that having given one of our Lord's precepts about Prayer, S. Matthew has appended to it all the other precepts in which the word ‘pray’ occurs, in order that he might collect into one passage all our Lord's teaching on that important subject. And this lets us into a secret. S. Luke likewise has gathered into a much more striking conflation (xi. 1—13) all that he has to tell us about our Lord's teaching on Prayer. One of his sections is new: another occurs in Matt. vii. 7 ff. Why has not S. Matthew put it here? Simply because the word ‘pray’ does not occur in it and so it passed into a different category. The eye rather than the mind was used by the redactor in conflating.

3. F. 1. *In almsgiving.*

[vi. 2 “Ὅταν οὖν¹ ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης (ii)
ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς
συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ
τῶν ἀνθρώπων· ἀμὴν² λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν
αὐτῶν³. 3 σοὺ δὲ ποιούντος ἐλεημοσύνην μὴ γνώτω
ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, 4 ὅπως ᾗ σου ἡ
ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου¹ ὁ βλέπων
ἐν τῷ κρυπτῷ³ ἀποδώσει σοι⁴ Ε.]

1 (S^a omits) 2 (S^a + ἀμὴν) 3 (D 2 11 + αὐτὸς) 4 (E 11
+ ἐν τῷ φανερωῷ)

^c Cf. James i. 4, ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. Cf. James iii. 2.

^d LXX. Deut. xviii. 13, τέλειος ἔση ἐναντίον Κυρίου τοῦ θεοῦ σου.

^e LXX. Ps. ciii. 8, οἰκτεῖρμων καὶ ἐλεήμων ὁ κύριος. Cf. Ps. cxi. 4. James v. 11, πολὺς πλάγχθος ἐστὶν ὁ κύριος καὶ οἰκτεῖρμων.

^f This refrain is repeated in vi. 2, 5, 16.

^g This refrain is repeated in vi. 4, 6, 18.

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

(3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*)

3. F. 2. *In prayer.*

(Conflate with three *Logia*.)

[vi. 5 “Καὶ ὅταν προσεύχησθε¹, οὐκ ἔσεσθε² ὡς οἱ (ii)
ὑποκριταί· ὅτι φιλοῦσιν³ ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι⁴,
ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν⁵ λέγω ὑμῖν⁶,
ἀπέχουσι τὸν μισθὸν αὐτῶν⁷ a¹⁸. 6 σὺ⁹ δὲ ὅταν
προσεύχη¹⁰, εἴσελθε⁹ εἰς τὸ ταμεῖόν σου⁹, καὶ
κλείσας⁹ τὴν θύραν σου¹¹ πρόσευξαι^{9b} τῷ πατρί
σου⁹ τῷ¹² ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου⁹ ὁ βλέπων
ἐν τῷ κρυπτῷ¹³ ἀποδώσει σοι^{89c14}.]

1 (K†D1s^c προσεύχῃ) 2 (D1s^c ἔση) 3 (D11+στῆναι,
1+salutare) 4 (D1†καὶ προσευχόμενοι) 5 (s^c omits)
6 (E1+ῶτι) 7 (D αὐτόν) 8 (s^c omits) 9 (1 plural)
10 (K *προσεύχῃς) 11 (1 omits) 12 (D s^c omit) 13 (1
+ipse) 14 (11 s^c+openly)

3. F. 2. a. *First Logion: Use not vain repetitions.*

[vi. 7 “Προσευχόμενοι δὲ μὴ βατταλογήσητε¹ ὥσπερ (ii)
οἱ ἔθνηκοί², δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν
εἰσακουσθήσονται· 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν
γὰρ (ὁ θεός)³ ὁ πατήρ ὑμῶν ὡς χρεῖαν ἔχετε πρὸ τοῦ
ὑμᾶς αἰτῆσαι αὐτόν⁴.]

1 (D βαττα-) 2 (Bs^c ὑποκριταί) 3 (ND11ss omit, but
K adds the words in small letters) 4 (D1 ἀνοῖξαι τὸ στόμα)

3. F. 2. β. *Second Logion: The Lord's Prayer.*

The fact that John taught his disciples a form of prayer was probably made known to S. Luke by Apollos or some other of John's followers. S. Matthew probably gives the Lord's prayer as it was recited in the East, S. Luke as it was recited in the West, but there is reason to think that the two omitted petitions were used in many Western Churches.

The abrupt Πάτερ with which S. Luke begins is softened down in S. Matthew by an editorial commonplace. In the West there is evidence that the abruptness was removed by prefixing the original Aramaic word Abbâ (not 'Abûnâ (Aramaic) nor 'Abûnan (Galilean), 'Our Father'). So Rom. viii. 15, ἐν ᾧ κράζομεν “Ἀββᾶ, ὁ πατήρ,” Gal. iv. 6, κράζον “Ἀββᾶ ὁ πατήρ,” Mark xiv. 36, “Ἀββᾶ ὁ πατήρ.”

The interesting variant “Let Thy Holy Spirit come upon us and cleanse us” was probably in use locally.

WH. arrange the prayer so that the clause “As in heaven so on earth” shall belong equally to the three preceding petitions. I have not followed them in this.

The fourth petition may be rendered ‘Give us to-day,’ or ‘day by day,’ ‘our bread for the coming day.’ If the prayer be offered at early dawn, this will mean ‘our bread for to-day’; if at night ‘our bread for to-morrow.’ Now if we retranslate this into Biblical Greek we get ‘τὸν ἄρτον ἡμῶν τὸν τῆς ἐπιούσης ἡμέρας,’ in which ἐπ-ιούσα is the present participle of ἐπιεμῖ ἰδο, which was frequently used of time in classical authors and in the LXX. It occurs five times in S. Luke, viz.

Acts vii. 26. τῇ τε ἐπιούσῃ ἡμέρᾳ.	Acts xxi. 18. τῇ δὲ ἐπιούσῃ.
xvi. 11. τῇ δὲ ἐπιούσῃ.	xxiii. 11. τῇ δὲ ἐπιούσῃ νυκτί.
xx. 15. τῇ ἐπιούσῃ.	

But so cumbersome a rendering is just as intolerable in Greek as its equivalent is in English; at any rate it was quite unsuited for daily prayer, and we cannot wonder if S. Matthew or one of his fellow-workers sought to simplify it by coining the adjective ἐπιούσιος. It must be confessed that this was not a legitimate formation, for ἐπιούσα is not a substantive and can only stand for ‘to-morrow’ when it has the article, with ἡμέρα expressed or understood; but ἡμέρα cannot be supplied to ἐπιούσιος nor is the article contained in it. Nevertheless, as Bishop Lightfoot has shown (‘On a Fresh Revision’), the evidence indicates that for more than a century the word was understood to mean ‘for the coming day’ or ‘for the

^a This refrain is repeated in vi. 2, 5, 16.

^b LXX. Is. xxvi. 20, βάδιζε, λαὸς μου, εἰσελθε εἰς τὰ ταμεῖά σου, ἀπὸ κλείσον τὴν θύραν σου, ἀποκρύβηθι μικρὸν ὅσον, ὥς ἂν παρέλθῃ ἡ ὀργὴ Κυρίου.

^c This refrain is repeated in vi. 4, 6, 18.

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(THE SERMON ON THE MOUNT.)

(3. F. Beware of Hypocrisy in your various Acts of Righteousness.)

tomorrow.' S. Jerome tells us that he found מחר 'to-morrow' in the Gospel according to the Hebrews, and in all the Old Latin versions *quotidianum* appears. This last rendering may well be called brilliant, for while it preserves the root meaning *dies*, it substitutes a very simple and natural phrase for an exceedingly cumbrous one, and we may be thankful that our translators adhered to it, not being misled by the criticisms of scholars. The Old Syriac rendering ܡܠܬܐ 'continual' is discussed by Dr Chase in 'Texts and Studies.' But there is a saying in the Talmud that if a man who has bread enough in his basket for to-day prays for more he lacks faith, and it seems to me that this is a sneer at the Christians, and if so it considerably confirms the traditional rendering. For further discussion see my 'S. Luke' *ad loc.* and Nestle, *Encycl. Biblica*, p. 2819.

As soon as the church was served by Greek scholars of note, objection was inevitably taken to the traditional rendering. Origen connected the word with οὐσία and περιούσιος. Most scholars followed him, but in a case like this, where the prayer had been daily recited so long, we dare not set aside the traditional rendering even if the new proposals were more satisfactory than they are.

(In a different context.)

[xi. 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τιῇ προσευχόμενον, ὡς ἐπαύσατο, εἰπέν· τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· "Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς ἡμεῖς Ἰωάννης¹² ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ." 2 Ἐἶπεν δὲ αὐτοῖς¹³]

"Οταν προσεύχησθε⁴, λέγετε⁵Πάτερ⁶,ἁγιασθήτω τὸ ὄνομά σου⁸.ἔλθάτω ἡ βασιλεία σου¹⁰.

in

3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον

δίδου¹¹ ἡμῖν τὸ καθ' ἡμέραν¹².4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας¹³ ἡμῶν,καὶ γὰρ¹⁴ αὐτοὶ¹⁵ ἀφίμεν¹⁶ παντὶ ὀφείλοντι ἡμῖν¹⁷καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.¹⁸

18

vi. 9 "Οὕτως οὖν προσεύχεσθε ὑμεῖς

Πάτερ [ἡμῶν ὁ¹ ἐν τοῖς οὐρανοῖς]

ἁγιασθήτω τὸ ὄνομά σου,

10 ἐλθάτω ἡ βασιλεία σου,

γενηθήτω τὸ θέλημά σου², ὡς³ ἐν οὐρανῷ καὶ ἐπὶ³ γῆς·11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον *striking*

δὸς ἡμῖν σήμερον·

12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,

ὡς καὶ ἡμεῖς ἀφήκαμεν⁴ τοῖς ὀφειλέταις ἡμῶν·

13 καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν,

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ⁵.

1 (N omits) 2 (D II omit) 3 (D + τῆς) 4 (D ἀφί-
μεν, G II ἀφίμεν, s° subjunctive) 5 (E II s° + ὅτι σοῦ ἐστίν
ἡ βασιλεία, E II + καὶ ἡ δύναμις, E II s° + καὶ ἡ δόξα εἰς τοὺς αἰῶνας,
± ἀμήν)

1 (D II + καὶ) 2 (N † omits) 3 (D I ὁ δὲ εἶπεν [1 + illis])
4 (C † -χεσθε, D + μὴ βαττολογεῖτε ὡς οἱ λοιποὶ· δοκοῦσιν γάρ
τινες ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· ἀλλὰ προσ-
ευχόμενοι) 5 (N + οὕτω) 6 (CD II s° + ἡμῶν [11 sancte] ὁ ἐν
τοῖς οὐρανοῖς) 7 (D omits) 8 (D + ἐφ' ἡμᾶς) 9 (Greg.
Nyss. ἐλθέτω τὸ ἅγιον πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαρίσατω ἡμᾶς)
10 (NCD II + γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ (N + οὕτω)
καὶ ἐπὶ γῆς) 11 (ND ss? δὸς) 12 (D II σήμερον, N omits τὸ)
13 (D II τὰ ὀφειλήματα, 1 debita et peccata) 14 (ND II ὡς καὶ)
15 (D II ἡμεῖς) 16 (N ἀφίμεν) 17 (D II τοῖς ὀφειλέταις
ἡμῶν) 18 (CD II s° + ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ)

3. F. 2. γ. Third Logion: Apology for one of the petitions in the Lord's Prayer.

[vi. 14 "Ἐὰν γὰρ¹ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώ- (ii)
ματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·
15 ἔὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις (τὰ παραπτώματα
αὐτῶν)², οὐδὲ ὁ πατὴρ ὑμῶν³ ἀφήσει⁴ τὰ παραπτώματα
ὑμῶν⁴.]

1 (D omits) 2 ND II omit 3 (N 2 II s° ὑμῖν) 4 (D II
+ ὑμῖν)

¶ Cf. S. Mark xi. 25, § 37, "[Καὶ ὅταν στήκετε προσευχόμενοι,] ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ
πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν."

^a Matt. xxvi. 42.

(THE SERMON ON THE MOUNT.)

(3. F. Beware of Hypocrisy in your various Acts of Righteousness.)

3. F. 3. In fasting.

[vi. 16 “¹Όταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ² ὑποκριταὶ σκυθρωποὶ³, ἀφανίζουσιν γὰρ τὰ πρόσωπα⁴ αὐτῶν⁵ ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν⁶ λέγω ὑμῖν⁷, ἀπέχουσιν τὸν μισθὸν αὐτῶν⁸. 17 σὺ δὲ νηστεύων ἀλειψαί⁹ σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, 18 ὅπως⁹ μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ¹⁰ κρυφαίῳ¹¹. καὶ ὁ πατήρ σου¹² ὁ βλέπων ἐν τῷ¹⁰ κρυφαίῳ ἀποδώσει σοι¹³.]]

1 (N + Kai) 2 (N omits) 3 (s^c omits) 4 (N1 singular)
 5 (B εἰνῶν) 6 (N + γὰρ) 7 (E ll + εἶπε) 8 (D ἀλειψόν)
 9 (D ἵνα) 10 (D omits) 11 (D κρυφίῳ) 12 (N s^c omit)
 13 (E ll + ἐν τῷ φανερώ)

Our Lord's teaching about fasting is also to be found in Mark ii. 18 ff., p. 22.

Cf. Oxyrhynchus Fragment No. 2. λέγει Ἰησοῦς “Ἐὰν μὴ νηστεύσητε τὸν κόσμον, οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὄψεσθε τὸν πατέρα.” The rendering “Except ye fast to the world” (Grenfell and Hunt) is untenable, as those editors admit. Dr Swete's rendering “Except ye fast the world-long fast” does not commend itself. Perhaps the author—who may have been a ‘barbarian’—meant ‘Except ye fast in the normal manner’ or ‘regularly’ (κοσμίως).

3. G. Warnings and Encouragements to seek the higher Life.

3. G. 1. Things eternal are lasting.

It will be noticed that S. Luke represents our Lord as counselling the sale of property and disposal of it in gifts to the poor, while S. Matthew merely counsels us to think more of the treasure in heaven than of that upon earth (δέ not ἀλλά). S. Luke has often been accused of a tendency towards Ebionitism. He is clearly alluding to the community of goods, as described in the Acts. S. Matthew's vaguer wording seems more original.

(In a different context.)

vi. 19 “Μὴ θησαυρίζετε¹ ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς² καὶ βρώσις³ ἀφανίζει³, καὶ ὅπου κλέπται διорύσσουσιν καὶ κλέπτουσιν·

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς⁴ ἐν οὐρανῷ, ὅπου οὐτὲ βρώσις⁵ ἀφανίζει⁶, καὶ ὅπου κλέπται οὐ διорύσσουσιν· οὐδὲ κλέπτουσιν⁷. 21 ὅπου γάρ ἐστιν ὁ θησαυρός σου⁸, ἐκεῖ ἔσται (καὶ)⁷ ἡ καρδιά σου⁹.

1 (D + θησαυρίζετε) 2 (s^c omits) 3 (D -ζουσιν) 4 (D + + οὐς)
 5 (l omits, N ll καὶ κλ.) 6 (s^c ὑμῶν) 7 B1 8 (D + οὐς)
 9 (l omits, N ll καὶ κλ.)

xii. 32 [“Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι¹ ἐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα,]

θησαυρὸν [ἀνέκλειπτον²] ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει³, οὐδὲ σῆς διαφθείρει³. } †
 34 ὅπου γάρ ἐστιν ὁ θησαυρός ὑμῶν⁴, ἐκεῖ καὶ ἡ καρδιά ὑμῶν⁵ ἔσται⁶. } †

1 (D1 + ἐν αὐτῷ) 2 (D * ἀνέκλειπτον) 3 (D⁶ -φθέρει)
 4 (2 ll tuus) 5 (D⁶ + ὑμῶν, 2 ll tuum) 6 (D * ἔσται)

3. G. 2. Spiritual blindness involves the whole being.

In an age when the laws of optics were unknown it was natural to speak of the eye as the lamp or window of the body, admitting light into the interior till it reached the tips of the toes, illuminating the whole body. The same idea lies at the base of the language of John xi. 10, “If a man walk in the night he stumbleth because the light is not in him.”

(In a different context.)

(Luke xi. 33 = Luke viii. 16 = Mark iv. 21 = Matt. v. 15.)

vi. 22 “Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός¹. ἐὰν οὖν² ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

1 (B ll + σου) 2 (N ll s^c omit, I enim)

(s^a 2 ll recast Luke xi. 36 thus: Thy body also, therefore, when there is in it no lamp that shineth, becometh darkened; so, when thy lamp becometh bright, it shineth for thee.)

^a This refrain is repeated in vi. 2, 5, 16.

^c Cf. James v. 2, ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν κ.τ.λ.

xi. 33 [“Οὐδεὶς λύχνος ἄψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.]

34 Ὁ λύχνος τοῦ σώματός¹ ἐστιν ὁ ὀφθαλμός [σου]. ὅταν² ὁ ὀφθαλμός σου ἀπλοῦς ᾗ, † [καὶ]³ ὅλον⁴ τὸ σῶμά σου φωτεινὸν ἔσται⁵. ἐπὰν⁶ δὲ πονηρὸς ᾗ⁷, [καὶ]⁸ τὸ σῶμά σου¹⁰ σκοτεινόν¹¹.

35 [σκόπει¹² οὖν μὴ] τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν¹³. [36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι¹⁴ σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ¹⁵ λύχνος¹⁶ τῇ ἀστραπῇ φωτίζῃ σε¹⁷.]]

1 (D ll + σου) 2 (C ss + οὖν) 3 (CD ll omit) 4 (D πᾶν)
 5 (K ll ἔσται) 6 (D ὅταν) 7 (l s^c + ὁ ὀφθαλμός σου)
 8 (l s^c + ὅλον) 9 (C + σῶ) 10 (D l + ἐστίν) 11 (K ll + ἔσται, D + ἐστίν)
 12 (C + σκόπει) 13 D ll εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος, τὸ σκότος πόσον, s^c gives both lines 14 C omits
 15 (N omits) 16 B + ἐν 17 D ll s^c omit, s^a recasts the verse

^b This refrain is repeated in vi. 4, 6, 18.

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3. G. 3. *It is impossible to divide our allegiance.*

The word *Mammon* occurs also in the parable of the Unjust Steward; S. Luke therefore places this *Logion* immediately after that parable.

(In a different context.)

vi. 24 “Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν·
ἢ¹ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει·
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ^d.”

1 (N el)

xvi. 13 “Οὐδεὶς [οικέτης] δύναται δυοὶ κυρίοις δουλεύειν·
ἢ¹ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ^d.”

1 (N el)

3. G. 4. *Wordly anxiety is folly.*

This striking *Logion* seems quite out of place here in S. Matthew. S. Luke has put it next after the story of the Rich Fool, perhaps because in both sections the *ψυχή* is said to eat (and drink). Probably neither Evangelist has preserved the true connexion. See ‘N. T. Problems’ pp. 30—39.

(In a different context.)

vi. 25 “Διὰ τοῦτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε (ἢ τί πίητε)¹,
μηδὲ τῷ σώματι ὑμῶν² τί ἐνδύσθησθε·
οὐχὶ³ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος;
26 ἐμβλέψατε εἰς τὰ πετεινὰ (ι) τοῦ οὐρανοῦ
ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν
οὐδὲ συνάγουσιν εἰς ἀποθήκας,
καὶ ὁ πατὴρ ὑμῶν [ὁ οὐράνιος] τρέφει αὐτά·
οὐχ ὑμεῖς μάλλον διαφέρετε αὐτῶν;
27 τίς δὲ ἐξ ὑμῶν μεριμνῶν³ δύναται
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ ἥχυν ἓνα;
28 καὶ
περὶ ἐνδύματος τί μεριμνᾶτε;⁴
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν·
οὐ κοπιῶσιν⁵ οὐδὲ νήθουσιν· 29 λέγω δὲ ὑμῖν ὅτι
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἐν τούτων.
30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιένυσιν,
οὐ πολλῷ⁷ μάλλον ὑμᾶς, ὀλιγόπιστοι;
31 μὴ οὖν μεριμνήσητε λέγοντες
‘Τί φάγωμεν;’ ἢ ‘Τί πίωμεν;’ ἢ ‘Τί περιβαλώμεθα;’

1 N ll s^c omit 2 (N omits) 3 (ll s^c omit) 4 (s^c one
cubit, that ye are anxious about raiment?) 5 (B * κοπιῶσιν)
6 (s^c + ἀμῆν) 7 (ll s^c quanto) 8 (s^c for)

xii. 22 [Εἶπεν δὲ πρὸς τοὺς μαθητὰς (αὐτοῦ)]¹
“Διὰ τοῦτο λέγω ὑμῖν²,
μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε,
μηδὲ τῷ σώματι (ὑμῶν)³ τί ἐνδύσθησθε.
23 ἢ γὰρ⁴ ψυχὴ πλείον⁵ ἐστὶν τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος.
24 κατανοήσατε τοὺς κόρακας⁶
ὅτι οὐ⁷ σπεύρουσιν οὐδὲ⁷ θερίζουσιν,
οἷς οὐκ ἔστιν⁸ [ταμείον οὐδὲ⁹] ἀποθήκη,
καὶ ὁ θεὸς τρέφει αὐτούς¹⁰.
Ἦπόσω μάλλον¹¹ ὑμεῖς διαφέρετε τῶν πετεινῶν. (ι)
25 τίς δὲ ἐξ ὑμῶν μεριμνῶν¹² δύναται
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν¹³; †
26 [εἰ οὖν οὐδὲ ἐλάχιστον¹⁴ δύνασθε]¹⁵,
τί¹⁶ περὶ τῶν λοιπῶν μεριμνᾶτε; †
27 κατανοήσατε τὰ κρίνα¹⁶ πῶς αὐξάνει¹⁷.
οὐ κοπιᾷ οὐδὲ νήθει¹⁸. λέγω δὲ ὑμῖν¹⁹,
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο²⁰ ὡς ἐν τούτων.
28 εἰ δὲ²¹ ἐν ἀγρῷ τὸν χόρτον²² ὄντα σήμερον †
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιάζει²³,
πόσω μάλλον ὑμᾶς, ὀλιγόπιστοι.
29 καὶ ὑμεῖς μὴ²⁴ ζητεῖτε
τί φάγητε καὶ²⁵ τί πίητε²⁶, καὶ ἡ μετεωρίσεσθε²⁷,

1 B 2 ll omit 2 (l omits) 3 N D ll s^c omit 4 (All omit)
5 (D πλέον) 6 (D ll τὰ πετεινὰ τοῦ οὐρανοῦ) 7 N D 1 οὐτε
8 (D + οὐτε) 9 (D οὐτε) 10 (D αὐτά) 11 (D ll οὐχί)
12 (D omits) 13 (All + ἐνα) 14 (N + τι) 15 (D ll καὶ)
16 (X ll + τοῦ ἀγροῦ) 17 (D 1 ss omit, l + et florescunt) 18 (4 ll
+ neque texunt, D 2 ll ss οὐτε νήθει οὐτε ὑφαίνει) 19 (N D ll
+ στι) 20 (X ll - ἐβάλλετο) 21 (2 ll aut videte...quod or
quomodo) 22 (D 1 ss τὸν χόρτον τοῦ ἀγροῦ, s^c + ἐν ἀγρῷ) 23 (N
ἀμφιένυσιν, D - ἐ(ει) 24 (N † omits, corrector adds) 25 (D ll
ἢ) 26 (N † + μηδὲ τῷ σώματι) 27 (ss with what ye shall
be covered)

^d Luke xvi. 9, 11.

C lacks Matt. v. 16—vii. 4.
 ——— Luke vi. 5—36.
 ——— ——— xii. 4—xix. 41.
 D ——— Matt. vi. 20 b—ix. 2 a.
 s^a ——— Matt. vi. 10—viii. 2.
 s^c ——— Luke iii. 16 b—vii. 33 a.

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vi. 32 “πάντα γὰρ ταῦτα
 τὰ ἔθνη⁸ ἐπιζητοῦσιν·
 οἶδεν γὰρ⁹ ὁ πατὴρ ὑμῶν [ὁ οὐράνιος]¹⁰
 ὅτι χεῖρε¹¹ τοῦτων [ἀπάντων]¹².
 33 ζῆτε¹³ δὲ πρῶτον τὴν βασιλείαν¹⁴
 καὶ τὴν δικαιοσύνην αὐτοῦ,
 καὶ ταῦτα [πάντα] προστεθήσεται ὑμῖν¶.
 8 (s^c of the world) 9 (ll δέ, s^c of θεός) 10 (s ll s^c omit) 26 (ll omit) 27 (l omits, s^c of the earth) 28 (D
 11 (B *χρητέ) 12 (s^c omits) 13 (l omits) 14 (E ll s^c ζῆτε) 29 (D ll γὰρ) 30 (X ll + ἀπάντων) 31 (D l ζῆτε
 + τοῦ θεοῦ) 32 (A ll ss τοῦ θεοῦ) 33 (D ll + πάντα)

¶ S. Mark iv. 24^c, “καὶ προστεθήσεται ὑμῖν.”

3. G. 4. a. Logion.

[vi. 34 “Μὴ οὖν μεριμνήσητε^a εἰς τὴν αὔριον^b, ἡ γὰρ αὐ- (ii)
 ριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.]

3. H. Various Rules of Life enforced by Appeals to Self-interest.

3. H. 1. Do not be censorious.

Conflate.

vii. 1 “Μὴ κρίνετε^c, ἵνα μὴ κριθῇτε·
 2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,
 καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται¹ ὑμῖν¶.
 (Luke vi. 39=Matt. xv. 14.)
 (Luke vi. 40=Matt. x. 24 f.)

1 (ll remetietur)

vi. 37 “Καὶ² μὴ κρίνετε^c, καὶ οὐ³ μὴ κριθῇτε·
 [καὶ² μὴ καταδικάζετε⁴, καὶ οὐ³ μὴ καταδικασθῇτε⁵. ἀπολύετε,
 καὶ ἀπολυθήσεσθε· 38 δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν
 πεπισμένον⁶ σσεαλευμένον⁷ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν
 κόλπον⁸ ὑμῶν·]
 ᾧ γὰρ⁹ μέτρῳ¹⁰ μετρεῖτε [ἀντι-]μετρηθήσεται¹¹ ὑμῖν.”¶
 [39 Εἶπεν¹² δὲ καὶ παραβολὴν αὐτοῖς “Μήτι δύναται τυφλὸς τυφλὸν
 ὁδηγεῖν; οὐχί¹³ ἀμφοτέρου εἰς βόθυνον ἐμπεσοῦνται¹⁴; 40 “οὐκ
 ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον¹⁵, κατηρτισμένος δὲ πᾶς¹⁶
 ἔσται¹⁷ ὡς ὁ διδάσκαλος αὐτοῦ¹⁸.]
 1 (D ll s^c omit) 2 (D ll s^c ἵνα) 3 (CD ll omit)
 4 (B δικάζετε) 5 (B δικασθῇτε) 6 (s^c omits, s^c πεπισμένον,
 C l + καὶ) 7 (C + καὶ, s^c omits) 8 (D † κολμῶν) 9 (ll s^c
 omit) 10 (C ll τῷ γὰρ αὐτῷ μέτρῳ ᾧ) 11 B ll μετρηθήσεται
 12 (D ll “Ελεγεν) 13 (s^c οὐκ) 14 (s ll πεσοῦνται) 15 (C
 + αὐτοῦ) 16 (s ll omit) 17 (s^c ἔστω, 4 ll + si sit, 2 ll + ut sit)
 18 (s^c There is no disciple that is perfect as his master in teaching)

¶ S. Mark iv. 24^b, § 13 a, “ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.”

3. H. 1. a. Logion: Reform yourself before you reform others.

vii. 3 “Τί δὲ βλέπεις τὸ κάρφος
 τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
 τὴν δὲ ἔν τῷ σῷ ὀφθαλμῷ δοκόν¹ οὐ καταναεῖς;
 4 ἢ πῶς ἐρεῖς² τῷ ἀδελφῷ σου
 3 “Ἄφες ἐκβάλω τὸ κάρφος
 ἐκ τοῦ ὀφθαλμοῦ σου,
 καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
 5 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν
 δοκόν,
 καὶ τότε διαβλέψεις
 τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.”³
 1 (s^c δοκὸν τὴν ἐν τ. σ. ὁ.) 2 (s ll λέγειν, s^c δύνασαι λέγειν)
 3 (s + Ἀδελφέ,) 4 (s ἐκβάλλειν) 5 (The Oxyrhynchus
 fragment I. agrees with S. Matthew's order but with S. Luke's
 wording)
 vi. 41 “Τί δὲ βλέπεις τὸ κάρφος
 τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
 τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ² ὀφθαλμῷ οὐ καταναεῖς; †
 42 πῶς³ δύνασαι λέγειν τῷ ἀδελφῷ σου
 ‘Ἀδελφέ!’, ἄφες ἐκβάλω τὸ κάρφος
 ἐκ τοῦ ὀφθαλμοῦ σου,
 καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
 ὑποκριτά, ἐκβαλε πρῶτον τὴν⁴ δοκὸν ἐκ τοῦ ὀφθαλμοῦ
 σου, †
 καὶ τότε διαβλέψεις
 τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου ἐκ-
 βαλεῖν.” †
 1 (D ll omit) 2 (D ll σῷ) 3 (CD ll ἡ πῶς, s ll πῶς δέ)
 4 (D ll s^c ἐκ τοῦ ὀφθαλμοῦ) 5 (D ll s^c καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ σῷ
 ὀφθαλμῷ ὑπὸκειται) 6 (C omits)

^a Cf. Philipp. iv. 6, μηδὲν μεριμνᾶτε.

^c Cf. James iv. 12, οὐδὲ τις εἶ, ὁ κρίνων τὸν πλησίον; Rom. ii. 1, διὸ ἀναπολόγητος εἶ, ὃ ἀνθρωπε πᾶς ὁ κρίνων.

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3. H. 2. *Do not be sacrilegious.*

[vii. 6 “Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε (ii) τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μὴ ποτε καταπατήσουσιν¹ αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.]

1 (κ -σωσιν)

It has been pointed out that $\kappa\upsilon\sigma\acute{\iota}\nu$ = ‘holiness’ but $\kappa\upsilon\sigma\acute{\iota}\nu$ = ‘a signet ring.’ The latter pointing would restore sense to the passage, in which the rhetorical figure of *Chiasmus* should be observed, for the swine trample, the dogs bite.

3. H. 3. *Persevere in prayer.*

(On this section see Matt. vi. 1 note, p. 197.)

(From the conflation on Prayer.)

vii. 7 “Αἰτεῖτε, καὶ δοθήσεται^a ὑμῖν·
ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει
καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται¹.
9 ἢ τίς² ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ³ ὁ υἱὸς αὐτοῦ
ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ;
10 ἢ καὶ⁴ ἰχθὺν αἰτήσῃ—μὴ ὄφιν ἐπιδώσει αὐτῷ;
11 εἰ οὖν ὑμεῖς ποιηροὶ ὄντες
οἴδατε δόματα⁵ ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

1 B ἀνοίγεται 2 (NC11+ἐστιν) 3 (E11 ἐὰν αἰτήσῃ)
4 (11 s^c aut si) 5 (L 311 omit)

The comparison of bread to stones is seen also in Matt. iv. 3
= Luke iv. 3, p. 189.

xi. 9 “[Κἀγὼ ὑμῖν λέγω¹,] αἰτεῖτε, καὶ δοθήσεται^a ὑμῖν·
ζητεῖτε, καὶ εὕρησέτε¹². κρούετε, καὶ ἀνοιγήσεται³ ὑμῖν.
10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται⁴.
11 τίνα⁵ δὲ ἐξ ὑμῶν τὸν πατέρα¹⁶ αἰτήσῃ ὁ υἱὸς¹⁷?
ἰχθύν⁸, μὴ⁹ [ἀντὶ ἰχθύος] ὄφιν αὐτῷ ἐπιδώσει;
12 ἢ καὶ¹¹⁰ αἰτήσῃ ὄφιν¹¹, ἐπιδώσει αὐτῷ σκορπίον⁶;
13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες¹²
οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ¹³ ὁ¹⁴ ἐξ οὐρανοῦ¹⁵
δώσει πνεῦμα ἅγιον¹⁶ τοῖς αἰτοῦσιν αὐτόν.”

1 (B ‡+ὑμῖν λέγω) 2 (s^c omits) 3 (D ἀνοικήσεται,
N ἀνυγήσεται) 4 BD^s ἀνοίγεται (N ἀνυγήσεται) 5 (ND1
τίς) 6 (1ss omit) 7 (N1 omit) 8 NCD11 s^c ἄρτον, μὴ
λίθον ἐπιδώσει αὐτῷ; ἢ (±καὶ) ἰχθύν (D 211+αἰτήσῃ ± filius
tuus) 9 (B καὶ) 10 (D ἐὰν δὲ καὶ, C καὶ ἐὰν, 11 aut si)
11 (NCD+μὴ) 12 (ND ὄντες) 13 (C11+ὑμῶν) 14 N11
omit 15 (1 omits) 16 (D11 s^c ἀγαθόν, D11+δόμα)

3. H. 4. *Rule for the treatment of others.*

vii. 12 “Πάντα οὖν¹ ὅσα ἐὰν θέλητε
ἵνα ποιῶσιν² ὑμῖν οἱ ἄνθρωποι,
οὕτως³ καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
[οὗτος γὰρ ἐστιν ὁ νόμος καὶ οἱ προφῆται⁴.]

1 (N omits) 2 (C †ποιοῦσιν) 3 (11 s^c omit)

vi. 31 “Καὶ καθὼς θέλετε
ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι¹,
²ποιεῖτε αὐτοῖς ὁμοίως³.” †

1 (s^c+what is good) 2 ND1+καὶ ὑμεῖς 3 (D1 omit)

^a Cf. James i. 5, iv. 3.^c Luke x. 19.¹ Cf. Matt. xxii. 40, “ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὁλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.”

(THE SERMON ON THE MOUNT.)

3. I. The Danger of Self-delusion.

3. I. 1. The narrow gate.

From this point the tone of the Sermon changes. Instead of the utilitarian precepts in § H eternal issues are presented.

(From the last journey.)

vii. 13 “Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι¹ πλατεία² καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν³ οἱ εἰσερχόμενοι δι’ αὐτῆς·⁴ ὅτι⁴ στενὴ⁵ ἡ πύλη⁶ καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.

[xiii. 22 Καὶ διεπορεύετο¹ κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορεύων² ποιούμενος³ εἰς Ἱεροσόλυμα⁴. 23 Εἶπεν δέ τις αὐτῷ “Κύριε, εἰ ὀλίγοι⁵ οἱ σφύζονται;” ὁ δὲ⁶ εἶπεν “πρὸς αὐτούς^{7,8}”
24 “[Ἀγωνίζεσθε⁷] εἰσελθεῖν διὰ τῆς στενῆς θύρας⁹, ὅτι πολλοί, [λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν¹⁰, 25 ἀφ’ οὗ¹¹ ἂν ἐγερθῇ¹² ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε¹³ ἔξω ἐστάναι¹³ καὶ¹³ κρούειν¹⁴ τὴν θύραν¹⁵ λέγοντες “Κύριε¹⁶, ἀνοιξον ἡμῖν,” καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν¹⁷ “Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.””]

(Continued in § 3, K. 2.)

1 (Il quam or quid) 2 BCll s^c + ἡ πύλη 3 (S omits) 4 (Cll s^c ‡ τί, B + δέ) 5 (4ll omit)

1 (Hll ἐπορ.) 2 (B ‡ + πορεύων) 3 (l omits) 4 (B *Ἱεροσόλ., Dll Ἱερουσαλήμ) 5 (D ll + εἰσιν) 6 (D + ἀποκριθεὶς) 7 (ss singular) 8 (D omits) 9 (A ss πύλης, ll portam, ianuum, or ostium) 10 (D εὐρήσουσιν) 11 (D ὅτου) 12 (D ll εἰσελθῇ, l incipiet surgere) 13 (S omits) 14 (2ll omit) 15 (D 4ll omit) 16 (D ll s^c + κύριε) 17 (ll omit)

(Luke xiii. 25 may be a reminiscence of Matt. xxv. 11, 12, p. 236.)

3. I. 2. The false prophets.

[vii. 15 “Προσέχετε¹ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες (ii) ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι² ἀρπαγες.]

1 (C1 + δέ)

3. I. 3. The test of sincerity.

vii. 16 “Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι¹ συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς² } (1)
ἢ ἀπὸ τριβόλων σῦκα³;
17 οὕτως³ πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.
18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν⁴, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν⁵.”
Doublet:
xii. 33 “Ἡ ποιήσατε⁶ τὸ⁷ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν,
ἢ ποιήσατε⁶ τὸ δένδρον σαπρὸν⁸ καὶ τὸν καρπὸν αὐτοῦ σαπρόν·
ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.
34 γεννήματα⁹ ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν ποιηροὶ ὄντες;

(Continued from § 3, H. 1. a.)

S. Luke's arrangement here seems to be the more primitive.

vi. 43 “Οὐ γὰρ¹ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν², † οὐδὲ [πάλιν³] δένδρον σαπρὸν ποιοῦν καρπὸν καλόν². †

44 ἕκαστον γὰρ⁴ δένδρον ἐκ τοῦ [ἰδίου⁵] καρποῦ⁶ γινώσκεται. † οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν⁶ σῦκα^{7,8}, } (1) † οὐδὲ ἐκ βάλτου⁸ σταφυλὴν [τρυνῶσιν]. }

1 (s^c οὐ γὰρ) 2 (C? *σταφυλῆνας) 3 SC οὕτω WH. (s^c omits) 4 (S? C ποιεῖν) 5 (S ἐνεγκεῖν) 6 (s^c ποιήσουν) 7 (D † τὸν) 8 (B *ἀπρόν) 9 (S γέννημα, corrected to plural)

1 (D1 Οὐκ) 2 (D ll plural) 3 (CD ll s^c omit) 4 (D ll omit) 5 (D καρποῦ αὐτοῦ) 6 (D⁸ l ἐκλέγονται) 7 (l uvas) 8 (S ‡ βααστοῦ)

^a Acts xx. 29, “λύκοι βαρεῖς...μὴ φειδόμενοι τοῦ ποιμνίου.”

^b Cf. James iii. 12, μὴ δύναται...συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα;

^c Luke vi. 41, x. 34.

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xii. (34) “ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας
τὸ στόμα λαλεῖ¹⁰. (2)

35 ὁ¹¹ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ¹²

ἐκβάλλει¹³ ἀγαθά,
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ¹⁴
ἐκβάλλει¹⁵ πονηρά.”

10 (ss ἐκβάλλει, D + ἀγαθά, l + mala) 11 (D omits) 12 (L
2 ll s^c + τῆς καρδίας ± αὐτοῦ) 13 (NC + τὰ 14 (L s^c + τῆς
καρδίας αὐτοῦ) 15 (ss λαλεῖ)

vi. 45 “ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ⁹

[τῆς καρδίας]

προφέρει τὸ¹⁰ ἀγαθόν,

καὶ ὁ πονηρὸς¹¹ ἐκ τοῦ πονηροῦ¹²

προφέρει τὸ πονηρόν·

ἐκ γὰρ¹³ περισσεύματος¹⁴ καρδίας

λαλεῖ¹⁵ τὸ στόμα [αὐτοῦ]^{16 17}. (2) †

9 (CD^s ll + αὐτοῦ) 10 (D omits) 11 (C ll s^c + ἄνθρωπος)
12 (C ll + θησαυροῦ τῆς καρδίας αὐτοῦ, s^c + θησαυροῦ) 13 (C
+ τοῦ) 14 (C + τῆς) 15 (D^s καλεῖ) 16 (C l omit) 17 (l
malum)

Editorial Conclusion.

[vii. 19 “Πᾶν¹ δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
πῦρ βάλλεται. 20 ἄραγε ἀπὸ² τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
αὐτούς.]

1 (ll s^c + οὖν)

2 (C ll ἐκ)

We regard Matt. vii. 19 as an editorial conclusion to round
off the passage for Church reading, for there is nothing new in
it. The first clause is borrowed from Matt. iii. 10, the latter
from vii. 16.

3. K. Warning to false prophets.

3. K. 1. Deeds demanded, not Words.

vii. 21 “Οὐ πᾶς ὁ λέγων μοι ‘Κύριε, κύριε,’

εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,

ἀλλ’ ὁ ποιῶν

τὸ θέλημα¹ τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς².

1 (N τὰ θελήματα) 2 (ll s^c + οὗτος εἰσελεύσεται εἰς τὴν
βασιλείαν τῶν οὐρανῶν)

vi. 46 “Τί δέ με καλεῖτε¹ ‘Κύριε, κύριε,’

καὶ οὐ ποιεῖτε

ἃ² λέγω;”

1 (D λέγετε) 2 B l δ

3. K. 2. Depart, ye workers of iniquity.

(In a different context.)

vii. 22 “Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ ‘Κύριε,
κύριε, ἴδού¹ τῷ² ὄνόματι³ ἐπροφητεύσαμεν⁴, καὶ
τῷ σῷ ὄνόματι δαιμόνια⁵ ἐξεβάλομεν⁶, καὶ τῷ σῷ ὄνόματι
δυνάμεις πολλὰς ἐποιήσαμεν;’

23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι

‘Οὐδέποτε ἔγνων ὑμᾶς.’

ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν⁷.’

1 (C † οὐτως) 2 (Justin, Origen s^c + ἐφάγομεν καὶ ἐπίομεν
καὶ τῷ σῷ ὀνόματι) 3 (N + πολλὰ) 4 (N ἐξεβάλλομεν)

xiii. 26 “Τότε ἄρξεσθε¹ λέγειν² [‘Εφάγομεν ἐνώπιόν σου
καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας³.’]

27 καὶ ἐρεῖ⁴ λέγων⁵ ὑμῖν

‘Ὅτι οὐκ οἶδα⁶ [πόθεν ἐστὲ]⁷.’

ἀπόστητε ἀπ’ ἐμοῦ, [πάντες] ἐργάται ἀδικίας^{8 9}.’”

1 (N † ἀρξήσθε 2 (D + Κύριε,) 3 (s^c Thou hast walked)
4 (ss + Verily) 5 (N ll omit, D ss λέγω) 6 (N ll + ὑμᾶς)
7 (D l Οὐδέποτε εἶδον ὑμᾶς) 8 (D ἀνομίας)

(For the continuation see IV. § 1.)

¹ LXX. Jer. xiv. 14, Ψευδῇ οἱ προφῆται προφητεύουσιν ἐπὶ τῷ ὀνόματί μου, οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην
αὐτοῖς. Cf. Jer. xxvii. 15.

² LXX. Ps. vi. 9, ἀπόστητε ἀπ’ ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

3. L. *Concluding Similitude.*

In S. Matthew the metaphor is taken from a Palestinian wady, dry in summer and presenting a tempting site for a house; the winter rains however fill the wady with a roaring torrent against which no structure could stand; the only safety lies in building on the rock which towers above. In S. Luke the floods are not nearly so serious; if the house has a good foundation it will be able to defy them all. Here therefore we have a good example of how Gospel sections were altered to be more intelligible to local congregations. S. Matthew's wording is much more likely to be primitive.

vii. 24 "Πᾶς οὖν ὅστις
 ἀκούει μου τοὺς λόγους (τούτους)²
 καὶ ποιῇ αὐτούς³,

ὁμοιωθήσεται⁴ ἀνδρὶ φρονίμῳ,
 ὅστις ὠκοδόμησεν⁴ αὐτοῦ τὴν οἰκίαν

ἐπὶ τὴν πέτραν^b.

25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ
 καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν⁵ τῇ οἰκίᾳ ἐκείνῃ,
 καὶ οὐκ ἔπεσεν,

τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν^b.

26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους⁶
 καὶ μὴ ποιῶν αὐτούς

ὁμοιωθήσεται ἀνδρὶ μωρῷ,

ὅστις ὠκοδόμησεν⁴ αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμοον.

27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ }
 καὶ ἔπνευσαν οἱ ἄνεμοι⁷ καὶ προσέκοψαν⁸ τῇ οἰκίᾳ ἐκείνῃ, }
 καὶ ἔπεσεν,

καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη."

1 (311^s omit) 2 B11 omit 3 (C11^s ὁμοιώσω αὐτὸν)
 4 (C οἰκοδόμησεν) 5 (N †-σεν) 6 (211 omit) 7 (N omits)
 8 (C προσέρρηξαν)

vi. 47 "Πᾶς ὁ [ἐρχόμενος πρὸς με καὶ]
 ἀκούων μου τῶν λόγων¹
 καὶ ποιῶν αὐτούς,

[ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοιος.]

48 ὁμοίος ἐστὶν ἀνθρώπῳ
 οἰκοδομοῦντι οἰκίαν

[ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον]
 ἐπὶ τὴν πέτραν

ἡ πλημμύρις² δὲ γενομένης }
 προσέρηξεν ὁ ποταμὸς³ τῇ οἰκίᾳ ἐκείνῃ, } †
 καὶ οὐκ ἴσχυσεν σαλευσάσθαι αὐτήν
 διὰ τὸ καλῶς οἰκοδομησθαι αὐτήν⁴.

49 ὁ δὲ ἀκούσας

καὶ μὴ ποιήσας

ὁμοίος ἐστὶν ἀνθρώπῳ

οἰκοδομήσαντι⁵ οἰκίαν ἐπὶ τὴν γῆν [χωρὶς θεμελίου].

ἡ⁶ προσέρηξεν⁷ ὁ ποταμὸς,

καὶ [εὐθὺς⁸] συνέπεσεν⁹,

καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα."

1 (C τοὺς λόγους, N + μου, X 211 + τούτους) 2 (C πλημ-
 μύρας, D πλημύρας) 3 (8^a and when there were floods and the
 river was full, they beat) 4 (CD11 τεθεμελίωτο γὰρ ἐπὶ τὴν
 πέτραν, 8^a omits) 5 (C11 οἰκοδομοῦντι) 6 (D1 omit)
 7 (D συν-) 8 (D 211 omit) 9 (C11 ἔπεσεν)

3. M. *Independent Editorial Conclusions.*

vii. [28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,
 ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν γὰρ δι-
 δάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν⁹.
 viii. 1 ἡ καταβάτης δὲ αὐτοῦ¹⁰ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ
 ὄχλοι πολλοί.]

9 (C1^s καὶ οἱ Φαρισαῖοι) 10 (N1 καταβάτη δὲ αὐτῷ)

(Here follow THE CLEANSING OF A LEPER (I. § 5) and
 THE HEALING OF THE CENTURION'S SERVANT.
 IV. § 1.)

[vii. 1 Ἐπειδὴ¹⁰ ἐπλήρωσεν¹¹ πάντα¹² τὰ ῥήματα αὐτοῦ¹³ εἰς
 τὰς ἀκοὰς τοῦ λαοῦ¹⁴, εἰσῆλθεν¹⁵ εἰς Καφαρναούμ.]

(Matt. vii. 28, 29 = Mark i. 22 = Luke iv. 32.)

10 N11 Ἐπεὶ δὲ (D11 Καὶ ἐγένετο ὅτε) 11 (D 211 ἐτέ-
 λεσεν) 12 (N1 omit, D ταῦτα) 13 (11^s omit)
 14 (D λαλῶν) 15 (D ἦλθεν)

(Here follows THE HEALING OF THE CENTURION'S
 SERVANT. IV. § 1.)

^a Cf. James i. 22, γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον. Rom. ii. 13, οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι
 παρὰ (τῷ) θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιοθήσονται.

^b Cf. Coloss. ii. 7, ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ. Eph. iii. 17, ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι.

S. MATTHEW.

S. LUKE.

4. THE TWO (THREE) ASPIRANTS.

If S. Matthew is right in putting these incidents near the beginning of our Lord's Ministry and before the appointment of the Twelve, it is not improbable that we have here the call of three apostles—presumably Judas Iscariot, SS. Thomas and Matthew. S. Luke however puts them near the close of the Ministry, just before our Lord's last journey to Jerusalem. In truth we are little inclined to trust either of these arrangements, especially as there is much misplacement in this part of S. Matthew. It seems more probable that the incidents happened on different occasions and have been brought together for convenience of teaching.

Conflate.

(In a different context.)

viii. 18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον¹ περὶ αὐτὸν ἐκέλευσεν² ἀπελθεῖν
eis τὸ πέραν.] 19 Καὶ
προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ
“Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.”
20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς
“Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
ποῦ τὴν κεφαλὴν κλίνει.”
21 Ἄλλος δὲ τῶν μαθητῶν³ εἶπεν αὐτῷ “Κύριε,⁴
ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν
καὶ θάψαι τὸν πατέρα μου⁵.”
22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ “Ἀκολουθεῖ μοι, (1)
καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.”

1 (2 ll ss + πολλὸν), 8 ὄχλους, C ll πολλοὺς ὄχλους 2 (ll s^o
+ His disciples) 3 (C ‡ μαθητῶν ματῶν, C ll s^o + αὐτοῦ) 4 (s^o
omits) 5 (ss + and I will come)

(Here follows *THE STORM ON THE LAKE* and other
Marcan sections much displaced. I. § 14.)

ix. 57 Καὶ¹ [πορευομένων αὐτῶν ἐν τῇ ὁδῷ]

εἶπεν τις πρὸς αὐτόν †
“Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ².”
58 καὶ εἶπεν αὐτῷ (ὁ)³ Ἰησοῦς
“Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
ποῦ τὴν κεφαλὴν κλίνει¹⁴.”
59 Εἶπεν δὲ πρὸς ἕτερον “Ἀκολουθεῖ μοι.” (1) ὁ δὲ εἶπεν
“Ἐπίτρεψόν μοι πρῶτον ἀπελθόντι⁵
θάψαι τὸν πατέρα μου.” } †
60 ἔειπεν δὲ⁶ αὐτῷ
“Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς,
[σὺ δὲ ἀπελθὼν⁷ διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.”
61 εἶπεν δὲ καὶ ἕτερος “Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπί-
τρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν⁸ οἶκόν μου⁹.” 62 εἶπεν δὲ
(πρὸς αὐτόν)¹⁰ ὁ Ἰησοῦς “Οὐδεὶς ἐπιβαλὼν¹¹ τὴν χεῖρα¹² ἐπ’
ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθεὶς ἔστω τῇ βασιλείᾳ¹³
τοῦ θεοῦ.”]
1 (D ll + ἐγένετο) 2 (D † ὑπάγεις, C ll + κύριε) 3 B
omits 4 8 C ll s^o + Κύριε 5 (D - ἔντα) 6 (D ὁ δὲ εἶπεν)
7 (D πορευθεὶς) 8 (D omits) 9 (ss + and I will come)
10 B omits (D s¹ αὐτῷ) 11 (D ἐπιβάλλον) 12 (8 C D ll ss
+ αὐτοῦ) 13 (C D l els τὴν βασιλείαν) 14 (l omits)

5. THE CHARGE TO THE TWELVE (AND THE SEVENTY).

5. A. Introduction.

S. Mark's charge to the Twelve consists of five verses which are reproduced with but few alterations and no additions in S. Luke. S. Matthew however, as usual, increases them by the addition of new matter till they fill a long chapter, which may be described as a great conflation setting forth all that was remembered of our Lord's teaching about the duties of the clergy. Much of this teaching is ill adapted to the beginning of the Ministry, when His popularity was so great that He could not find time to eat. It speaks of desertion, persecution and martyrdom. S. Luke's charge to the Seventy contains little that is not found in S. Matthew's charge to the Twelve or in other parts of his Gospel. Some have inferred from this and from other considerations that the mission of the Seventy was unhistorical. But S. Luke could hardly be misinformed on so important a point. All these charges we regard as conflations, and it is the very nature of a conflation to contain things which were spoken on diverse occasions.

[ix. 35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας¹ καὶ τὰς κώμας,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ² κηρύσσων τὸ εὐαγγέλιον
τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν³.
36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकु-
μένοι καὶ ἐριμμένοι⁴ ὥσε⁵ πρόβατα μὴ ἔχοντα ποιμένα⁶.]

1 (s^o omits) 2 (8 omits) 3 (8 ll + ἐν τῷ λαῷ καὶ
ἠκολούθησαν αὐτῷ) 4 (D ἐριμμένοι) 5 (C D ὥς)

° LXX. Num. xxvii. 17, καὶ οὐκ ἔσται ἡ συναγωγή Κυρίου ὥσε¹ πρόβατα οἷς οὐκ ἔστιν ποιμήν.

The Marcan Charge to the Twelve with parallels from the
other Gospels is given on pages 54—57.

Matt. ix. 35 is repeated in Matt. iv. 23: the last clause of
it occurs also in Matt. x. 1 (page 54).

With Matt. ix. 36 cf. Mark vi. 34.

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY]).

5. B. *The Harvest plentiful, the Labourers few.*

(To the Seventy.)

[x. 1 Ἐπεὶ δὲ ταῦτα ἀνέδειξεν¹ ὁ κύριος² ἑτέροισ ἐβδομήκοντα (δύο)³ καὶ ἀπέστειλεν αὐτοὺς⁴ ἀνὰ δύο (δύο)⁵ πρὸ προσώπου αὐτοῦ εἰς ἑκάστην πόλιν καὶ τόπον⁶ οὗ ἤμελλεν αὐτοὺς⁷ ἔρχεσθαι⁸.]

2 Ἐλεγεν δὲ πρὸς αὐτοὺς

“Ὁ μὲν⁹ θερισμὸς πολὺς^a, οἱ δὲ ἔργαται ὀλίγοι·

δεήθητε οὖν¹⁰ τοῦ κυρίου τοῦ θερισμοῦ

ὥπως ἔργατας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.” †

1 (D ll Ἀπέδειξεν δὲ)

2 (D ll ss omit, NCD ll s^a + καὶ,

s^a + from His disciples)

3 NCD ll omit

4 (B omits)

5 NCD omit

6 (D ll ss πάντα τόπον καὶ πόλιν)

7 (D ll omit)

8 (A 2 ll εἰσερχ.)

9 (D ll ss omit)

10 (D s^a omit)

ix. 37 Τότε λέγει τοῖς μαθηταῖς αὐτοῦ
“Ὁ μὲν θερισμὸς πολὺς^a, οἱ δὲ ἔργαται ὀλίγοι·
38 δεήθητε οὖν τοῦ κυρίου¹⁰ τοῦ θερισμοῦ
ὥπως ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.”

6 (D † τὸν κύριον)

5. C. *The Mission of the Twelve (Matt. x. 1—4 is Marcan).*

[x. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς⁴ αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν¹ αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν². 2 Τῶν δὲ³ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος¹⁴ Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ⁵ Ἰάκωβος ὁ³ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ¹⁶, 3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ⁷ Θαδδαῖος⁸, 4 Σίμων ὁ Καναναῖος¹⁰ καὶ¹¹ Ἰούδας ὁ¹² Ἰσκαριώτης¹³ ὁ καὶ παραδοὺς αὐτόν. 5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς⁹ λέγων· “Εἰς ὁδὸν ἐθνῶν¹⁴ μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν¹⁵ μὴ εἰσελθῃτε· 6 πορεύεσθε¹⁶ δὲ¹⁷ μᾶλλον⁴ πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.]

1 (CD ἐκβαλεῖν) 2 (L 2 ll + ἐν τῷ λαῷ) 3 (D s^a omits)
4 (s^a omits) 5 (CD ll omit) 6 (s^a James and John the sons of Z.) 7 (N omits) 8 (C illegible, D Λεββαῖος, I Iebbaeus, E Arm. Aeth. Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, ll Iudas Zelotes, s^a omits) 9 (D ll s^a + καὶ) 10 (N Κανανίτης, D ll Χαναναῖος, s^a + Judah the son of James) 11 (N + ὁ) 12 (C omits) 13 (D ll * Σκαριώτης, C Ἰσκαριώθ, ll Scarioth, s^a Scariot) 14 (N † omits) 15 (D ll Σαμαριτανῶν) 16 (D ὑπάγετε) 17 (D omits)

[ix. 1 Συνκαλεσάμενος δὲ τοὺς δώδεκα¹ ἔδωκεν² αὐτοῖς δύναμιν καὶ ἐξουσίαν³ ἐπὶ πάντα τὰ δαιμόνια¹⁴ καὶ νόσους θεραπεύειν.]

1 (NCD ll + ἀποστόλους, ll + discipulos eius)

2 (N † δέδωκεν)

3 (C * ἐξουσιν)

4 (D † πᾶσαν δαιμόνιον)

(vv. 5b, 6 belong to the fourth Division, § 32.)

5. D. *Preach and heal.*

x. 7 “Πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι¹ “Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.” 8 ἀσθενοῦντας θεραπεύετε⁹, γνεκροὺς ἐγείρετε,¹³ λεπροὺς καθαρίζετε⁴, δαιμόνια ἐκβάλλετε⁶. δωρεὰν ἐλάβετε, δωρεὰν δότε.

1 (B omits) 2 (D θεραπεύσατε) 3 (l omits, D v. ἐγείρατε)
4 (D καθαρῶσατε) 5 (D ἐκβάλετε)

ix. 2 Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι¹.

1 (NCD ll + τοὺς ἀσθενεῖς, C + τοὺς ἀσθενοῦντας, l + omnes infirmitates)

^a Cf. John iv. 35, 36.

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. E. *Take no money (Marcan).*

[x. 9 “Μὴ κτήσῃσθε χρυσὸν μηδὲ¹ ἀργυρὸν² μηδὲ¹ χαλκὸν εἰς τὰς ζώνας ὑμῶν, το μὴ¹ πῆραν εἰς ὁδὸν μηδὲ¹ δύο χιτῶνας³ μηδὲ¹ ὑποδήματα μηδὲ¹ ῥάβδους⁴.]

1 (D μῆτε) 2 (N omits) 3 (D *χειθῶνας) 4 (Cll ῥάβδους, ll + in manibus vestris)

(In Luke xxii. 35 Luke x. 4 is said to have been addressed to the Twelve.)

[ix. 3 Καὶ εἶπεν πρὸς αὐτοὺς “Μηδὲν αἰρετε εἰς τὴν¹ ὁδόν, μῆτε ῥάβδον μῆτε πῆραν² μῆτε ἄρτον μῆτε³ ἀργύριον, μῆτε⁴ δύο χιτῶνας ἔχειν⁵.”]

(To the Seventy.)

[x. 4 “Μὴ βαστάζετε βαλλάντιον, μὴ⁶ πῆραν, μὴ⁷ ὑποδήματα, καὶ⁵ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσῃσθε.”]

1 (C omits) 2 (ll + neque calciamenta) 3 (N μηδὲ) 4 (D + ἀνὰ) 5 (N omits) 6 (Mll μῆτε) 7 (C μηδὲ, Mll μῆτε)

5. F. *The Workman is worthy of his Food (Wages).*

(To the Seventy.)

x. (10) “Ἀξίος γὰρ⁶ ὁ ἐργάτης τῆς τροφῆς⁷ αὐτοῦ^b.

5 (D ll + ἐστίν) 6 (Kll τοῦ μισθοῦ)

x. (7) “Ἀξίος γὰρ ὁ ἐργάτης τοῦ μισθοῦ¹ αὐτοῦ² a b.”

1 (s^c food) 2 (Cll + ἐστίν)

5. G. *Salute the House on entering.*

(Conflate on a Marcian basis.)

[x. 11 “Εἰς ἣν δ’ ἂν πόλιν ἡ¹ κώμην¹ εἰσέλθῃτε², ἐξετάσατε τίς ἐν αὐτῇ³ ἀξιός ἐστιν· κακεὶ μέναιτε ἕως ἂν ἐξέλθῃτε.”]

(Luke ix. 5 = Matt. x. 14 = Luke x. 11.)

[ix. 4 “Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε¹ καὶ² ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέχωνται³ ὑμᾶς, ἐξερχόμενοι ἀπὸ⁴ τῆς πόλεως ἐκείνης⁵ τὸν κονιορτὸν τῶν ποδῶν⁷ ὑμῶν ἀποτινάσσετε⁸ εἰς μαρτύριον ἐπ’ αὐτούς⁹.” 6 Ἐξερχόμενοι δὲ διήρχοντο¹⁰ κατὰ τὰς κώμας¹¹ εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.]

1 (N μέναιτε) 2 (l + ne) 3 (D ll δέχωνται) 4 (ND ἐκ, ll de) 5 (A ll ss + καὶ) 6 (D l omit) 7 (l omits) 8 (D ἐκ-, CD -τινάξατε) 9 (N ll αὐτοῖς, s^c ὑμῖν) 10 (D καὶ ἡρχοντο) 11 (D πόλεις, ll ss + et civitates)

(To the Seventy.)

x. 12 “Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἄσπασασθε αὐτήν⁴.

13 καὶ⁵ ἐὰν μὲν ἡ⁶ ἡ οἰκία ἀξία,

ἐλθάτω⁷ ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν.

Ἐὰν δὲ μὴ ἡ ἀξία⁸, ἡ⁶ εἰρήνη ὑμῶν ἐφ’ ὑμᾶς ἐπιστραφήτω.

x. 5 “Εἰς ἣν δ’ ἂν εἰσέλθῃτε οἰκίαν πρῶτον¹ λέγετε ‘Εἰρήνη τῷ οἴκῳ τούτῳ².’

6 καὶ³ ἐὰν ἐκεῖ ἡ³ υἱὸς εἰρήνης,

ἐπαναπαύσεται⁴ ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν †

εἰ δὲ μὴγε, ἐφ’ ὑμᾶς ἀνακάμψει⁵.

[7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες⁶ καὶ πίνοντες τὰ παρ’ αὐτῶν,] ἄξιός γὰρ ὁ ἐργάτης τοῦ μισθοῦ⁷ αὐτοῦ⁸ a b. [μὴ μεταβαλινετε ἐξ⁹ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχῃσθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς¹⁰ ἐν αὐτῇ ἀσθενεῖς¹¹, καὶ λέγετε αὐτοῖς¹² “Ἦγγικεν ἡ¹³ βασιλεία τοῦ θεοῦ.” 10 εἰς ἣν δ’ ἂν πόλιν εἰσέλθῃτε καὶ μὴ δέχωνται¹⁴ ὑμᾶς¹⁵, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε 11 “Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῶν¹⁶ ἐκ τῆς πόλεως ὑμῶν¹² εἰς τοὺς πόδας¹⁷ ἀπομασσοῦμεθα ὑμῖν¹⁸. πλὴν τοῦτο γινώσκετε¹⁹ ὅτι ἡγγικεν²⁰ ἡ βασιλεία τοῦ θεοῦ.”]

(Marcan.)

[14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ¹⁰ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω¹¹ τῆς οἰκίας ἡ¹² τῆς πόλεως¹³ ἐκείνης¹³ ἐκτινάξατε τὸν κονιορτὸν¹⁴ τῶν ποδῶν ὑμῶν.]

1 (ll s^c omit) 2 (D † H πόλεις εἰς ἣν ἂν εἰσέλθῃτε εἰς αὐτήν) 3 (s^c omits) 4 (l omits, ND ll + λέγοντες ‘Εἰρήνη τῷ οἴκῳ τούτῳ’) 5 (D omits) 6 (C † ἡν) 7 (D s^c ἔσται) 8 (D s^c ei δὲ μὴγε) 9 CD ll πρὸς 10 (ll plurals, B † omits μὴ δέξεται ὑ.) 11 (C omits) 12 (N πόλεις ἡ κώμης) 13 (D ll omit) 14 NC ll + ἐκ

1 (l omits, 1 primam...primum, D^s ll ss read πρῶτον before οἰκίαν) 2 (s^c omits) 3 (N + ὁ) 4 (CD -παύσεται) 5 (D ἐπιστρέψει ἡ εἰρήνη ὑμῶν) 6 (NC ἐσθιόντες) 7 (s^c food) 8 (C ll + ἐστίν) 9 (D ἀπὸ, ll de) 10 (D^s † οὓς) 11 (D^s ll ἀσθενούντας) 12 (ss omit) 13 (l omits) 14 (D^s ll δέξωνται) 15 (ss + in it) 16 (N † ὑμῶν) 17 (C l + ἡμῶν) 18 (l nobis, ss omit) 19 (N + ὑμεῖς) 20 (C ll + ἐφ’ ὑμᾶς)

^b 1 Tim. v. 18, λέγει γὰρ ἡ γραφή... “Ἀξίος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.”

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. H. *It will be more tolerable for Sodom than for the Cities which reject you.*

The phrase *ἡμέρα κρίσεως* occurs four times in S. Matthew, twice in 2 Peter and once in 1 John, but not in the other Gospels. Compare with it the similar idea *ἡ ἐσχάτη ἡμέρα* in S. John. Gomorrah is coupled with Sodom in 2 Pet. ii. 6, Jude 7.

(To the Seventy.)

κ. 15 “Ἀμὴν λέγω ὑμῖν,
ἀνεκτότερον ἔσται γῇ Σοδόμων [καὶ Γομόρρων²] ἐν ἡμέρᾳ
κρίσεως

ἢ τῇ πόλει ἐκείνῃ.

1 (8C + γῇ)

2 (C 11 Γομόρρας, D Γομόρας)

κ. 12 “Ἀέγω¹ ὑμῖν [ἔτι] 10
Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ² ἀνεκτότερον ἔσται †

ἢ τῇ πόλει ἐκείνῃ.”

1 (8D 11 + δέ)

2 (D 1 βασιλεία τοῦ Θεοῦ, 1 ss die iudicii)

(Here follows *WOE UNTO THEE, CHORAZIN*, II. § 7.)

5. I. *Lambs in the midst of Wolves.*

(To the Seventy.)

κ. 16 “Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς
ὡς πρόβατα ἐν μέσῳ¹ λύκων·
γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις² καὶ ἀκέραιοι³ ὡς αἱ
περιστεραὶ^a.

1 (B εἰς μέσον, C ἐμέσῳ)
ἀπλούστατοι, 11 s^a simplices)

2 8 Origen ὁ ὄφεις

3 (D

κ. 3 “[Ἐπάγετε] ἰδοὺ¹ ἀποστέλλω ὑμᾶς
ὡς ἄρνας ἐν μέσῳ² λύκων.”
1 (CD 11 + ἐγὼ) 2 (D μέσον)

Sheep, wolves, serpents, doves, foxes, goats &c. are used in Scripture, chiefly by our Lord, as types of human character.

Matt. x. 17—22 is Marcan. The parallels to it and a doublet may be seen on p. 128. x. 23 belongs to the fourth Division § 33.

[κ. 17 “προσέχετε δὲ¹ ἀπὸ τῶν ἀνθρώπων· παραδύσουσιν γὰρ ὑμᾶς² εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς³ αὐτῶν μαστιγώσουσιν ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς⁴ ἀχθήσεσθε⁵ ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ παραδύσωσιν⁶ ὑμᾶς, μὴ μεριμνήσητε πῶς ἡ⁷ τὴν λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾧ⁸ τὴν λαλήσητε⁹. 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν¹⁰ εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται¹¹ τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. 22 καὶ ἔσσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.] [23 ὅταν δὲ διώκωσιν¹² ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἐτέραν¹³. ἀμὴν γὰρ¹ λέγω ὑμῖν¹⁴, οὐ μὴ τελέσητε 15 τὰς πόλεις (τοῦ)¹⁶ Ἰσραὴλ ἕως¹⁷ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.]

1 (D 11 s^a omit) 2 (C omits) 3 (D εἰς τὰς συναγωγὰς)
4 (D ἡγεμόνων) 5 (D 11 s^a σταθήσεσθε) 6 (D 11 -δύσουσιν,
C -διώδωσιν) 7 (11 s^a omit) 8 (C ἡμέρα) 9 (D 1 omit)
10 (8 + ἀδελφὸς) 11 B -στήσεται 12 (D + διώκουσιν)
13 (CD⁸ ἄλλην, D 11 s^a + ἐάν δὲ ἐν τῇ ἄλλῃ + διώκουσιν ὑμᾶς,
φεύγετε εἰς τὴν ἄλλην) 14 (C + ἔτι) 15 (s^a + all)
16 BD omit (s^a of the house of) 17 (CD + ἄν)

5. K. *The Servant not greater than his Lord.*

(From the Sermon on the Mount [Plain].)

κ. 24 “Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον¹
οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ^{2,3} ¶
25 ἄρκετον τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,
καὶ ὁ δοῦλος⁴ ὡς ὁ κύριος αὐτοῦ.
[εἰ τὸν οἰκοδεσπότην⁵ Βεεζεβοὺλ⁶ ἐπεκάλεσαν⁷, πόσω (ii)
μᾶλλον⁸ τοὺς οἰκιακοὺς⁹ αὐτοῦ.]

1 (8 + αὐτοῦ) 2 (11 omit) 3 (s^a omits) 4 (L 11 τῷ
δούλῳ) 5 B dative 6 (C 11 Βεεζεβοὺλ, D 11 Βεεζεβοὺλ,
2 11 s^a -bub) 7 (8 -έσαντο, D καλοῦσιν) 8 (s^a how)

¶ John xiii. 16, xv. 20, “οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ.”

vi. 40 “Οὐκ ἔστιν μαθητὴς ὑπὲρ τοῦ διδάσκαλον¹,

κατηρτισμένος δὲ πᾶς² ἔσται³ ὡς ὁ διδάσκαλος αὐτοῦ⁴.”

1 (C + αὐτοῦ) 2 (8 11 omit) 3 (8 ἔστω, 11 + si sit or ut
sit) 4 (s^a There is no disciple that is perfect as his master in
teaching)

^a Rom. xvi. 19, θέλω δὲ ὑμᾶς σοφοὺς (μεν) εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. I. *What ye hear (say) in secret proclaim (will be proclaimed) on the Housetop.*

(x. 26 is Marcan.)

(From a conflate speech to the Twelve.)

[x. 26 "Μὴ οὖν φοβηθῆτε αὐτοὺς· οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται.]

(Matt. x. 26=Mark iv. 22=Luke viii. 17, xii. 2.)

27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ,
εἴπατε ἐν τῷ φωτί·
καὶ ὃ εἰς τὸ οὐς ἀκούετε¹,
κηρύξατε² ἐπὶ τῶν δωματίων.

xii. 3 "«[Ἀνθ' ὧν] ὅσα ἐν τῇ σκοτίᾳ εἴπατε
ἐν τῷ φωτί ἀκουσθήσεται¹,
καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε [ἐν τοῖς ταμεῖοις]
κηρυχθήσεται ἐπὶ τῶν δωματίων.

1 (I Origen ἀκηκόατε)

2 (D κηρύσσετε)

1 (I homo qui...locutus est...audietur)

5. M. *Fear not them that kill the Body.*

It may be that during the oral period some Platonist who held the absolute indestructibility of the human soul altered the wording of this passage in S. Luke. Only of late years have we begun to doubt whether the Bible agrees with Plato in this particular. It certainly teaches that death never ends human existence, for all souls come up for judgement; but whether judgement results in the purification of some and the destruction of others, is a more difficult question, and S. Matthew's words here make strongly for destruction. Similarly the Stoics seem to have affected the Gospel tradition sometimes, e.g. in Luke xxii. 39—46.

(With Luke xii. 4 a compare John xv. 14, 15.)

(Continuation of the above.)

x. 28 "Καὶ
μὴ φοβηθῆτε¹ ἀπὸ τῶν ἀποκτείνοντων² τὸ σῶμα
τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν³.
φοβεῖσθε⁴ δὲ μᾶλλον
τὸν δυνάμενον καὶ⁵ ψυχὴν καὶ⁶ σῶμα
ἀπολέσαι⁷ ἐν γέννη^{1b}.

xii. 4 "«[Λέγω δὲ ὑμῖν τοῖς φίλοις μου¹]
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων² τὸ σῶμα
καὶ [μετὰ ταῦτα]³ μὴ⁴ ἐχόντων περισσώτερόν⁵ τι ποιῆσαι.
5 [ὑποδείξω δὲ⁶ ὑμῖν τίνα φοβηθῆτε·] φοβήθητε⁷
τὸν [μετὰ τὸ ἀποκτείνειν] ἐχοντα ἐξουσίαν
ἐμβαλεῖν⁸ εἰς τὴν⁹ γένναν
[ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.]

1 (NC φοβεῖσθε) 2 (NCD ἀποκτενόντων) 3 (D σφάξει)
4 (D φοβήθητε) 5 (II omit) 6 (N + τὸ) 7 (S to cast)
8 (D II s^a eis γένναν)

1 (I omits) 2 (N -κτενόντων, D -κτενόντων) 3 (N + μετ'
αὐτὰ) 4 (D τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν μηδὲ)
5 (D περισσόν) 6 (N omits) 7 (ND I omit) 8 (N ἐμ-
βάλλειν, D βαλεῖν) 9 (D omits)

5. N. *Ye are of more Value than many Sparrows.*

(Luke xii. 7 c=Luke xii. 24 e=Matt. vi. 26 e, p. 201.)

(Continuation of the above.)

x. 29 "Οὐχί¹ δύο στρουθία
²ἀσσαρίου πωλεῖται³;
καὶ ἐν ἑξ' αὐτῶν οὐ πωλεῖται ἐπὶ τὴν γῆν
ἀνυ⁴ τοῦ πατρὸς ὑμῶν⁵.
30 ὅμως δὲ⁶ καὶ αἱ τρίχες τῆς κεφαλῆς
πᾶσαι ἡριθμημέναι εἰσίν.⁷
31 μὴ οὖν φοβεῖσθε⁷ πολλῶν⁸ στρουθίων διαφέρετε ὑμεῖς.

xii. 6 "Οὐχί¹ πέντε² στρουθία
πωλοῦνται³ ἀσσαρίων δύο⁴; †
καὶ ἐν ἑξ' αὐτῶν οὐκ ἔστιν ἐπιλελησμένον
ἐνώπιον τοῦ θεοῦ.
7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν
πᾶσαι ἡριθμούνται⁵. †
μὴ⁶ φοβεῖσθε⁷ πολλῶν⁸ στρουθίων διαφέρετε⁹.

1 (S^a omits) 2 (D + τοῦ) 3 (D πωλοῦνται) 4 (II
Origen + τῆς βουλῆς) 5 (II Origen + τοῦ ἐν τοῖς οὐρανοῖς)
6 (D II ἀλλὰ...ὑμῶν) 7 (C φοβηθῆτε) 8 (II multo)

1 (ss omit) 2 (S^a + γὰρ) 3 (D πωλεῖται) 4 (S^a for an as)
5 (D ἡριθμημέναι εἰσίν) 6 (ND II ss + οὖν) 7 (D φοβηθῆτε)
8 (I multo, D ss + γὰρ) 9 (D II + ὑμεῖς)

^b James iv. 12, εἰς ἔστιν νομοθέτης καὶ κριτὴς ὁ δυνάμενος σώσαι καὶ ἀπολέσαι.^c Cf. Luke xxi. 18, "καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλληται." Acts xxvii. 34, "οὐδενὸς γὰρ ὑμῶν θριξὶ ἀπὸ τῆς κεφαλῆς ἀπολείται."

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. O. *Those who confess Me will be confessed before My Father (before the Angels of God).*

(Continuation of the above.)

x. 32 “Πᾶς οὖν¹ ὅστις ὁμολογήσει ἐν ἑμοὶ
ἐμπροσθεν τῶν ἀνθρώπων¹¹,
ὁμολογήσω καὶ γὰρ ἐν αὐτῷ¹²
ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς³ οὐρανοῖς.
33 ὅστις δὲ⁴ ἀρνήσεται⁵ με ἐμπροσθεν τῶν ἀνθρώπων,
ἀρνήσομαι καὶ γὰρ αὐτὸν ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς⁶ οὐρανοῖς⁷.”

1 (s^a omits) 2 (D ll αὐτὸν) 3 (ND omit) 4 ND + ἀν
5 (C ἀπαρν.) 6 (NCD omit) 7 (s^a + and before His angels)

(Luke xii. 10=Mark iii. 28—30=Matt. xii. 32.)

With Matt. x. 33 compare 2 Tim. ii. 12, ἐλ ἀρνησόμεθα,
κακεῖνος ἀρνήσεται ἡμᾶς.

xii. 8 “[Λέγω δὲ¹ ὑμῖν²,]
πᾶς ὃς ἀν ὁμολογήσει³ ἐν ἑμοὶ
ἐμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ †
ἐμπροσθεν τῶν ἀγγέλων⁴ τοῦ θεοῦ⁵.
9 ὁ δὲ ἀρνησάμενός με ἐνώπιον⁶ τῶν ἀνθρώπων
ἀπαρνηθήσεται⁷ ἐνώπιον⁸ τῶν ἀγγέλων τοῦ θεοῦ⁹.
[10 Καὶ πᾶς ὃς¹⁰ ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι¹¹ οὐκ ἀφε-
θήσεται¹².]”

1 (3 ll omit, s^a γάρ) 2 (ND + ὅτι) 3 (N ll -ήση)
4 (N omits) 5 (s^a His holy angels) 6 (D ἐμπροσθεν)
7 (D ἀρν., N -νήσεται) 8 (l patre meo qui est in caelis)
9 (ls^a omit) 10 (D l + ἀν) 11 (N βλασφημοῦντι)
12 (D εἰς δὲ τὸ πν. τὸ ἀγ.) 13 (D 2 ll + αὐτῷ οὕτε ἐν τῷ αἰῶνι
τούτῳ οὕτε ἐν τῷ μέλλοντι)

(Cf. Mark viii. 38=Luke ix. 26, I. § 28.)

5. P. *I came not to bring Peace upon Earth.*

(Continuation of the above.)

x. 34 “Μὴ νομίζετε ὅτι ἦλθον βαλεῖν εἰρήνην
ἐπὶ τὴν γῆν¹¹·^a
οὐκ ἦλθον βαλεῖν εἰρήνην² ἀλλὰ μάχαιραν.
35 ἦλθον γὰρ διχάσαι³ ἄνθρωπον⁴
κατὰ τοῦ⁵ πατρὸς αὐτοῦ
καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς
καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,
[36 καὶ ἐχθροὶ⁶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ⁷.] (ii)

1 (s^a omits) 2 (D *εἰρην, s^a + ἐπὶ τὴν γῆν) 3 (D^s ‡δι-
κάσαι) 4 (D ll υἱὸν) 5 (D omits) 6 (D *ἐχθροὶ) 7 (s^a
+ division of minds and)

[xii. 49 “1 Πῦρ ἦλθον βαλεῖν ἐπὶ² τὴν γῆν, καὶ τί θέλω εἰ ἡδὴ
ἀνέφθῃ; 50 βάπτισμα δὲ³ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι
ἕως ὅτου τελεσθῇ.]

51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι⁴ †
ἐν τῇ γῇ⁵;^a
οὐχί, [λέγω ὑμῖν,] ἄλλ’ [ἡ]⁶ διαμερισμόν.
[52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμερισμέ⁷· νοὶ⁸,
τρεις ἐπὶ⁸ δυσιν καὶ δύο ἐπὶ⁸ τρισίν,]
53 διαμερισθῶσονται [πατὴρ ἐπὶ υἱῷ]
καὶ γιὸς ἐπὶ πατρί⁹,
10 [μήτηρ ἐπὶ θυγατέρα] καὶ θυγάτηρ ἐπὶ τὴν¹¹ μητέρα,
[πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς¹²] καὶ νύμφη ἐπὶ τὴν
πενθεράν¹³ b.”

1 (X ll + Οὐκ οἴδατε ὅτι) 2 (D ll εἰς) 3 (ll omit)
4 (D ls^a ποιῆσαι) 5 (l omits) 6 (D ll ἀλλὰ) 7 (N ‡ omits)
8 (D ll ἐν) 9 (D ll ss + αὐτοῦ) 10 (N + καὶ, D + διαμερι-
σθῶσονται) 11 (N omits) 12 (N l omit) 13 (A ll ss
+ αὐτῆς)

^a Cf. Luke ii. 14, “Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.”^b LXX. Micah vii. 6, διότι υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐπαυασθήσεται ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τὴν πενθεράν αὐτῆς· ἐχθροὶ πάντες ἀνδρὸς οἱ ἐν τῷ οἴκῳ αὐτοῦ.

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. Q. *He that loveth Father or Mother more than Me is not worthy of Me.*

(From the last journey to Jerusalem.)

x. 37 “Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ
οὐκ ἔστιν μου ἄξιος·

καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ
οὐκ ἔστιν μου ἄξιος.¹

38 καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθεῖ ὀπίσω μου,
οὐκ ἔστιν μου ἄξιος.

(Marcan.)

[39 ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ¹² ὁ ἀπολέσας
τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὕρσει αὐτήν. ¶]

1 (BD omit)

2 (S omits)

xiv. 25 [Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί¹, καὶ στραφεὶς εἶπεν
ᾠρὸς αὐτοῦς¹²] 26 “Εἰ τις ἔρχεται ᾠρὸς με¹³ καὶ οὐ μισεῖ⁴
τὸν πατέρα ἑαυτοῦ⁵ καὶ τὴν μητέρα⁶ [καὶ τὴν γυναῖκα⁷]
καὶ τὰ τέκνα [καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς⁸], ἔτι τε⁷
καὶ τὴν ψυχὴν ἑαυτοῦ,

οὐ δύναται εἶναι μου μαθητής.

27 ὅστις⁹ οὐ¹⁰ βασταίνει τὸν σταυρὸν ἑαυτοῦ¹¹
καὶ ἔρχεται ὀπίσω μου,

οὐ δύναται εἶναι μου μαθητής.¹²

1 (D ll s^c omit) 2 (D αὐτοῖς) 3 (S ᾠρὸς ἐμὲ) 4 (D^s
πείσει) 5 (S D αὐτοῦ, l omits) 6 (D + αὐτοῦ) 7 (S D ll δέ)
8 (D ll s^c + καὶ) 9 (D ὁς, l si) 10 (B † οὐ) 11 (S D αὐτοῦ)
12 (S^s omits)

¶ For doublets cf. I. § 28.

5. R. *Those who welcome you (this Child) are really welcoming Me.*

(From the first dispute about precedence.)

ix. 46 [Ἐισηλθεν δὲ διαλογισμὸς ἐν αὐτοῖς,¹ τὸ τίς ἂν εἴη μείζων
αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼς² τὸν διαλογισμὸν τῆς καρδίας³
αὐτῶν ἐπιλαβόμενος παιδίον⁴ ἔστησεν αὐτὸ⁵ παρ’ ἑαυτοῦ⁶, καὶ
εἶπεν αὐτοῖς⁷]

48 “Ὁς ἂν δέξηται [τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου]
ἐμὲ δέχεται, ¶

καὶ¹⁸ ὁς ἂν ἐμὲ δέξηται¹⁰ δέχεται¹¹ τὸν ἀποστείλαντά με,
[ὁ γὰρ μικρότερος ἐν πᾶσιν¹⁵ ὑμῶν ὑπάρχων¹² οὕτως ἐστὶν¹³ μέγας¹⁴.”]

1 (D † omits) 2 CD ll ἰδὼν 3 (l s^c omit) 4 (S παιδίον)
5 (D ll omit) 6 (D ἑαυτόν, s^s αὐτοῖς) 7 (D ll ss omit)
8 (l omits) 9 (S omits) 10 (S δέχεται) 11 (D omits)
12 (D^s l omit, s^c + like this boy, s^s + and is a child) 13 (D 2 ll
ἐσται) 14 (ll maior) 15 (ss omit)

¶ For doublets and S. Mark’s parallels see I. § 30 b. For the teaching compare Luke x. 16.

5. S. *Those who welcome a Prophet as Prophet will be rewarded.*

[x. 41 “Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου (ii)
μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον
εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται¹.”]

1 (D omits)

5. T. *The cup of cold water.*

(Marcan.)

[x. 42 “Καὶ ὁς ἂν ποτίσῃ ἓνα τῶν μικρῶν¹ τούτων ποτήριον² ψυχροῦ
μῶνον³ εἰς ὄνομα μαθητοῦ⁴, ἀμήν λέγω ὑμῖν, οὐ μὴ ᾠπολέσῃ τὸν
μισθὸν⁵ αὐτοῦ.”]

(Matt. x. 42=Mark ix. 41.)

(Editorial.)

xi. 1 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσων τοῖς δώδεκα
μαθηταῖς αὐτοῦ, μετέβη ἐκέθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν
ταῖς πόλεσιν αὐτῶν.]

1 (D ll ἐλαχίστων) 2 (D ll ss + ὕδατος) 3 (D s^s omit)
4 (ll in nomine meo) 5 (D ll ss ἀπόληται ὁ μισθός)

^c Luke xviii. 29.^d Mark x. 29=Matt. xix. 29=Luke xviii. 29.

6. FOUR *LOGIA* RESPECTING JOHN THE BAPTIST.

6. A. *John the Baptist's doubt.*

S. Matthew has brought together into one conflation four *Logia* which name the Baptist. The first two of them are connected by an editorial note which S. Luke also gives; it therefore probably belonged to the source. These two *Logia* therefore must have stood together. The third and fourth have no preface and may well have been scattered over the source, but have been brought together by conflation. The third deals with the law as well as with John. S. Luke therefore has preferred to put it immediately after another famous *Logion* declaring the eternal validity of the law, which S. Matthew has placed in the Sermon on the Mount. S. Matthew has put it here because it names John. The fourth *Logion* is independent.

(The Charge to the Twelve immediately precedes.)

xi. 2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ
 τὰ ἔργα τοῦ χριστοῦ¹
 πέμψας διὰ² τῶν μαθητῶν αὐτοῦ³

3 εἶπεν αὐτῷ⁴

“Σὺ εἶ ὁ ἐρχόμενος⁵ ἢ ἕτερον προσδοκῶμεν;”

4 καὶ ἀποκριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτοῖς

“Πορευθέντες ἀπαγγείλατε⁶ Ἰωάννῃ⁷

ἃ ἀκούετε καὶ βλέπετε.

5 τυφλοὶ⁸ ἀναβλέπουσιν^a καὶ⁹ χωλοὶ περιπατοῦσιν¹⁰,

λεπροὶ καθαρίζονται καὶ¹¹ κωφοὶ ἀκούουσιν^b,

καὶ¹² νεκροὶ ἐγείρονται καὶ¹³ πτωχοὶ^c εὐαγγελίζονται¹⁴.

6 καὶ μακάριός ἐστιν¹⁵ ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.”

1 (D s^c τοῦ Ἰησοῦ, s^c of our Lord) 2 (E 2 ll δύο) 3 (ll discipulos suos) 4 (ll omit, 1 ἡ illis) 5 (D s^c ἐρχόμενος)

6 (N + τῷ) 7 (NC Ἰωάννῃ) 8 (D * τυφλοὶ) 9 6 ll omit

10 (D omits, 1 + et) 11 (ll omit) 12 (C ll omit) 13 (s^c omits)

14 (2 ll erit, 2 ll omit)

(The healing of the Centurion's Servant and of the Widow's Son of Nain immediately precedes.)

vii. 18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ
 [περὶ πάντων τούτων]^{1, 19}

19 καὶ [προσκαλεσάμενος δύο³] τινὰς⁴ τῶν μαθητῶν
 αὐτοῦ [ὁ Ἰωάννης]⁵ ἔπεμψεν [πρὸς τὸν κύριον⁶] } †
 λέγων⁷

“Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον⁸ προσδοκῶμεν;”

20 [Ἐπαραινόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες¹⁹ εἶπαν “Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν¹⁰ ἡμᾶς πρὸς σέ¹¹ λέγων “Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον¹² προσδοκῶμεν”;”¹³ 21 ἐν ἐκείνῃ¹⁴ τῇ ὥρᾃ¹⁵ ἐθεράπευσεν¹⁶ πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν¹⁷, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο¹⁸ βλέπειν.]

22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς

“Πορευθέντες ἀπαγγείλατε¹⁹ Ἰωάννῃ²⁰

ἃ εἶδετε καὶ ἠκούσατε²¹. †

22 τυφλοὶ ἀναβλέπουσιν^{a 23}, χωλοὶ περιπατοῦσιν,

24 λεπροὶ καθαρίζονται καὶ²⁵ κωφοὶ ἀκούουσιν^b,

νεκροὶ ἐγείρονται²⁶ πτωχοὶ^c εὐαγγελίζονται.

23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.”

1 (2 ll omit) 2 (D1 Ἐν οἷς καὶ μέχρι Ἰωάννου τοῦ βαπτιστοῦ δs) 3 (l omits) 4 (D ll omit) 5 (D l omit) 6 (N ll s^c

Ἰησοῦν) 7 (D l λέγει “Πορευθέντες, D + εἶπατε αὐτῷ, 1 + inquirete dicentes) 8 (D ἄλλον) 9 (N s^c omit) 10 (D ἀπέσταλκεν)

11 (l omits) 12 ND ἕτερον 13 (2 ll omit) 14 (D ll s^c

αὐτῇ δὲ) 15 (N ἡμέρᾳ) 16 (D s^c ll ἐθεράπευεν) 17 (N 2 ll ἀκαθάρτων)

18 (D 2 ll τυφλοὺς (+ multos) * ἐποιε) 19 (D εἶπατε)

20 (D Ἰωάννῃ) 21 (D l ἃ εἶδον ὑμῶν οἱ ὀφθαλμοὶ καὶ ἃ ἤκουσαν ὑμῶν τὰ ᾠτα)

22 (D ll s^c + ὅτι) 23 (1 + et)

24 (l s^c + et) 25 (ll omit) 26 (N l s^c + καὶ)

^a LXX. Is. lxi. 1, πνεῦμα Κυρίου ἐπ’ ἐμέ, οὗ ἐνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με ἰάσασθαι τοὺς συντρεμιμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτους ἀφ᾽ οὗ καὶ τυφλοῖς ἀνάβλεψιν.

^b Cf. Matt. xv. 30, 31.

^c Cf. James ii. 5.

S. MATTHEW.

S. LUKE.

(FOUR LOGIA RESPECTING JOHN THE BAPTIST.)

6. B. *John the Baptist greater than a Prophet.*

ὑπάρχω is used 15 times by S. Luke in his Gospel and 25 in Acts, thrice in S. Matt., never in SS. Mark or John.

xi. 7 Ἐξήλθοντες δὲ πορευόμενοι¹¹
 ἤρξατο ὁ² Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου
 “Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
 κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
 8 ἀλλὰ τί ἐξήλθατε ἰδεῖν;
 ἄνθρωπον¹³ ἐν⁴ μαλακοῖς⁵ ἡμφιεσμένον⁶;
 ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες
 ἐν τοῖς οἴκοις τῶν βασιλέων⁷.
 9 ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν;¹⁸
 ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.
 10 οὗτός⁹ ἐστὶν περὶ οὗ γέγραπται
 Ἰδοὺ ἐγὼ¹⁰ ἀποστέλλω τὸν ἄγγελόν μου
 πρὸ προσώπου σου,
 ὃς¹¹ κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου^d.
 11 ἀμὴν λέγω ὑμῖν,
 οὐκ ἐγγίγεται ἐν γεννητοῖς¹² γυναικῶν μείζων Ἰωάννου τοῦ
 βαπτιστοῦ.
 ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
 μείζων αὐτοῦ ἐστίν.

1 (S^a And after these things) 2 (D omits) 3 (N; ἄν-
 θρωπον ἰδεῖν) 4 (D ll omit) 5 (C ss + ἱματίοις) 6 (D
 ἡμφιεσμένον) 7 (CD + εἰσιν) 8 (BCD ss ἰδεῖν; προφήτην;
 but B corrected this into προφήτην ἰδεῖν) 9 (C ll + γάρ)
 10 (3 ll omit) 11 (P ll καὶ) 12 (D τοῖς γ. τῶν)

With Matt. xi. 11 c compare Luke ix. 48, “ὁ γὰρ μικρότερος
 ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.”

vii. 24 Ἀπελθόντων δὲ [τῶν ἀγγέλων¹ Ἰωάννου] †
 ἤρξατο λέγειν πρὸς τοὺς ὄχλους¹² περὶ Ἰωάννου
 “Τί ἐξήλθατε εἰς τὴν ἔρημον¹³ θεάσασθαι;
 κάλαμον ὑπὸ ἀνέμου σαλευόμενον⁴;
 25 ἀλλὰ τί ἐξήλθατε ἰδεῖν;
 ἄνθρωπον ἐν μαλακοῖς [ἱματίοις] ἡμφιεσμένον;
 ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ [καὶ τριφῇ]⁵ ὑπάρχοντες⁶
 ἐν τοῖς βασιλείοις εἰσιν.
 26 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; †
 ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου⁷.
 27 οὗτός⁸ ἐστὶν περὶ οὗ γέγραπται
 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου
 πρὸ προσώπου σου⁹,
 ὃς κατασκευάσει τὴν¹⁰ ὁδόν σου ἔμπροσθέν σου^{a.11}.
 28 λέγω¹³ ὑμῖν,¹⁴
 μείζων ἐν γεννητοῖς¹⁵ γυναικῶν¹⁶ Ἰωάννου¹⁷ οὐδεὶς ἔσ-
 τιν¹⁸ †
 ὁ δὲ¹⁸ μικρότερος¹⁹ ἐν τῇ βασιλείᾳ τοῦ θεοῦ
 μείζων αὐτοῦ ἐστίν.”

1 (K S^a μαθητῶν) 2 (ND τοῖς ὄχλοις) 3 (S^a omits)
 4 (B † σαλευόμενον) 5 (ll omit) 6 (D διάγοντες, ll super-
 abundant) 7 (D 1 + ὅτι οὐδεὶς μείζων ἐν γεννητοῖς γυναικῶν
 προφήτης Ἰωάννου τοῦ βαπτιστοῦ) 8 (U 2 ll + γάρ) 9 (D^s
 † omits) 10 (D † τὸν) 11 (D 2 ll omit) 12 (N + ἀμὴν)
 13 (A ll + γάρ, D ll + δέ) 14 (D ll + ὅτι) 15 (N † γεννηται)
 16 (A ll + προφήτης, see note 7) 17 (A ll + τοῦ βαπτιστοῦ,
 see note 7) 18 (D omits) 19 (D + αὐτοῦ)

(For S. Mark's parallels see I. § 1 a.)

6. C. *Men of Violence take the Kingdom of Heaven by Force.*

εὐαγγελίζομαι is taken from LXX. Isaiah lxi. 1 and is frequent in SS. Luke and Paul, but not found in the other Gospels except in the quotation in Matt. xi. 5. Matt. xi. 14 belongs to Division IV. § 34, p. 264 note.

Conflate.

(Part of a collection of isolated Logia.)

xi. 12 “Ἀπὸ δὲ¹ τῶν ἡμερῶν Ἰωάννου² τοῦ βαπτιστοῦ ἕως
 ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ³ βιασταὶ ἄρ-
 πάζουσιν αὐτήν. (1) 13 πάντες γὰρ οἱ προφῆται καὶ ὁ
 νόμος ἕως Ἰωάννου⁴ ἐπροφήτευσαν. (2)
 [14 καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἐρχεσθαι.
 15 Ὁ ἔχων ὦτα⁵ ἀκούτω⁶.]

1 (D^s S^a omit) 2 (D * Ἰωάννου) 3 (D + οἱ) 4 (C
 * Ἰάννου) 5 (N C S^c + ἀκούειν)

xvi. 16 “Ὁ νόμος καὶ οἱ προφῆται μέχρι¹ Ἰωάννου². (2)
 ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται³ καὶ πᾶς
 εἰς αὐτήν βιάζεται⁴.” (1)

1 (D ἕως) 2 (D + ἐπροφήτευσαν) 3 (A 2 ll † -ζονται)
 4 (N omits)

^a LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

⁶ This refrain is repeated Matt. xiii. 9, 43, and in slightly different forms in Mark iv. 9, 23, Luke viii. 8, xiv. 35, Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, xiii. 9.

S. MATTHEW.

S. LUKE.

(FOUR *LOGIA* RESPECTING JOHN THE BAPTIST.)

6. D. *The Men of this Generation are like Children at Play.*

Breviloquentia has led to confusion, as in the 'Pearl of great price' and perhaps in the 'Leaven'; for "this generation" is not like our Lord and John who are the children that speak and propose to play, the One at a wedding, the other at a funeral, but it is like the mass of children who are silent and sulk, refusing to do either.

xi. 16 "Τῖνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίῳ καθήμενῳ ἐν ταῖς¹ ἀγοραῖς²
 ἃ προσφωνοῦντα³ τοῖς ἐτέροις⁴ 17 λέγουσιν
 'Ἡὺλῆσαμεν ὑμῖν καὶ οὐκ ὥρχήσασθε·
 ἐθρηνησαμεν⁵ καὶ οὐκ ἐκόψασθε'.
 18 ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων,

καὶ λέγουσιν⁶ 'Δαιμόνιον ἔχει'.
 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
 καὶ λέγουσιν⁶ 'Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 τελωνῶν φίλος καὶ ἁμαρτωλῶν'.
 'καὶ ἐδικαιώθη ἡ σοφία ἀπὸ⁷ τῶν ἔργων⁸ αὐτῆς'.⁹

1 (C omits) 2 (D ll ss τῇ ἀγορᾷ) 3 (C προσφωνοῦσιν...
 καὶ) 4 (C 2 ll ἐταῖροις, C+αὐτῶν) 5 (C ll + ὑμῖν) 6 (s^c
 ye say) 7 (l+omnibus) 8 (CD ll ss τέκνων) 9 (l omits)

[vii. 29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν¹ τὸν
 θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ²
 νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν ἔεις ἑαυτοὺς³, μὴ βαπ-
 τισθέντες ἕπ' αὐτοῦ⁴.]
 31 "Τῖνι οὖν⁵ ὁμοιώσω [τοὺς ἀνθρώπους^a] τῆς γενεᾶς
 ταύτης,

[καὶ τῖνι εἰσὶν ὅμοιοι;]
 32 ὅμοιοί εἰσιν⁶ παιδίῳ τοῖς ἐν⁷ ἀγορᾷ καθήμενῳ †
 καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει⁸
 'Ἡὺλῆσαμεν ὑμῖν καὶ οὐκ ὥρχήσασθε·
 ἐθρηνησαμεν⁹ καὶ οὐκ ἐκλαύσατε'.
 33 ἦλθυσεν γὰρ¹⁰ Ἰωάννης [ὁ βαπτιστῆς] μὴ¹¹ ἔσθων¹²
 [ἄρτον]¹³ μήτε¹⁴ πίνων [οἶνον]¹⁵,
 καὶ λέγετε 'Δαιμόνιον ἔχει'.
 34 ἦλθυσεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων¹⁶ καὶ πίνων,
 καὶ λέγετε 'Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 φίλος τελωνῶν καὶ ἁμαρτωλῶν¹⁶'. †
 35 καὶ ἐδικαιώθη¹⁷ ἡ σοφία ἀπὸ [πάντων]¹⁸ τῶν τέκνων¹⁹
 αὐτῆς."

1 (D^s † ἐδικαιώσαι) 2 (D omits) 3 (ND omit)
 4 (ll omit) 5 (N δέ) 6 (D + τοῖς) 7 (D + τῇ)
 8 (D^s ll λέγοντες, A ll καὶ λέγουσιν, s^c omits) 9 (A ll + ὑμῖν)
 10 (2 ll omit) 11 (D ll μήτε) 12 (N ἐσθίων)
 13 (D ll ss omit) 14 (N μηδὲ) 15 (B † ἐθίων), D ἐσθων
 16 (l omits) 17 (B * δικαίωθη) 18 (D s^c omit)
 19 (N ἔργων)

7. WOE TO CHORAZIN, BETHSAIDA AND CAPERNAUM.

S. Matthew puts this *Logion* early in our Lord's ministry and makes Him visit Capernaum after this (xvii. 24). S. Luke more naturally puts it when our Lord was finally leaving Galilee (for S. Luke says nothing of the visit to Galilee after the Resurrection). S. Matthew prefixes a note which is evidently editorial, and appends a sentence which reminds us of x. 15, "ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων [καὶ Γομόρρων] ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ." These refrains are very effective for church reading, but they often seem to be editorial.

xi. 20 [Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο¹ αἱ
 πλεῖσται δυνάμεις αὐτοῦ², οὗ οὐ μετενόησαν]

21 "Οὐαὶ σοι, Χοραζαῖν³. Οὐαὶ σοι⁴, Βηθσαιδάν⁵.
 ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγένοντο⁶ αἱ δυνάμεις
 αἱ γεινόμεναι ἐν ὑμῖν,
 πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ⁷ μετενόησαν.
 22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται
 ἐν ἡμέρᾳ^b κρίσεως ἢ⁸ ὑμῖν.

1 (D^s l γεγόνεισαν) 2 (D ll ss omit) 3 (D ll Χοροζάιν,
 l-zaim, l-zan) 4 (D ll καὶ) 5 (C ll ss Βηθσαιδά, D^s Βεθ-
 σαιδά) 6 (D ἐγεγόνεισαν) 7 (N C+καθήμενοι) 8 (D * ἦν)

(Inserted into the Charge to the Seventy.)

x. 13 "Οὐαὶ σοι, Χοραζαῖν¹. οὐαὶ σοι, Βηθσαιδά².
 ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγενήθησαν³ αἱ δυνάμεις
 αἱ γεινόμεναι ἐν ὑμῖν,
 πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ [καθήμενοι⁴] μετενόησαν.
 14 πλὴν Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται
 ἐν τῇ κρίσει⁵ ἢ⁶ ὑμῖν⁷.

1 (D ll Χοροζάιν, l Capharnaum) 2 (B Βηδ., D l Βεδ.,
 ll Bets, N -δάν) 3 (C ἐγένοντο) 4 (D -ναι, l ss omit)
 5 (D 2 ll omit, 2 ll s^c in die iudicii, s^c in that day) 6 (CD
 † omit) 7 (D † ἡμῖν)

^a Cf. Luke xi. 31.

^b The phrase ἡμέρα κρίσεως occurs in Matt. x. 15, xi. 22, 24, xii. 36; the other Gospels have ἡ κρίσις which also occurs in Matt. xii. 41, 42, xxiii. 33.

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xi. 23 “Καὶ σὺ, Καφαρναούμ,
μὴ ἕως¹⁰ οὐρανοῦ ὑψωθῇς;¹¹
¹²ἕως ἄλoug καταβῇς¹³.^c

[ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ¹⁴,
ἔμεινεν¹⁵ ἂν μέχρι τῆς σήμερον. 24 πλὴν¹⁶ λέγω ὑμῖν ὅτι¹⁷ γῆ¹⁸
Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ^b κρίσεως ἢ⁸ σοὶ¹⁹.”]

κρίσεως ἢ⁸ σοὶ¹⁹.”

9 (C Καπερ.) 10 (C+τοῦ) 11 (Kll s⁹? ἡ...ὑψωθείσα)
12 (D 2ll+ἡ, 1+et) 13 (NC καταβιβασθήσῃ) 14 (s⁹ ὑμῖν)
15 (D ἔμειναν) 16 (s⁹ omits) 17 (N omits) 18 (D † γῆς)
19 (D ll s⁹ ὑμῖν)

(Luke x. 16=Matt. x. 40.)

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x. 15 “Καὶ σὺ, Καφαρναούμ,
μὴ ἕως οὐρανοῦ ὑψωθῇς;⁷⁸
⁹ἕως [τοῦ¹⁰] ἄλoug καταβῇς^{11c}.

[16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ¹² ὁ ἀθετῶν ὑμᾶς ἐμὲ
ἀθετεῖ¹³. ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστελλαντά¹⁴ με.”]

8 (Cll ἡ ἕως οὐρ. ὑψωθείσα) 9 (CD ll+ἡ) 10 (CD omit,
N †o) 11 (Cll καταβιβασθήσῃ) 12 (l omits) 13 (ll+et
eum qui me misit ± the next clause) 14 (D ll ss ἐμοῦ ἀκούων
ἀκούει τοῦ ἀποστελλαντός)

(Here follows *THE RETURN OF THE SEVENTY*, IV. § 100.)

8. MYSTERIES OF GOD AND AN INVITATION TO MEN.

8. A. *Things hidden from the Wise are revealed to Babes.*

In these bimembered sentences the latter clause alone is emphatic. Translate therefore “that *although* Thou hast hidden these things from men wise and prudent, *yet* Thou hast revealed them to babes.” Notice the absence of the definite article. A classical author would have written *ὅτι ἀπέκρυψας μὲν...ἀπεκάλυψας δέ*.

(Different context.)

xi. 25 Ἐν ἐκείνῳ τῷ καιρῷ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν

“Ἐξομολογοῦμαί σοι,

πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἔκρυψας¹ ταῦτα ἀπὸ σοφῶν καὶ συνετῶν²,
καὶ ἀπεκάλυψας³ αὐτὰ νηπίοις·

ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἐμπροσθέν σου.

1 (C ἀπ-) 2 (ss omit) 3 (D *-ψες)

x. 21 Ἐν αὐτῇ¹ τῇ ὥρᾳ⁷²

[ἡγαλλιάσατο³ τῷ πνεύματι τῷ ἀγίῳ¹⁴ καὶ] εἶπεν

“Ἐξομολογοῦμαί σοι,

πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν¹⁵,
καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἐμπροσθέν σου.

1 (Dl+δὲ) 2 (l in illa die) 3 (ND ll+ἐν) 4 (2 ll
omit) 5 (l omits)

8. B. *All things are delivered to Me by My Father.*

For the thought compare the following passages from S. John's Gospel.

i. 18, θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνος ἐξηγήσατο. iii. 35, ὁ πατήρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. v. 37, “οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐώρακατε.” vi. 46, “οὐχ ὅτι τὸν πατέρα ἑώρακεν τις εἰ μὴ ὁ ὢν παρὰ (τοῦ) θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.” viii. 19, “οὔτε ἐμὲ οἶδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.” viii. 28, “ἀπ’ ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.” x. 15, “καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν πατέρα.” x. 30, “ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν.” xiii. 3, εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας. xiv. 9, “τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις ‘Δεῖξον ἡμῖν τὸν πατέρα’; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἐστίν;” xvi. 15, “πάντα ὅσα ἔχει ὁ πατήρ ἐμὰ ἐστίν.” xvii. 6, “ἐφανερώσαί σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ᾗσαν κάμω αὐτοὺς ἔδωκας.” xvii. 10, “καὶ τὰ ἐμὰ πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ, καὶ δεδῶξασμαι ἐν αὐτοῖς.” xvii. 25, “πατήρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας, καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω.”

xi. 27 “Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου¹,
καὶ οὐδεὶς ἐπιγινώσκει² τὸν υἱὸν εἰ μὴ ὁ πατήρ,
οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς
καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

1 (N omits) 2 (C γινώσκει)

x. 22 “¹Πάντα μοι παρεδόθη ὑπὸ² τοῦ πατρὸς μου³,
καὶ οὐδεὶς γινώσκει⁴ [τίς ἐστιν] ὁ υἱὸς εἰ μὴ ὁ πατήρ,
καὶ [τίς ἐστιν]⁷⁵ ὁ πατήρ⁷⁶ εἰ μὴ ὁ υἱὸς
καὶ ᾧ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.”

1 (Cll+Καὶ στραφείς πρὸς τοὺς μαθητὰς εἶπεν) 2 (D ἀπὸ)
3 (D ll s⁹ omit) 4 (C ἐπιγ.) 5 (l omits) 6 (s⁹ who
knoweth the Son save the Father? and who knoweth the Father)

^c LXX. Is. xiv. 13, σὺ δὲ εἶπας τῇ διανοίᾳ σου “Εἰς τὸν οὐρανὸν ἀναβήσομαι,.....” 15 νῦν δὲ εἰς ἄδην καταβήσῃ.

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8. C. *Come unto Me all ye that labour.*

[xi. 28 “Δεῦτε πρὸς με πάντες οἱ¹ κοπιῶντες καὶ πε- (ii)
φορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν
ζυγὸν μου ἐφ’ ὑμᾶς καὶ μάθετε ἅπ’ ἐμοῦ², ὅτι πραῦς
εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ ἐγρήσεται ἀνάπαυσιν
ταῖς ψυχαῖς ὑμῶν³. 30 ὁ γὰρ ζυγὸς μου χρηστὸς
καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.”]

1 (D οἱ...ἐστέ)

2 (N? omits)

(Here follows the *PLUCKING OF THE EARS OF CORN*,
I. § 9.)

9. THREE *LOGIA*^b.9. A. *If I by Beelzebub cast out Demons, by whom do your Pupils cast them out?*

(Added by conflation to the Marcan section about casting out demons by Beelzebub, I. § 11 b.)

The expression ‘finger of God’ occurs in Exod. viii. 19 and Ps. viii. 3, but Greeks objected to these anthropomorphisms and S. Matthew has quietly removed the stumbling-block. In the hymn ‘*Veni, Creator Spiritus*’ one of the many titles bestowed on the Holy Spirit is *Digitus paternae dexteræ*, for in ignorance of criticism it was assumed that S. Luke’s phrase is identical with S. Matthew’s.

xii. 27 “Καὶ εἰ¹ ἐγὼ ἐν Βεεζεβοῦλ² ἐκβάλλω τὰ δαιμόνια³,
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν⁴;
διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ⁵ ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ⁶.”

1 (D1 E1 δὲ)

illegible)

5 (11 omit)

2 (CD11 Βεεζεβοῦλ, 11s^c Beelzebub, s^c3 (s^c+from your children)

4 (E1 ἐκβαλοῦσιν)

xi. 19 “Εἰ δὲ¹ ἐγὼ ἐν Βεεζεβοῦλ² ἐκβάλλω τὰ δαιμόνια³,
οἱ⁴ υἱοὶ ὑμῶν ἐν τίνι⁵ ἐκβάλλουσιν;
διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. †
20 εἰ δὲ ἐν δακτύλῳ θεοῦ (ἐγὼ)⁶ ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.”

1 (1 omits)

zebub)

5 (D †τῷ)

2 (CD Βεεζεβοῦλ, 1 Beelzebub, 2 11ss Beel-

3 (11 omit, s^c+from your children)

6 N11 omit

(Here follows in both Gospels the Marcan section of *THE STRONG MAN ARMED*, I. § 11 c.)

9. B. *He that is not with Me is against Me.*

xii. 30 “Ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει¹.

1 (N+με)

xi. 23 “Ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει¹.”

1 (N+με)

9. C. *Blasphemy against the Holy Spirit will not be forgiven.*

[xii. 31 “Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία
ἀφεθήσεται¹ τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος² βλασφημία
οὐκ ἀφεθήσεται³.”]

32 Καὶ ὅς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,
ἂ ἀφεθήσεται αὐτῷ·

ὅς δ’ ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου,
οὐκ⁴ ἀφεθήσεται αὐτῷ

[οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.”]

1 B+ὕμιν 2 (11s^c+sanctum) 3 (3 11 omit, CD11+τοῖς
ἀνθρώποις) 4 (B+οὐκ) 5 NB οὐ μὴ 6 B ἀφεθῇ

(Here follows *THE TREE KNOWN BY ITS FRUITS*,
Doublet II. § 3, I. 3.)

(After “*WHOSOEVER SHALL CONFESS ME &c.*”

II. § 5. O.)

(Matt. xii. 31=Mark iii. 23, 29.)

xii. 30 “Καὶ πᾶς ὅς¹ ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ·

† τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι^{2 78} †
ἂ οὐκ ἀφεθήσεται³.”

1 (D1+†ἂν)

τὸ ἅγιον)

4 (1+tunc)

αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι)

2 (N βλασφημοῦντι)

3 (D εἰς δὲ τὸ πν.

5 (D 6 11+αὐτῷ, D 2 11+οὔτε ἐν τῷ

^a LXX. Jer. vi. 16, καὶ εὐρήσετε ἀγνισμὸν ταῖς ψυχαῖς ὑμῶν. (Hebr.)

^b For the whole conflation see I. § 11 b, c, d.

^c Cf. Matt. xix. 24 note, p. 103.

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10. THIS IS AN EVIL GENERATION.

Conflation.

We have in S. Matthew a conflation of four *Logia*, all of which are found in S. Luke and in the same chapter, but not within the same conflation nor in the same order. S. Matthew's fourth *Logion* is only slightly akin in subject-matter to the other three, and it is not surprising that S. Luke has preferred to join it with the group of Marcan sayings about Satan casting out Satan, with which it is more closely allied. S. Luke's arrangement therefore is 4... 1, 3, 2. Now if the *Logia* were, as we suppose, scattered over the source and brought together for conflation, it is not surprising that S. Matthew thought proper to put together the two which mention Jonah, while S. Luke preferred to put Solomon first as being of greater antiquity than the prophet Jonah. S. Matthew concludes with an editorial refrain to round off the section for liturgical reading. On the discrepancy about the persons addressed see Introd. xxv.

10. A. *No sign shall be given it.*

S. Luke has probably preserved the original form of this *Logion*, for S. Matthew's striking words, if original, could never have been forgotten or obscured. Moreover S. Matthew teems with fulfilments of Scripture and makes a feature of them. And they are, we believe, without exception the work of later hands than the groundwork of the Gospel. No fulfilment has been more universally popular than this. Again this particular fulfilment indicates uncertainty about the exact date of the Crucifixion, which is likewise shown by the strange wording of Matt. xxvii. 62 (see note ad loc.). Bishop Westcott argued from this passage that the Crucifixion took place on a Thursday, for by no ingenuity can one day and two nights be extended into three days and three nights. The writer of this Gospel evidently shared that view, understanding παρασκευή to mean 'Preparation for the Passover,' rather than 'Friday,' a not unnatural error for a foreigner to make, but an error notwithstanding. (See 'N.T. Problems,' p. 159 ff.)

xii. 38 [Τότε ἀπεκρίθησαν¹ αὐτῷ τινὲς τῶν γραμματέων ἑκαὶ Φαρισαίων² λέγοντες “Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.”

xi. 29 [Τῶν δὲ ὄχλων ἐπαθροισμένων¹

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς]

ἤρξατο λέγειν]

“Γενεὰ ποιηρὰ [καὶ μοιχαλὶς^d] σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ³

“[Ἡ γενεὰ αὐτῇ] γενεὰ² ποιηρὰ [ἐστίν]· σημεῖον ζητεῖ³,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ

εἰ μὴ τὸ σημεῖον Ἰωνᾶ [τοῦ προφήτου].

εἰ μὴ τὸ σημεῖον Ἰωνᾶ⁴.

40 ὥσπερ⁴ γὰρ ἦν⁵ Ἰωνᾶς

30 καθὼς γὰρ⁵ ἐγένετο (ὁ)⁶ Ἰωνᾶς

[ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας,⁶
οὕτως ἔσται⁶ ὁ υἱὸς τοῦ ἀνθρώπου

τοῖς Νινευίταις⁷ σημεῖον,
οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου

[ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.]

τῇ γενεᾷ ταύτῃ¹⁸.”

1 (1st adierunt) 2 (B omits) 3 (D^s σοι) 4 (D
ὥσπερ) 5 (D^s omits) 6 (D II + καὶ)

1 (D *ἐπαθροζ.) 2 (C omits) 3 (CD ἐπιζ.) 4 (S^c omits,
C 3 ll S^a + τοῦ προφήτου) 5 (N S^c omit) 6 (N CD omit 7 (D
Νινευίταις) 8 (I in corde terrae, D II + καὶ καθὼς Ἰωνᾶς ἐν τῇ
κοιλίᾳ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ
υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ, 1 omits v. 30)

(For a doublet and S. Mark's parallels see I. § 25.)

10. B. *The men of Nineveh will condemn it.*

(Different order.)

xii. 41 “Ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει^f
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε^g.

xi. 32 “Ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε¹¹.”

1 (D omits)

10. C. *The Queen of the South will condemn it.*

(Different order.)

xii. 42 “Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει^f
μετὰ τῆς γενεᾶς ταύτης
καὶ κατακρινεῖ αὐτήν·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν¹ Σολομῶνος²,
καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε^g.

xi. 31 “Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει¹¹
μετὰ [τῶν ἀνδρῶν]^{2h} τῆς γενεᾶς ταύτης
καὶ κατακρινεῖ αὐτούς·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος³,
καὶ ἰδοὺ πλεῖον⁴ Σολομῶνος³ ὧδε.”

1 (D + τοῦ) 2 (C - ὦντος)

1 (D I omit) 2 (N τῶν ἀνθρώπων, C S omit) 3 (C - ὦντος)
4 (CD πλεόν)

^d Mark viii. 38; Matt. xvi. 4.

^e LXX. Jon. ii. 1, καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

^f See note ^b on p. 216.

^g Cf. Matt. xii. 6, “τοῦ ἱεροῦ μεζὺν ἐστὶν ὧδε.”

^h Cf. Luke vii. 31.

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10. D. *The exorcised Demon returns with seven others.*

(Different order.)

xii. 43 “ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι’ ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν,
καὶ οὐχ εὐρίσκει. 44 τότε λέγει
‘Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον’
καὶ ἐλθὼν¹ εὐρίσκει² σχολάζοντα
(καὶ)³ σεσαρωμένον καὶ⁴ κεκοσμημένον⁴.
45 τότε πορεύεται καὶ παραλαμβάνει μεθ’ ἑαυτοῦ
ἐπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ⁵,
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ.
καὶ γίνεται τὰ ἔσχατα⁶ τοῦ ἀνθρώπου ἐκείνου
χειρόνα⁷ τῶν πρώτων.
[Οὕτως ἔσται καὶ⁸ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.]”

1 (N omits, D ἐλθὼν) 2 (D + τὸν οἶκον) 3 BD11 omit
4 (l omits) 5 (D αὐτοῦ) 6 (D + αὐτοῦ) 7 (D^s χειρόν)
8 (l1 omit)

(Here follows “WHO IS MY MOTHER?” I. § 11 e.)

xi. 24 “ὅταν¹ τὸ ἀκάθαρτον πνεῦμα
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι’ ἀνδρῶν² τόπων ζητοῦν ἀνάπαυσιν,
καὶ μὴ εὐρίσκον (τότε)³ λέγει
‘Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον’ †
25 καὶ ἐλθὼν⁴ εὐρίσκει (σχολάζοντα)⁵,
σεσαρωμένον καὶ⁶ κεκοσμημένον.
26 τότε⁷ πορεύεται καὶ παραλαμβάνει⁸
ἕτερα⁹ πνεύματα πονηρότερα ἑαυτοῦ ἐπτὰ, †
καὶ εἰσελθόντα¹⁰ κατοικεῖ¹¹ ἐκεῖ¹²,
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χειρόνα τῶν πρώτων.”

1 (D 311 + δέ) 2 (D^s διὰ τῶν *ἄνδρων) 3 NCD11 omit
4 (CD ἐλθὼν) 5 ND11 omit 6 (D omits) 7 (D^s omit)
8 (NC 211 + μεθ’ ἑαυτοῦ) 9 (D ἄλλα, 1 omits) 10 (l regressi
311 ingressus) 11 (l † inhabitant) 12 (C? D11 omit)

(Here follows “BLESSED IS THE WOMB THAT BARE THEE,” IV. § 101.)

11. A CONFLATION OF EIGHT PARABLES^a.11. A. *Many Prophets desired to see what you are seeing.*

(Added to the REASONS FOR SPEAKING IN PARABLES, I. § 12 c.)

xiii. 16 “Ὑμῶν δὲ μακάριοι οἱ¹ ὀφθαλμοὶ ὅτι βλέπουσιν,
καὶ τὰ¹ ὅσα (ὑμῶν)² ὅτι ἀκούουσιν.
17 ἄμην γὰρ³ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι⁴
ἐπεθύμησαν ἰδεῖν ἃ⁵ βλέπετε καὶ οὐκ εἶδαν⁶,
καὶ ἀκοῦσαι ἃ⁵ ἀκούετε καὶ οὐκ ἤκουσαν.”

1 (D omits) 2 B11 omit 3 (N11 omit) 4 (B omits)
5 (11 + vos) 6 (D ἠδυνήθησαν ἰδεῖν)

(Here follows the INTERPRETATION OF THE PARABLE OF THE SOWER, I. § 12 d.)

(Added to “ALL THINGS WERE DELIVERED TO ME OF MY FATHER,” § 8 B.)

x. 23 [Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν¹ εἶπεν²]
“Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες [ἃ βλέπετε].
3

24 λέγω γὰρ⁴ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς⁵
ἠθέλησαν ἰδεῖν ἃ [ὑμεῖς] βλέπετε καὶ οὐκ εἶδαν,
καὶ ἀκοῦσαι⁶ ἃ⁷ ἀκούετε καὶ οὐκ ἤκουσαν⁸.”

1 (D11 ss omit) 2 (D1 ss + αὐτοῖς) 3 (D + καὶ ἀκούοντες
ἀκούετε, 311 + et aures quae audiunt) 4 (s^c omits) 5 (211
et iusti, D11 omit) (6 B + μου) 7 (D11 + ὑμεῖς)
8 (311 omit)

11. B. *The Parable of the Tares in the Field.*

[xiii. 24 “Ἄλλην παραβολὴν παρέθηκεν¹ αὐτοῖς λέγων (ii)
“Ὡμοιώθη² ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπεί-
ραντι³ καλὸν σπέρμα ἐν τῷ⁴ ἀγρῷ αὐτοῦ⁵. 25 ἐν δὲ
τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ⁶ ὁ ἐχθρὸς⁷
καὶ ἐπέσπειρεν⁸ ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ

1 (B? ἐλάλησεν) 2 (C *Ὡμοιώθη) 3 (CD11 σπείροντι)
4 (D + ἰδίῳ) 5 (B ἑαυτοῦ, D omits) 6 (1 ss omit) 7 (D
* ἐκθρὸς) 8 (N ἐπέσπαρκεν, CD^s 211 ἐσπείρε)

Many critics have identified S. Matthew's parable of the Tares with S. Mark's parable of the Seed growing secretly (iv 26 ff.) because in both Gospels the parable of the Sower precedes (though not quite immediately in S. Mark) and in both the parable of the Mustard Seed follows. But we cannot admit that these are but two editions of the same parable. They have no common nucleus, differently expanded by conflation, like the Talents and the Pounds or the Marriage for the King's Son and the Great Dinner. They both deal with corn, but in a quite different way.

Undoubtedly the argument from order carries weight, but it is enough to say that we have four parables dealing with

^a Two of the eight parables, viz. (1) THE SOWER and (3) THE MUSTARD SEED, being Marcan, are not printed here, but may be seen with other discourses in I. §§ 12, 13 c.

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(A CONFLATION OF EIGHT PARABLES.)

xiii. (25) “ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ⁹ τὰ ζιζάνια. 27 Ἦ προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου^{10 11} εἶπον αὐτῷ ‘Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας¹² ἐν τῷ σῶ⁶ ἀγρῷ; πόθεν οὖν ἔχει¹³ ζιζάνια;’ 28 ὁ δὲ ἔφη αὐτοῖς ‘Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν.’ οἱ δὲ¹⁴ αὐτῷ λέγουσιν¹⁵ ‘Θέλεις οὖν⁹ ἀπελθόντες συλλέξωμεν αὐτά;’ 29 ὁ δὲ φησιν¹⁶ ‘Οὐ, μή ποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα τὰ αὐτοῖς¹⁷ τὸν σῖτον¹⁸. 30 ἄφετε συναυξάνεσθαι ἀμφότερα ἕως¹⁹ τοῦ θερισμοῦ· καὶ ἐν²⁰ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς ‘Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δῆσατε αὐτά²¹ (εἰς)²² δέσμας πρὸς τὸ κατακαῖσαι αὐτά²³, τὸν δὲ σῖτον συνάγετε²⁴ εἰς τὴν ἀποθήκην μου.’”]

9 (D ll ss omit) 10 (D + ἐκείνου) 11 (ss⁸ *The slaves came to their master and*) 12 (CD ἔσπειρες) 13 (N + τὰ) 14 (D ll δοῦλοι, NC ll + δοῦλοι) 15 (E 3 ll εἶπον, l + Et) 16 (D ll λέγει αὐτοῖς) 17 (ll omit) 18 (D ll καὶ τὸν σῖτον σὺν αὐτοῖς) 19 C μέχρι, N ἄχρι 20 (NC + τῷ) 21 (D ll omit) 22 D ll omit 23 (B αὐτάς, D ll omit) 24 NC συναγάγετε, (D συνλέγετε)

(Here follows *THE GRAIN OF MUSTARD SEED*, I. § 13 c.)11. C. *The Parable of the Leaven.*

xiii. 33 Ἀλλην παραβολὴν (ἐλάλησεν¹ αὐτοῖς²)³. “Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ⁴, ἣν λαβοῦσα⁴ γυνὴ ἐνέκρυψεν⁵ εἰς⁵ ἀλεύρου σάτα τρία⁶ ἕως οὗ ἐξυμώθῃ ὅλον.”

1 (C παρέθηκεν) 2 (NC 3 ll + λέγων) 3 D + l ss omit 4 (ss⁶ + a wise) 5 (C + ἐν) 6 (ss⁶ in meal) (Here follows “*WITHOUT A PARABLE* &c.” I. § 13 d.)

the sowing of corn. What could be more natural than to class them together? The leading parable, that of the Sower, settled the subject of the section: the parable of the Mustard Seed originally followed it; was it not quite in accordance with the editorial instincts of the Evangelists that each of them, having an additional parable about sowing corn, should have inserted it between the other two? We see no occasion for further explanation, but of course it is quite probable that the trito-Mark during one of his visits to Jerusalem had heard the parable of the Tares read in this context, and though he did not commit it to memory and therefore could not reproduce it, he might remember enough to make him think this the most appropriate place for his own addition. All the Evangelists must have had a good deal of information outside their strict cycle of teaching.

Though our Lord's parables, as a general rule, are perfectly true to nature, there are cases where the spiritual thought is uppermost to the neglect of the natural. This is one of them, for a practical farmer would say ‘Better lose a tenth of the crop in the process of hoeing than permit the whole to be choked with weeds.’ See notes on Mark ii. 21, iv. 6.

11. C. Leaven, in all other passages, is an emblem of corruption. Hence there is reason to think that in this parable also it represents the permeating effect of false teaching spoiling the whole mass of dough. If so, *breviloquentia* has led to confusion of expression, as in 6 D and 11 F, for the leaven is not the Kingdom but the false doctrine.

xiii. 30 Καὶ¹ πάλιν εἶπεν “[Τίνι ὁμοιώσω] τὴν βασιλείαν τοῦ θεοῦ²; 21 ὁμοία ἐστὶν ζύμη, † ἣν λαβοῦσα γυνὴ ἔκρυψεν³ εἰς ἀλεύρου σάτα τρία⁴ ἕως οὗ ἐξυμώθῃ ὅλον.”

1 (ss omit) 2 (D⁸ Ἡ τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;) 3 (ND ἐνέκρυψεν) 4 (ll in farina) 5 (D⁸ 3 ll ζυμωθῇ)

11. D. *The Interpretation of the Parable of the Tares in the Field.*

[xiii. 36 Τότε ἀφείς τοὺς ὄχλους ἦλθεν¹ εἰς τὴν (ii) οἰκίαν. Καὶ προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες “Διασάφισον² ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.” 37 ὁ δὲ ἀποκριθεὶς³ εἶπεν⁴ “Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ ἔχθρὸς ὁ⁵ σπείρας αὐτά⁶ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια⁷ αἰῶνος ἐστὶν⁸, οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. 40 ὥσπερ οὖν συλλέγεται⁹ τὰ ζιζάνια καὶ πυρὶ κατακαίεται¹⁰, οὕτως ἔσται¹¹ ἐν τῇ συντελείᾳ τοῦ αἰῶνος¹². 41 ἀποστελεῖ¹³ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ³, καὶ συλλέξουσιν¹³ ἐκ τῆς

1 (N εἰσῆλθεν, ll abiit) 2 (CD ll φράσον) 3 (l omits) 4 (C ll ss + αὐτοῖς) 5 (ss omit) 6 (D l omit) 7 (C + τοῦ) 8 (N omits) 9 (D συλλέγονται) 10 (D -ονται, C καίεται) 11 (K 2 ll + καὶ) 12 (C ll + τοῦτου) 13 (l present tense)

* Cf. Gal. v. 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. 1 Cor. v. 6.

SECOND DIVISION.

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VARIOUS.

(A CONFLATION OF EIGHT PARABLES.)

xiii. (41) “βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ¹⁴
 τοὺς ποιοῦντας τὴν ἀνομίαν¹⁵, καὶ βαλοῦσιν¹⁶
 αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός¹⁷. [ἐκεῖ ἔσται ὁ
 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων¹⁸. 43 Τότε οἱ δίκαιοι
 ἐκλάμψουσιν^{16d} ὡς ὁ ἥλιος¹⁷ ἐν τῇ βασιλείᾳ τοῦ πατρὸς
 αὐτῶν. Ὁ ἔχων ὥτα¹⁸ ἀκούετω¹⁹.]]

14 (ss + all) 15 (ND 1 βάλλουσιν) 16 (D λάμψουσιν)
 17 (s^o omits) 18 (CD 11 ss + ἀκούειν)

11. E. *The Parable of the Hidden Treasure.*

[xiii. 44 “Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (ii)
 θησαυρῷ² κεκρυμμένῳ ἐν τῷ³ ἀγρῷ⁴, ὃν εὐρὼν ἄν-
 θρωπος⁵ ἐκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει
 καὶ πωλεῖ⁶ ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.]

1 (C 3 11 + Πάλιν, 1 + Aliam similitudinem adiecit dicens)
 2 (D 11 θησαυρῷ) 3 (D omits) 4 (N omits) 5 (D s^o τις)
 6 (NCD 11 ss + πάντα)

11. F. *The Parable of the Pearl of great Price.*

[xiii. 45 “Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (ii)
 νῶν¹ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· 46 εὐρὼν
 δεῖ² εἶνα³ πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν⁴
 πάντα⁵ ὅσα⁶ ἔχεν καὶ ἠγόρασεν αὐτόν.]

Another example of *breviloquentia* like the children playing
 in the market-place and (probably) the parable of the Leaven.
 For the kingdom is not like the merchant, but like the pearl.
 πέπρακεν is a false tense, the perfect for the aorist. *πιπράσκω*
 has no aorist, ἐπώλησεν being used instead.

1 CD 11 ss + ἀνθρώπῳ 2 (C 2 11 δς εὐρὼν) 3 (D 11 s^o omit)
 4 (D ἐπώλησεν) 5 (3 11 omit) 6 (D 1 α, 11 omnia quae)

11. G. *The Parable of the Drawnet.*

[xiii. 47 “Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (ii)
 σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς
 γένους συναγαγούσῃ· 48 ἣν ὅτε¹ ἐπληρώθη ἀναβιβά-
 σαντες² ἐπὶ τὸν αἰγιαλὸν καὶ³ καθίσαντες συνέλεξαν
 τὰ κατὰ⁴ εἰς ἄγγῃ^{5,6}, τὰ δὲ σαπρὰ ἔξω ἔβαλον⁷.
 49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος^{8,9}. ἐξε-
 λείπονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς
 ἐκ μέσου τῶν δικαίων [50 καὶ βαλοῦσιν⁹ αὐτοὺς εἰς τὴν
 κάμινον τοῦ πυρός¹⁰· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 ὀδόντων¹¹.]]

1 (D 11 ὅτε δε) 2 (D 11 ἀνεβίβασαν αὐτήν) 3 (1 omits)
 4 (D^s 11 κάλλιστα, 1 meliora) 5 (D τὰ ἀγγεῖα) 6 (ss the
 fishes—the good, good) 7 (N ἐβαλλον) 8 (D κόσμου)
 9 (NCD^s βάλλουσιν)

^a LXX. Zeph. i. 3, καὶ ἀσθενήσουσιν οἱ ἀσεβεῖς, καὶ ἐξαρώ τοὺς ἀνόμους ἀπὸ προσώπου τῆς γῆς. (Hebr.)

^b This refrain occurs in Matt. xiii. 42, 50.

^c This refrain occurs in Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

^d LXX. Dan. xii. 3, καὶ οἱ συνιέντες φανοῦσιν ὡς φωστῆρες τοῦ οὐρανοῦ, καὶ οἱ κατισχύοντες τοὺς λόγους μου ὥσει τὰ ἄστρον
 τοῦ οὐρανοῦ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

^e This refrain occurs in Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 23; Luke viii. 8, xiv. 35.

^f Cf. Matt. xiii. 40; p. 221, note.

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(A CONFLATION OF EIGHT PARABLES.)

11. H. *The Master of the House bringing from his Treasure things new and old.*

[xiii. 51 “¹Συνήκατε ταῦτα πάντα;” λέγουσιν αὐτῷ (ii)
 “Ναί.” 52 ¹ὁ δὲ ¹³εἶπεν⁴ αὐτοῖς “Διὰ τοῦτο πᾶς
 γραμματεὺς μαθητευθεὶς⁵ τῇ βασιλείᾳ τῶν οὐρανῶν
 ὁμοίος⁶ ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει
 ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.”]

[53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,
 μετήρην ἐκείθεν.]

1 (C II s^c + λέγει αὐτοῖς (s^c + to His disciples) ὁ Ἰησοῦς)
 2 (C II + κύριε) 3 (D 2 II omit) 4 D II λέγει 5 (D *μαθη-
 τευθεὶς, D II + ἐν) 6 (K † ὁμοία)

(Here follows IS NOT THIS THE CARPENTER? I. § 17.)

12. THE PARABLE OF THE LOST SHEEP.

Either we have here independent reports of the same parable, or more probably the differences are due to editorial work, for S. Luke links the parable closely with the parables of the Lost Drachma and of the Prodigal Son which follow in his Gospel; and in S. Matthew's last verse the phrase “one of these little ones” points back to Matt. x. 42, xviii. 6, 10, being only a refrain. For the idea of the parable cf. 1 Pet. ii. 25, ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπιστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν. Cf. Hebr. xiii. 20 and S. John's ‘Good Shepherd’ and His sheep, x. 1 ff.

(In a different context.)

xviii. 12 “Τί¹ ὑμῖν δοκεῖ; ἐὰν γένηται² τινὶ ἀνθρώπῳ
 ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει²
 τὰ ἐνενήκοντα ἐννέα³ ἐπὶ τὰ ὄρη⁴ καὶ πορευθεὶς⁵ ζητεῖ⁶
 τὸ πλανώμενον; 13 καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω
 ὑμῖν ὅτι χαίρει⁷ ἐπ’ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα
 ἐννέα τοῖς μὴ πεπλανημένοις. [14 οὕτως οὐκ ἔστιν θέλημα
 ἐμπροσθεν⁴ τοῦ πατρὸς μου⁸ τοῦ ἐν⁹ οὐρανοῦς ἵνα ἀπολέται¹⁰
 τῶν μικρῶν τούτων.”]

1 (D I s^c + δέ) 2 (K I ἀφείλ, D I ἀφήσιν) 3 (B + πρόβατα)
 4 (K omits) 5 (D πορευόμενος) 6 (H I ζητήσιν, II vadet
 quaerere) 7 (II gaudebit) 8 (K II s^c ὑμῶν (D s^c ἡμῶν)
 9 (D + τοῖς) 10 (I II εἰς)

(Here follows “IF THY BROTHER SIN AGAINST
 THEE,” IV. § 43.)

xv. 3 [Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων¹]
 4 “Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων² ἑκατὸν πρόβατα καὶ
 ἀπολέσας³ ἐξ αὐτῶν ἓν⁴ οὐ καταλείπει⁵ τὰ ἐνενήκοντα
 ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς⁶ ἕως⁷
 εὗρη αὐτό; 5 καὶ εὕρων [ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους αὐτοῦ]
 χαίρων, 6 [καὶ ἐλθὼν¹⁸ εἰς τὸν⁹ οἶκον συναλεῖ¹⁰ τοὺς φίλους καὶ
 τοὺς γείτονας, λέγων αὐτοῖς ‘Συνχαρήτέ μοι ὅτι εὗρον τὸ πρόβατόν
 μου τὸ ἀπολωλὸς.’] 7 λέγω¹¹ ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ
 οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι [ἢ ἐπὶ ἐνενή-
 κοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν¹² μετανοίας].”

1 (D 2 II ss omit) 2 (D δς ἔξει) 3 (D † ἀπολέσῃ, II erra-
 verit, I perierit) 4 (I † omits) 5 (D οὐκ ἀφήσιν)
 6 (D II ss ἀπελθὼν τὸ ἀπ. ζητεῖ) 7 (K + οὐ) 8 (D s^c † ἐλθὼν δέ)
 9 (D omits) 10 (D συναλεῖται) 11 (D s^c + δέ, I + ergo)
 12 (D * οὐχ ἔχουσι χρεῖαν)

13. THE PARABLE OF THE UNMERCIFUL SERVANT.

1. *Ten thousand talents.*

[xviii. 21 Τότε προσελθὼν ὁ¹ Πέτρος εἶπεν (αὐτῷ)² “Κύριε,
 πῶς ἂν ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως
 ἑπτάκις;” 22 λέγει αὐτῷ ὁ Ἰησοῦς “Οὐ ἑπτάκις, ἀλλὰ ἕως ἐβδόμηκοντάκις ἑπτά⁴.”]

1 (D omits) 2 (K s^c omit) 3 (ss omit) 4 (ss † + ἑπτά,
 D ἑπτάκις)

(Matt. xviii. 21 f. = Luke xvii. 4, IV. § 6.)

Matt. xviii. 21, 22 are not quite suited to the parable which follows.

^c Cf. Luke xv. 9, 24, 32.

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[xviii. 23 “[Διὰ τοῦτο] ὁμοιωθή η βασιλεία τῶν οὐρανῶν (ii) ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ· 24 ἀρξάμενον δὲ αὐτοῦ συναίρειν, προσήχθη⁵ εἰς⁶ αὐτῷ ὀφειλέτης μυρίων⁷ ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος¹⁸ πρᾶθῆναι καὶ τὴν γυναῖκα⁹ καὶ τὰ τέκνα¹⁰ καὶ πάντα ὅσα ἔχει¹¹, καὶ ἀποδοθῆναι^{12, 13}. 26 πεσὼν οὖν¹⁴ ὁ δούλος¹⁵ προσεκύνει αὐτῷ¹⁶ λέγων¹⁷ ‘Μακροθύμησον ἔπ’ ἐμοί¹⁸, καὶ πάντα⁶ ἀποδώσω σοι¹⁹.’ 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου²⁰ (ἐκείνου)²¹ ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.]

5 (N ll προσήχθη) 6 (l omits) 7 (N Origen πολλῶν, l centum) 8 (l ss omit, E ll + αὐτοῦ) 9 (D ll + αὐτοῦ) 10 (N παιδία) 11 (N D ll εἶχεν) 12 (D † ἀποθῆναι) 13 (ss and that everything which he had should be taken away) 14 (D ll δὲ, 2 ll + ad pedes domini sui) 15 (D ll + ἐκείνος) 16 (ll ss dominum suum) 17 (N ll + Κύριε) 18 (l omits, D ἐπ’ ἐμέ) 19 (D 4 ll s^a omit) 20 (s^a his lord, s^a omits) 21 B ss omit

2. *One hundred francs.*

[xviii. 28 “Ἐξελθὼν δὲ ὁ δούλος ἐκείνος¹ εὗρεν ἕνα τῶν (ii) συνδούλων αὐτοῦ ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων ‘Ἀπόδος² ἔτι τι¹³ ὀφείλεις.’ 29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ⁴ παρεκάλει αὐτὸν λέγων ‘Μακροθύμησον ἐπ’ ἐμοί⁵, καὶ⁶ ἀποδώσω σοι.’ 30 ὁ δὲ οὐκ ἠθέλησεν⁸, ἀλλὰ⁹ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως¹⁰ ἀποδοῦ¹¹ τὸ ὀφειλόμενον. 31 ἰδόντες οὖν¹² οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα¹³ ἐλυπήθησαν σφόδρα¹⁴, καὶ¹⁵ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν¹⁶ πάντα τὰ γενόμενα¹⁷.]

1 (B omits) 2 (C 2 ll ss + μοι) 3 (ll ss quod or quae) 4 (E 2 ll + εἰς τοὺς πόδας αὐτοῦ) 5 (CD ἐμέ) 6 (D κἀγὼ) 7 (ss omit, K ll + πάντα) 8 (D ll ἠθέλησεν) 9 (N καὶ) 10 (D + οὖ) 11 (N * ἀποδοῖ, C l + πᾶν) 12 (C ll δὲ) 13 (D ll γινόμενα) 14 (s^a omits) 15 (N οἱ δὲ) 16 (D αὐτῶν) 17 (H l γινόμενα)

3. *Forgiveness is conditional.*

[xviii. 32 “Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος (ii) αὐτοῦ λέγει αὐτῷ¹ ‘Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεσάς με· 33 οὐκ ἔδει² καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα;’ 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως (οὐ)³ ἀποδοῦ⁴ πᾶν⁵ τὸ ὀφειλόμενον⁶. 35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος⁶ ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν⁷.’]

1 (D omits) 2 (D ll + οὐ) 3 B omits 4 (D omits) 5 (N C + αὐτῷ) 6 (C ἐπουρ.) 7 (C 2 ll + τὰ παραπτώματα αὐτῶν)

VARIOUS.

A talent contained 60 *minae* or 6,000 *drachmae*, =£240. The sum mentioned therefore amounts to £2,400,000, and the ‘slave’ who owed it must have been a courtier of the highest rank, representing an Apostle or archbishop of the Church.

The whole parable is an illustration of one of the petitions in the Lord’s Prayer, “Forgive us our debts, as we forgive them that are indebted to us.”

The phrase *συναίρειν λόγον* occurs twice here and once in Matt. xxv. 19.

λυπεῖσθαι is not used by S. Luke—S. Mark has it of the rich ruler (x. 22=Matt. xix. 22) *ἀπῆλθεν λυπούμενος*, and at the prediction of S. Peter’s denial (xiv. 19=Matt. xxvi. 22). S. Matthew also has it of Herod Antipas xiv. 9, and of our Lord in Gethsemane. These identical words (*ἐλυπήθησαν σφόδρα*) are repeated—probably by transference—in Matt. xvii. 23. The word *λυπεῖσθαι* is used in John xvi. 20, xxi. 17.

Some have felt a difficulty at the king’s revoking his gift, as though he had lost the power to do so, but the king represents God, and Biblical theology uniformly teaches that all God’s promises, threats and prophecies are conditional. He never loses control but can always revoke them. (See ‘N.T. Problems’ pp. 323—330.)

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VARIOUS.

14. THE PARABLE OF THE DISCONTENTED LABOURERS IN THE VINEYARD.

14. A. *Hiring the men.*

[xix. 30 "Πολλοὶ δὲ¹ ἔσονται πρῶτοι ἔσχατοι καὶ² ἔσχατοι πρῶτοι.]
 [xx. 1 "Ὁμοία γάρ³ ἔστιν ἡ βασιλεία τῶν οὐρανῶν (ii) ἀνθρώπῳ οἰκοδεσπότην ὅστις ἐξῆλθεν ἅμα πρῶτὸν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ·⁴ 2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν⁴ περὶ τρίτην ὥραν εἶδεν⁵ ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς· 4 καὶ ἐκείνοις εἶπεν 'Υπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα⁶, καὶ ὁ ἔαν ᾗ δίκαιον δώσω ὑμῖν·' 5 οἱ δὲ ἀπῆλθον. πάλιν (δὲ)⁷ ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν ἐνδεκάτην⁸ ἐξελθὼν⁹ εὗρεν ἄλλους ἐστῶτας¹⁰, καὶ λέγει αὐτοῖς 'Τί ὥδε¹³ ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;' 7 λέγουσιν αὐτῷ "Ὅτι οὐδεὶς ἡμᾶς¹¹ ἐμισθώσατο·' λέγει αὐτοῖς 'Υπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα¹²·']

1 (E? 1 γάρ) 2 (C+οἱ) 3 (ll s^o omit, l autem) 4 (D διεξελεθῶν) 5 (D ll εὔρεν) 6 (NC ll + μόν) 7 B ll omit 8 (C ll ss+ ὥραν) 9 (N? D ll ἐξεῆλθεν, D ll + καὶ) 10 (C ll + ἀργούς) 11 (N omits) 12 (D ll + μόν, C ll s^o + καὶ ὁ ἔαν ᾗ δίκαιον λήμψεσθε) 13 (s^o omits)

14. B. *Paying off the men.*

[xx. 8 "Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμ- (ii) πελῶνος τῷ ἐπιτρόπῳ αὐτοῦ 'Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος¹ τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων·' 9 ἐλθόντες δὲ² οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. 10 καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλείον³ λήμψονται· καὶ ἔλαβον (τὸ)⁴ ἀνὰ δηνάριον καὶ αὐτοί⁵. 11 λαβόντες δὲ ἐγόγγυζον⁶ κατὰ τοῦ οἰκοδεσπότης 12 λέγοντες⁷ 'Οὗτοι οἱ⁸ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσας τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα·']

1 BD ll ss+ αὐτοῖς 2 (D ll οὖν) 3 (N πλείονα, D πλείω) 4 BD omit 5 (l omits) 6 (D ll ἐγόγγυσαν) 7 (C? l + ὅτι) 8 (C? omits)

14. C. *The Apology.*

[xx. 13 "Ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν 'Ἐταῖρε, (ii) οὐκ¹ ἀδικῶ σε². οὐχὶ δηναρίου συνεφώνησάς μοι; 14 ἄρον τὸ σὸν καὶ ὑπαγε· ἠθέλω δὲ³ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί⁴. 15 οὐκ ἔξεστίν⁶ μοι ὁ θέλω ποιῆσαι ἔν τοις ἐμοῖς⁷; ἡ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι;' 16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι⁸."]

1 (N * οὐχ) 2 (s^o do not injure me) 3 B θέλω ἐγώ (ss And if I will) 4 (N + σοί) 5 (NC ll + ἡ) 6 (D^s ἔστιν) 7 (ll omit) 8 (CD ll ss+ πολλοὶ γάρ εἰσιν κλητοὶ ὁμοιοὶ δὲ ἐκλεκτοί)

(Matt. xix. 30=Mark x. 31.)

It is generally assumed that eternal life is the wage offered to all alike and despised by those who expect something more, but (1) one franc a day is too small a sum for so great a reward; it is barely enough to keep body and soul together. (2) Wages can be demanded and recovered at law, but eternal life is a free gift. (3) There will be no murmuring at the final verdict: "Every mouth will be stopped and all the world become guilty before God." (4) Final rewards will not be equal. Some will govern ten cities, some five, each according to his ability. We believe therefore that the franc a day represents rather those Christian privileges which are enjoyed in this life—Church membership, the holy Scriptures, the sacraments. No doubt these things would generally be denoted by 'rations' (τὸ σιτομέτριον, Luke xii. 42), but these were hired servants who had agreed to receive money instead. Of course if it be clearly understood that eternal life begins now but is consummated hereafter, then, if our parable be strictly confined to the first beginnings of it, many of our objections disappear. At any rate we must keep clear of final rewards.

^a This refrain occurs Mark x. 31=Matt. xix. 30, xx. 16; Luke xiii. 30.

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15. THE PARABLE OF THE TWO SONS WHO WERE BIDDEN TO LABOUR IN THE VINEYARD.

This parable stands between two Marcan sections, (1) the question about John's baptism, (2) the parable of the vine-dressers slaying the heir. The place is probably chosen because John is mentioned here, and also a vineyard; for trifles like these seem often to have had more weight with the catechists than deeper considerations of subject-matter.

Here only are τελῶναι joined with πόρναι, elsewhere they are joined with ἁμαρτωλοὶ (Mark ii. 15, &c.).

S. Matthew (32) supports S. Luke in declaring that the Jewish rulers as a class did not accept John's baptism (Luke vii. 30). See Matt. iii. 7 note, II. § 1.

[xxi. 28 "[Τί δὲ ὑμῖν δοκεῖ;] ἄνθρωπος¹ εἶχεν τέκνα (ii) δύο. ²προσελθὼν³ τῷ πρώτῳ εἶπεν 'Τέκνον, ὕπαγε σήμερον ἐργάζου' ἐν τῷ ἀμπελῶνι⁴." ²⁹ὁ δὲ ἀποκριθεὶς⁵ εἶπεν "Εγώ, κύριε" καὶ οὐκ ἀπῆλθεν⁶. ³⁰προσελθὼν⁸ δὲ τῷ δευτέρῳ⁷ εἶπεν ὡσαύτως. "Ὁ δὲ ἀποκριθεὶς¹⁸ εἶπεν¹⁸ "Οὐ θέλω." ὕστερον μεταμεληθεὶς ἀπῆλθεν⁷. ⁹ ³¹τίς ἐκ τῶν δύο¹⁸ ἐποίησεν τὸ θέλημα τοῦ πατρὸς;" λέγουσιν¹⁰ "Ὁ ὕστερος¹¹." λέγει αὐτοῖς ὁ Ἰησοῦς "Ἀμὴν λέγω ὑμῖν ὅτι¹² οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμῶς εἰς τὴν βασιλείαν τοῦ θεοῦ¹³. ³²ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν δόξῃ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ. οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ. ὑμεῖς δὲ ἰδόντες οὐδὲ¹³ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι¹⁴ αὐτῷ."]

1 (C ll ss + τις) 2 BCD ll + καὶ 3 (ss omit) 4 (D ll eis τὸ ἀμπελῶνα) B ll + μόν 5 (ss omit) 6 NCD ll ss 'Οὐ θέλω' ὕστερον (CD ll + δὲ, D † + μετὰ) μεταμεληθεὶς ἀπῆλθεν, (D ll ss + εἰς τὸν ἀμπελῶνα) 7 (NCD ll ss ἐτέρῳ) 8 (N † omits) 9 NC ll ss 'Εγώ, κύριε (D ll + ὑπάγω)' καὶ οὐκ ἀπῆλθεν 10 (C ll + αὐτῷ) 11 NC ll s^o πρῶτος, D ll s^o † ἔσχατος 12 (N omits) 13 (NC οὐ, D ll s^o omit) 14 (ll quod non credidistis) 15 (s^o + seemeth it to you)

16. THE PARABLE OF THE MARRIAGE FEAST (OR GREAT DINNER).

These two parables, like that of the Talents or Pounds (Matt. xxv. 14 ff.) and the Lost Sheep (Matt. xviii. 12 ff. = Luke xv. 1 ff.), seem to have the same basis, but to be expanded, partly by conflation, partly by editorial changes, in both Evangelists. The various excuses for declining the banquet are peculiar to S. Luke, and the incident of the man without the wedding garment is peculiar to S. Matthew. S. Luke's "poor, maimed, blind and halt" are transferred from Luke xiv. 13. The prophetic allusion to the burning of Jerusalem (v. 7) is found only in S. Matthew. The word ἐταῖρε 'comrade' is found also in Matt. xxvi. 50, where it is applied to Iscariot, and in Matt. xx. 13 of the Discontented Labourers. S. Matthew concludes with two refrains, the latter of which is hardly suitable, for in the parable only one man out of many was rejected.

16. A. The guests are invited, but refuse to come.

(Spoken in the Temple courts.)

xxii. 1 [Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν¹ παραβολαῖς αὐτοῖς λέγων²] 2 "Ὡμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους [τῷ υἱῷ αὐτοῦ].

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν³.

1 (N omits) 2 (3 ll s^o omit) 3 (C omits)

(Spoken at a Pharisee's dinner table.)

xiv. 15 [Ἀκούσας δὲ τις τῶν συνακακιμένων ταῦτα¹ εἶπεν αὐτῷ "Μακάριος ὅστις² φάγεται ἄρτον³ ἐν τῇ βασιλείᾳ τοῦ θεοῦ⁴." 16 ὁ δὲ⁵ εἶπεν αὐτῷ⁶]

"Ἀνθρώπος τις ἐποίει⁷ δεῖπνον μέγα⁸, [καὶ ἐκάλεσεν πολλούς,]

17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ [τῇ ὥρᾳ τοῦ δεῖπνου] εἰπεῖν τοῖς κεκλημένοις ["Ἐρχεσθε ὅτι ἤδη⁹ ἑτοιμά ἐστιν¹⁰"].

18 καὶ ἤρξαντο [ἀπὸ μιᾶς πάντες] παραιτεῖσθαι.

1 (N 2 ll s^o omit) 2 (D ll δς) 3 (E ss ἄριστον) 4 (D † οὐ) 5 (N † omits) 6 (D 3 ll omit, U 1 αὐτοῖς) 7 (D ll ἐποίησεν) 8 (D * μέγαν) 9 (D ll ss + πάντα) 10 N † εἰσιν

^a See Matt. xix. 24 c note, p. 103.

^b Rev. xix. 9, "μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι."

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(THE PARABLE OF THE MARRIAGE FEAST [OR GREAT DINNER].)

16. B. *The various excuses.*

In ἔχε με παρητημένον we have one of the very few Latin phrases found in N.T., = *habe me excusatum*.

xiv. (18) [“¹Ο πρῶτος εἶπεν αὐτῷ² ‘Ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγκην³ ἐξελεῖν ἰδεῖν αὐτόν· ἐρωτῶ σε⁴, ἔχε με παρητημένον.⁵ 19 καὶ ἕτερος εἶπεν ‘Ζεύγη βοῶν ἡγόρασα⁵ πέντε καὶ πορεύομαι δοκιμάσαι αὐτά·’ ⁶ἔρωτῶ σε⁷, ἔχε με παρητημένον.⁷ 20 καὶ ἕτερος⁸ εἶπεν ‘Γυναῖκα ἔγημα⁹ καὶ διὰ τοῦτο¹⁰ οὐ δύναμαι ἐλθεῖν.’ 21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ¹¹ ταῦτα¹².]

1 (P 2 ll + Kai) 2 (D ll omit) 3 (B + ἀνάγκη) 4 (8 omits) 5 (D + ἡγορα) 6 (l omits) 7 (D ll διὰ οὐ δύναμαι ἐλθεῖν, I non possum) 8 (D ll ἄλλος) 9 (D ll ἑλαβον) 10 (D διὰ, ll et, ss omit) 11 (D + πάντα) 12 (3 ll omit)

16. C. *The second invitation rejected.*

[xxii. 4 “Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων (ii) ‘Εἰπάτε τοῖς κεκλημένοις ‘Ἴδου τὸ ἀριστόν μου ἡτοίμακα, οἱ ταῦροί μου¹ καὶ τὰ σιτιστὰ τεθυμένα, καὶ² πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.’” 5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὅς³ μὲν εἰς τὸν ἴδιον ἀγρόν, ὅς⁴ δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ⁵. [6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρισαν καὶ ἀπέκτειναν⁶.]]

1 (3 ll omit) 2 (8 omits) 3 (8C ὁ, D ll οἱ) 4 (D ll οἱ) 5 (D ll αὐτῶν)

16. D. *The invitation of the poor.*

xxii. 7 “Ο δὲ βασιλεὺς¹ ὠργίσθη, [καὶ πέμψας τὰ στρατεύματα² αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν³.]

8 τότε λέγει τοῖς δούλοις αὐτοῦ

‘Ο μὲν γάμος ἔτοιμός ἐστιν,

οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,

καὶ ὅσους ἂν εὕρητε καλέσατε εἰς τοὺς γάμους.’

[10 καὶ ἐξελεῖντες οἱ δοῦλοι ἐκείνοι³ εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς⁴ εὗρον, πονηροὺς τε καὶ ἀγαθοὺς⁵] καὶ ἐπλήσθη ὁ νυμφῶν⁵ ἀνακειμένων.

1 (C ll Kai ἀκούσας ὁ βασιλ. ἐκείνος, D l Ἐκείνος ὁ βασιλ. ἀκούσας) 2 (D ll 8^o τὸ στρατεῦμα) 3 (D ll αὐτοῦ) 4 (C ll ὅσους) 5 (D γάμος τῶν, C + ἄγαμος)

16. E. *The man without the wedding garment.*

[xxii. 11 “Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς (ii) ἀνακειμένους εἶδεν ἐκεῖ¹ ἄνθρωπον οὐκ² ἐνδεδυμένον ἔνδυμα γάμου· 12 καὶ λέγει αὐτῷ ‘Ἐταῖρε, πῶς εἰσῆλθες³ ὧδε μὴ ἔχων ἔνδυμα γάμου;’ ὁ⁴ δὲ ἐφωμώθη. 13 τότε ὁ βασιλεὺς⁵ εἶπεν τοῖς διακόνοις ‘Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας⁶ ἐκβάλετε⁷ αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον⁸.’ [ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων⁹. 14 πολλοὶ γάρ⁸ εἰσιν κλητοὶ ὀλγοὶ δὲ ἐκλεκτοί.¹⁰]]

1 (8 omits) 2 (D μὴ) 3 (D ll ἦλθες) 4 (D ὅς) 5 (l omits) 6 (D ll ss Ἄρατε αὐτὸν ποδῶν καὶ χειρῶν καὶ, C 2 ll + ἄρατε καὶ) 7 (D βάλετε) 8 (ll autem)

^o Compare Matt. xxi. 35, p. 116.

^d Compare Matt. xxi. 41, p. 116.

^e Compare Luke xiv. 13, IV. § 108.

^f This refrain occurs Matt. viii. 12, xxii. 13, xxv. 30.

^g This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

17. WARNING AGAINST PHARISAISM.

Again upon a slight Marcan foundation S. Matthew has built a goodly pile of *Logia* forming a magnificent Church lesson, and again S. Luke has kept the two sources separate, faithfully transcribing the Marcan matter by itself and gathering the *Logia* into a new conflation.

This case more than any other supports the idea that the various *Logia* which are collected here were originally scattered over the source, two or three of them at most standing together in it, for S. Luke's arrangement is entirely different from S. Matthew's. Those Woes which he omits belong, as I suppose, to the deuterio-Matthaeus.

S. Matthew with great rhetorical effect addresses the Woes throughout to "the scribes and Pharisees," solemnly repeating six times the same preface "Woe unto you, scribes and Pharisees, stage-players," but this is editorial work, for in S. Luke the scribes and the stage-players disappear, and the woes are sometimes addressed to the Pharisees, sometimes to the lawyers.

17. A. Beware of the Scribes.

The opening verse in SS. Matthew and Luke is editorial. In S. Matthew two verses follow which we assign to the fourth Division (§ 49) from their resemblance of thought to another *Logion* of that Division (§ 32).

[xxiii. 1 Ἦν τότε (ὁ)¹ Ἰησοῦς ἐλάλησεν² τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ 2 λέγων^{3,4} "Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν⁵ ὅσα ἐὰν εἰπωσιν ὑμῖν⁶ ποιήσατε⁷ καὶ τηρεῖτε⁸, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.]

xx. 45 [Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς¹ 46 "Προσέχετε ἀπὸ τῶν γραμματέων τῶν θέλοντων περιπατεῖν ἐν στολαῖς²."] 1 (N ll + αὐτοῦ) 2 (ss στοαῖς)

1 (N ll + αὐτοῦ) 2 (ss στοαῖς)

(Continued on next page.)

1 B omits 2 (ss? λέγει) 3 (ss omit) 4 (l Et dixit illis) 5 (D ‡ + πάντα οὖν) 6 (D^s omits, 2? ll + τηρεῖν) 7 (D ποιεῖτε, s^c hear and do) 8 (N ss omit)

(For S. Mark's parallel see 1 § 43 b.)

17. B. Pharisees touch not the Burdens which they lay on others.

S. Luke's *δυσβάστακτος* and *προσψάνω* are found here only in N.T.

(From a discourse at a Pharisee's breakfast table. The comparison of the Pharisees to unwhitewashed sepulchres immediately precedes. 17 M.)

xi. 45 [Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ "Διδάσκαλε, ταῦτα λέγων καὶ¹ ἡμᾶς ὑβρίζεις." 46 ὁ δὲ εἶπεν "Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι]

Ἦ φορτίζετε τοὺς ἀνθρώπους φορτία² δυσβάστακτα³, †

καὶ αὐτοὶ⁴ ἐνὶ⁵ τῶν δακτύλων⁶ ὑμῶν¹ οὐ προσψάετε τοῖς φορτίοις⁷."

xxiii. 4 "Δεσμεύουσιν δὲ¹ φορτία² βαρέα³ καὶ ἐπιτιθέουσιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ⁴ δὲ τῷ δακτύλῳ αὐτῶν⁵ οὐ θέλουσιν κινῆσαι αὐτά.

1 (D ll γάρ) 2 (N + μεγάλη) 3 B ll + καὶ δυσβάστακτα, (D + ‡ καὶ ἀδυσβ.) 4 (ll omit) 5 (s^c omits)

1 (l omits) 2 (C + βαρέα καὶ) 3 s^c (ye take heavy burdens and lay them on men's shoulders) 4 (B + ὑμεῖς) 5 (C ἐπὶ) 6 (G ll τῷ δακτύλῳ) 7 (D 2 ll omit, 1 ss ea)

17. C. Pharisees make broad their Phylacteries.

[xxiii. 5 "Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ (ii) θεαθῆναι τοῖς ἀνθρώποις^a. πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα¹.]

1 (Γ ll ss + τῶν ἱματίων αὐτῶν)

^a Compare Matt. vi. 1 ff.

Report for the
 Conference 17

Conf mch 11 30th by you to us

might omit this. conf 6th

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(WARNING AGAINST PHARISAISM.)

17. D. *Pharisees love to be called Rabbi.*

Conflate.

(Marcan.)

xxiii. 6 ["Φιλοῦσι δὲ¹ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς 7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς] [καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώ- (ii) πων 'Ραββεῖ². 8 Ὑμεῖς δὲ μὴ κληθῆτε 'Ραββεῖ³, εἰς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος⁴, πάντες⁵ δὲ ὑμεῖς ἀδελφοί ἔστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν⁶ ἐπὶ τῆς γῆς, εἰς γὰρ ἔστιν ὑμῶν ὁ πατήρ ὁ οὐράνιος⁷. 10 μὴδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἔστιν⁸ εἰς^{9,10} ὁ χριστός·

[11 ὁ δὲ¹¹ μέζων ὑμῶν¹² ἔσται ὑμῶν¹³ διάκονος.]]

1 (1 γὰρ) 2 (D ss + 'Ραββεῖ) 3 (N † omits) 4 (ND καθηγητῆς, s^c + Christ) 5 (s^c omits) 6 (D ὑμῶν) 7 (D II ἐν οὐρανοῖς) 8 (1 omits) 9 (11 ss omit) 10 (N 2 ll εἰς γὰρ ἔστιν ὑμῶν ὁ κ.) 11 (D II omit) 12 (ss Whoso wishes to be great among you) 13 (N omits)

(For S. Matthew's doublet and S. Mark's parallels see I. § 43 b, 30 b, 34 d.)

17. E. *He that exalts himself will be abased.*

(From "SIT DOWN IN THE LOWEST ROOM.")

xxiii. 12 "Ὅστις δὲ¹ ὑψώσει ἑαυτὸν ταπεινωθήσεται^b, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται²."

1 (s^c γὰρ) 2 (E II s^c + 13 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν πτωχῶν καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. N.B. 4 ll s^c put this verse after v. 14)

xiv. 11 "Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται¹ καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται²."

Doublet:

(From the story of THE PHARISEE AND PUBLICAN.)

xviii. (14) "Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν³ ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται."

1 (D^s ταπεινοῦται) 2 (D^s ὑψοῦται) 3 (D αὐτὸν)

17. F. *Pharisees lock up Heaven (take away the Key of Knowledge).*

Cf. Matt. xvi. 19, "δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν." Cf. Rev. i. 18, iii. 7, ix. 1, xx. 1.

(After "THE BLOOD OF THE PROPHETS WILL BE REQUIRED.")

xxiii. 14 "Οὐαὶ δὲ¹ ὑμῖν, γραμματεῖς [καὶ Φαρισαῖοι ὑποκριταί,] ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ² οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν."

1 (N 1 omit) 2 (M 2 ll δὲ)

xi. 52 "Οὐαὶ ὑμῖν

τοῖς νομικοῖς,

ὅτι ἤρατε¹ τὴν κλεῖδα² τῆς γνώσεως

³ αὐτοὶ οὐκ εἰσῆλθατε

καὶ τοὺς εἰσερχομένους⁴ ἐκωλύσατε."

1 (D II ss ἐκρύψατε) 2 (D κλεῖν) 3 (D II + καὶ) 4 (D εἰσπορευομένους)

^b Matt. xviii. 4, "ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μέζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν." 1 Pet. v. 6, ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. James iv. 10, ταπεινώθητε ἐνώπιον Κυρίου, καὶ ὑψώσει ὑμᾶς.

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(WARNING AGAINST PHARISAISM.)

17. L. *Pharisees cleanse only the Outside of the Cup.*

The head of the Baptist was brought upon a *πίναξ* (Mark vi. 25). *παροψίς* in Attic was used of the condiment, not of the dish which held it. Hence perhaps the correction. The Pharisaic habit of washing pots and cups is alluded to in Mark vii. 2 ff. and our Lord's teaching about ceremonial cleanness in the same section.

S. Luke is concrete here (cf. Matt. vi. 19 note), 'Give the contents of the cup in charity.'

(Continuation with different arrangement.)

[xi. 37 Ἐν δὲ τῷ λαλήσαι¹ ἐρωτᾷ² αὐτὸν³ Φαρισαῖος ὅπως⁴ ἀριστήσῃ παρ' αὐτῶν⁵· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν⁶ ἐθαύμασεν ὅτι⁷ οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν]

xxiii. 25 “Οὐαὶ ὑμῖν, [γραμματεῖς καὶ] Φαρισαῖοι [ὑποκριταί],
ὅτι καθαρίζετε τὸ ἔξωθεν¹ τοῦ ποτηρίου

καὶ τῆς παροψίδος,² *as was condemned by Atticists*

ἔσωθεν δὲ γέμουσιν ἐξ³ ἀρπαγῆς καὶ ἀκρασίας⁴· τὸ δὲ ἔσωθεν [ὑμῶν] γέμει ἀρπαγῆς καὶ πονηρίας.

26 Φαρισαῖε⁴ τυφλέ, καθάρισον⁵ πρῶτον τὸ ἐντὸς τοῦ ποτηρίου

Monks? ὅτι καθαρίζετε τὸ ἔξωθεν καὶ τὸ ἐντὸς τοῦ ποτηρίου
Monks? ὅτι καθαρίζετε τὸ ἔξωθεν καὶ τὸ ἐντὸς τοῦ ποτηρίου
Monks? ὅτι καθαρίζετε τὸ ἔξωθεν καὶ τὸ ἐντὸς τοῦ ποτηρίου

ἵνα γένηται καὶ τὸ ἐκτὸς⁷ αὐτοῦ⁸ καθαρόν.

1 (D ἔξω) 2 (CD ll omit) 3 (C1 ἀδικίας, 4 ll immun-
ditia = ἀκαθαρσίας) 4 (C *Φαρισαῖοι) 5 (1s* plural)
6 D 2 ll s* omit 7 (D ἔξωθεν, N † ἐντὸς) 8 (N αὐτῶν,
ll omit)

“Νῦν ὑμεῖς οἱ Φαρισαῖοι⁸
τὸ ἔξωθεν τοῦ ποτηρίου
καὶ τοῦ πίνακος καθαρίζετε,”[†]

[40 ἄφρονες, οὐχ¹⁰ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐπόησεν;
41 πλὴν τὰ ἐνδόντα¹¹ ὁρᾷ ἐλεημοσύνην καὶ ἰδοὺ πάντα καθάρᾳ
ὑμῶν ἐστίν¹².”]

1 (2 ll + haec) 2 (C ll ἡρώτα) 3 (CD ll + τις) 4 (D ss
Ἐδεήθη δὲ αὐτοῦ τις Φ. ἵνα) 5 (D ll μετ' αὐτοῦ) 6 (ss when
he had sat down) 7 (D ll s* ἤρξατο (διακρινόμενος, s* omits) ἐν
ἐαυτῷ λέγειν “Διὰ τί) 8 (D 1 + ὑποκριταί) 9 (N † + ο)
10 (B * οὐκ) 11 (l omits, ll quod superest) 12 (D 1 ἔσται,
l omits)

17. M. *Pharisees are like to whitewashed (unwhitewashed) Sepulchres.*

Sepulchres were whitewashed because touching a sepulchre caused serious ceremonial defilement. Old forgotten sepulchres could not be whitewashed. To a Jew dead men's bones were a polluting abomination, but S. Luke, a Gentile physician, would regard them differently, cf. Mark xii. 27 note. If these *Logia* are the same, they have been much changed during oral tradition.

(Continuation with different arrangement.)

xxiii. 27 “Οὐαὶ ὑμῖν, [γραμματεῖς καὶ Φαρισαῖοι ὑπο-
κριταί], ὅτι παρομοιάζετε¹ τάφοις κεκοσμημένοις, οἵτινες²
ἔξωθεν μὲν φαίνονται³ ὡραῖοι⁴· ἔσωθεν δὲ γέμουσιν⁵
ὁστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· [28 οὕτως καὶ ὑμεῖς
ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ
ὑποκρίσεως καὶ ἀνομίας.]

Monks?

1 B ὁμοιάζετε 2 (N omits) 3 (F ll + τοῖς ἀνθρώποις)
4 (ss omits, D ἔξωθεν ὁ τάφος φαίνεται ὡραῖος) 5 (D γέμει)

xi. 44 “Οὐαὶ ὑμῖν¹, ὅτι ἐστὲ ὥς τὰ² μνημεῖα τὰ³ ἀδελὰ⁴,
καὶ οἱ ἄνθρωποι οἱ⁵ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.”

1 (D ll + γραμματεῖς καὶ Φαρισαῖοι, ll + ὑποκριταί) 2 (D ll ss
omit) 3 (D omits) 4 (ss omits) 5 (D ll omit)

ὡραῖος is used for καλός in N.T., but it is rare. ἀνομία is found in the Gospels only in S. Matthew, often in S. Paul.

17. N. *Pharisees restore the Sepulchres of the Prophets.*

(Continuation with different arrangement.)

xxiii. 29 “Οὐαὶ ὑμῖν, [γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί],
ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν
καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

xi. 47 “Οὐαὶ ὑμῖν,
ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν¹

1 (l + et ornatis sepulcra iustorum)

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xxiii. 30 “καὶ λέγετε

‘Εὖ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,
 οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.’

31 ὥστε μαρτυρεῖτε ἑαυτοῖς

ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

32 καὶ ὑμεῖς πληρώσατε ¹ τὸ μέτρον τῶν πατέρων ὑμῶν ^a.
 [33 ὅφεις γεννήματα ἐχιδνῶν ^b, πῶς φύγητε ² ἀπὸ τῆς κρίσεως τῆς
 γεέννης;]

1 B1 πληρώσατε, (D ἐπληρώσατε, l impletis)
 † φύγετε)

xi. (47) [“οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς.”]

48 ἄρα ἡμάρτυρές ἐστε ²

ἡ καὶ συνενδοκεῖτε ³ τοῖς ἔργοις τῶν πατέρων ὑμῶν, [ὅτι
 αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε ⁴]. ⁵

2 (CD11 μαρτυρεῖτε) 3 (D11 μὴ συνενδοκεῖν) 4 (l gloria-
 mini, C11 + αὐτῶν τὰ μνημεῖα) 5 (8^e and γε—ye are the sons
 of the murderers)

17. O. *The Blood of the Prophets will be required of this Generation.*

(Continuation of the above.)

xxiii. 34 “Διὰ τοῦτο

ἰδοὺ ἐγὼ ¹ ἀποστέλλω ² πρὸς ὑμᾶς ³ προφήτας
 καὶ σοφοὺς καὶ γραμματεῖς·

⁴ ἐξ αὐτῶν ἀποκτενεῖτε ⁴ καὶ σταυρώσατε,
 ἡ καὶ ἐξ αὐτῶν ⁵ ῥαστυγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν ⁶
 καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
 35 ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν ⁷ αἷμα δίκαιον
 ἐκχυννόμενον ⁸ ἐπὶ τῆς γῆς

ἀπὸ τοῦ ¹ αἵματος Ἀβελ τοῦ δικαίου
 ἕως τοῦ ¹ αἵματος Ζαχαρίου [υἱοῦ Βαραχίου] ⁹,
 ὃν ἐφονεύσατε
 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου ^c.
 36 ἀμὴν λέγω ὑμῖν ¹⁰,
 ἡγεῖται ταῦτα ¹¹ πάντα ἐπὶ τὴν γενεὰν ταύτην.

1 (D omits) 2 (D^e ἀποστελῶ) 3 (CD11 + καὶ)
 4 (D * ἀποκτενεῖτε) 5 (D 211 omit) 6 (D1 omit)
 7 (8 omits) 8 (D * ἐχχυν.) 9 (8 omits, Gosp. Heb. filium
 Ioiadae) 10 (C1 + ὅτι) 11 (l omits)

xi. 49 “Διὰ τοῦτο [καὶ ἡ σοφία τοῦ θεοῦ εἶπεν] ¹

‘Ἀποστελῶ ² εἰς αὐτοὺς προφήτας
 καὶ ἀποστόλους,
 καὶ ³ ἐξ αὐτῶν ἀποκτενεῖσιν ⁴

καὶ διώξουσιν ⁵,
 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων [τῶν προφητῶν]
 τὸ ἐκκεχυμένον ⁶ [ἀπὸ καταβολῆς κόσμου]
 ἡ ἀπὸ ⁷ τῆς γενεᾶς ταύτης ^{7a}, †
 51 ἀπὸ αἵματος Ἀβελ ⁸
 ἕως ⁹ αἵματος Ζαχαρίου ¹⁰
 ἡ τοῦ ἀπολομένου
 μεταξὺ ^{11 12} τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ¹³ ^c. †
 ναὶ ¹⁴, λέγω ὑμῖν ¹⁵,
 ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.”

1 (D1 omit) 2 (D 211 -στέλλω) 3 (l omits) 4 (8 -κτελ-
 νουσιν) 5 (D ἐκδι.) 6 (8CD ἐκχυννόμενον) 7 (D11 ss
 ἕως) 8 (K11 + τοῦ δικαίου) 9 (C + τοῦ) 10 (D 8^e + υἱοῦ
 Βαραχίου) 11 (8 * μετοξὺ) 12 (D1 δν ἐφόνευσαν ἀνὰ μέσον)
 13 (D1 ναοῦ) 14 (C * μαλ) 15 (l + ὅτι)

17. P. *Your House is left unto you desolate.*

The Semitic form Ἱερουσαλήμ for the Hellenic Ἱεροσόλυμα is never used in the Gospels of SS. Mark and John and here only in S. Matthew, but S. Luke decidedly prefers it; so does S. Paul. It occurs once in Heb. and twice in Rev. It is well adapted to the tenderness of the lament.

(After “HEROD WILL KILL THEE.”)

xxiii. 37 “Ἱερουσαλήμ Ἱερουσαλήμ

ἡ ¹ ἀποκτείνουσα ² τοὺς προφήτας

καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ³,—
 ποσάκις ἠθέλησα ἐπισυναγαγεῖν ⁴ τὰ τέκνα σου,
 ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία (αὐτῆς ⁵)
 ὑπὸ τὰς πτέρυγας,

1 (8 omits) 2 (8 ἀποκτείνουσα, C ἀποκτείνουσα) 3 (D11 s^a
 σε) 4 (8 ἐπισυνάγειν) 5 (C ἐαυτῆς) B omits

^a 1 Thess. ii. 15, . . . τῶν Ἰουδαίων, τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάν-
 των . . . 16 εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε.

^b Compare Matt. iii. 7, xii. 34.

^c LXX. 2 Chron. xxiv. 20, καὶ πνεῦμα θεοῦ ἐνέδυσεν τὸν Ἀζαρίαν τὸν τοῦ Ἰωδᾶε τὸν ἱερέα, καὶ ἀνέστη ἐπάνω τοῦ
 λαοῦ καὶ εἶπεν . . . 21 καὶ ἐπέθεντο αὐτῷ, καὶ ἐλιθοβόλησαν αὐτὸν δι’ ἐντολῆς Ἰωᾶς τοῦ βασιλεῖος ἐν αὐλῇ οἴκου Κυρίου.

xiii. 34 “Ἱερουσαλήμ Ἱερουσαλήμ

ἡ ἀποκτείνουσα τοὺς προφήτας

καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ¹,—
 ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου
 ὃν τρόπον ὄρνις ² τὴν ἐαυτῆς ³ νοσσίαν ⁴ †
 ὑπὸ τὰς πτέρυγας,

1 (8 † αὐτὴν, ss thee) 2 (8D * ὄρνις) 3 (8 † ἐαυτοῦ)
 4 (D11 τὰ νοσσία αὐτῆς)

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xxiii. (37) “καὶ οὐκ ἠθελήσατε;
 38 ἰδοὺ ἀφίεται ὁ οἶκος ὁ οἶκος ὁ οἶκος ὁ οἶκος.
 39 λέγω γὰρ ὑμῖν,
 οὐ μὴ με ἴδῃτε ἀπ’ ἄρτι ἕως ἂν εἴπητε
 ‘Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου’^{8e}.”
 6 (D^s ἡμῶν) NCD II + ἐρημος 7 (D II + δτι) 8 (D θεοῦ)

xiii. (34) “καὶ οὐκ ἠθελήσατε.
 35 ἰδοὺ ἀφίεται ὁ οἶκος ὁ οἶκος ὁ οἶκος ὁ οἶκος.
 λέγω (δὲ)⁶ ὑμῖν,
 οὐ μὴ ἴδῃτέ με ἕως⁸ εἴπητε †
 ‘Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου’^{8e}.”
 5 (D II ss + ἐρημος) 6 N II omit 7 (A II + δτι)
 8 (N + ἂν, D II ss + ἡξει (± dies) δτε)

18. LOGIA RESPECTING THE COMING OF THE SON OF MAN^f.

18. A. False Prophets will arise.

Again S. Matthew has used a Marcan foundation for building upon it other *Logia* and again S. Luke has kept S. Mark's sections separate and has collected the new *Logia* with other matter into two great conflations and one independent parable; three of the *Logia*, doubtless as belonging to the deuter-Matthaeus, he omits, for two of them are so attractive and so suited to Gentiles that no other reason for omitting them can be tolerated.

S. Matthew, by acting thus, inextricably blends together the destruction of Jerusalem and the final destruction of the world, as though they were synchronous: S. Luke carefully separates them. Our inference is that S. Matthew's Gospel was drawn up before the destruction of Jerusalem, S. Luke's afterwards. See Mark xiii. 1 note.

[xxiv. 10 “Καὶ τότε σκανδαλισθήσονται πολλοί⁸ καὶ (ii)
 ἀλλήλους παραδώσουσιν ἑαυτοὺς καὶ μισήσουσιν ἀλλήλους¹¹.
 11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται² καὶ πλανή-
 σουσιν πολλούς· 12 καὶ διὰ τὸ πλεθυνθῆναι³ τὴν ἀνο-
 μίαν ψυχγίνεται ἡ ἀγάπη τῶν πολλῶν^h.”]

1 (N eis θλίψω) 2 (D II ἐξεγ.) 3 (D^s πλεθυνθῆναι)

In S. Matthew all our Lord's eschatological teaching is collected into chapters xxiv., xxv. The result is some very striking lessons for Church reading.

18. B. Do not be credulous.

(From ‘THE MISERIES OF THE LOST.’)

xxiv. 26 “Ἐὰν οὖν¹ εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ
 ἐστίν, μὴ ἐξέλθῃτε¹. 2 Ἰδοὺ ἐν τοῖς ταμείοις, μὴ
 πιστεύσητε”

27 ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται
 ἀπὸ ἀνατολῶν

καὶ φαίνεται³ ἕως δυσμῶν,
 οὕτως ἔσται⁴ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 [28 ὅπου⁵ ἐὰν ᾖ τὸ πτώμα⁶, ἐκεῖ συναχθήσονται⁷ οἱ ἄετοί.”]

1 (N omits, II autem) 2 (2 II + aut) 3 (D φαίνει)
 4 (II + et) 5 (N + ποῦ, X II + γὰρ) 6 (N II σῶμα)
 7 (I + et)

[xvii. 22 Εἶπεν δὲ¹ πρὸς τοὺς μαθητάς² “Ἐλεύσονται ἡμέραι
 ὅτε ἐπιθυμήσετε^{3, 4} μίαν τῶν ἡμερῶν⁵ τοῦ υἱοῦ τοῦ ἀνθρώπου
 ἰδεῖν⁶ καὶ οὐκ ὀψέσθε.”]

23 καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ἐκεῖ⁷ ἡ⁸ Ἰδοὺ ὧδε⁹ μὴ (ἀπέλ-
 θῇτε [μὴ δὲ⁹])¹⁰ διώξητε¹¹].

24 ὥσπερ γὰρ ἡ ἀστραπή¹² ἀστράπτουσα
 ἔκ τῆς ὑπὸ τὸν οὐρανὸν¹³

εἰς τὴν ὑπὸ τὸν οὐρανὸν λάμψει¹⁴,
 οὕτως ἔσται¹⁵ ὁ υἱὸς τοῦ ἀνθρώπου¹⁶.

(Matt. xxiv. 28=Luke xvii. 37, see below.)

[25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ
 τῆς γενεᾶς ταύτης.]

1 (D οὖν) 2 (A II + αὐτοῦ) 3 (B †-σητε) 4 (D II τοῦ
 ἐπιθυμῆσαι ὑμᾶς) 5 (D + τούτων) 6 (D 2 II omit) 7 (B ὧδε)
 8 (N II καί), D^s II omit 9 (N †μήτε, I ne) 10 B omits
 (ss invert order of verbs) 11 (s^c let them not deceive you
 and go not) 12 (D I + ἡ) 13 (I omits) 14 (D II ἀστράπτει,
 II omit) 15 (D II + καί, 2 II + adventus, ss + the day of)
 16 N 2 II + ἐν τῇ ἡμέρᾳ αὐτοῦ (I + in adventu suo, I omits)

^a LXX. Jer. xxii. 5, ἐὰν δὲ μὴ ποιήσῃτε τοὺς λόγους τούτους, κατ’ ἐμάντοῦ ὥμοσα, λέγει Κύριος, ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος. Jer. xii. 7, ἐγκαταλείψω τὸν οἶκόν μου, ἀφήκα τὴν κληρονομίαν μου, ἔδωκα τὴν ἡγαπημένην ψυχὴν μου εἰς χεῖρας ἐχθρῶν αὐτῆς.

^e LXX. Ps. cxviii. 26, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· εὐλογήκαμεν ὑμᾶς ἐξ οἴκου Κυρίου.

^f See I. § 44. Only those parts are given here which belong to this division. The first part of the conflation may be seen in the first division.

^g LXX. Dan. xi. 41, “καὶ ἐπελεύσεται εἰς τὴν χώραν μου, καὶ πολλὰ σκανδαλισθήσονται· καὶ αὐταὶ σωθήσονται ἀπὸ χειρὸς αὐτοῦ, Ἐδὼμ καὶ Μωᾶβ καὶ κεφάλαιον νύκτων Ἀμμὼν.”

^h Cf. Mark xiii. 22=Matt. xxiv. 24.

ⁱ Cf. Mark xiii. 21—23=Matt. xxiv. 23—25. 2 Thess. ii. 3, μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον.

(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. C. *Comparison with the Days of Noah.*

The word *παρουσία* is used by SS. James, Paul, 2 Peter, 1 John and four times in S. Matthew. The word seems to have been invented by S. Paul, who was a great coiner of theological terms. From him it would pass into the pulpit and so back into the Gospel.

(Continuation of the above.)

xxiv. 37 “ὡςπερ γὰρ¹ αἱ ἡμέραι τοῦ Νῶε,
 οὕτως ἔσται² ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
 38 ὥς³ γὰρ ἦσαν ἐν ταῖς ἡμέραις (ἐκείναις⁴)⁷
 ταῖς⁵ 7⁶ πρὸ⁷ τοῦ κατακλυσμοῦ
 τρώγοντες καὶ πίνοντες⁸, γαμοῦντες καὶ γαμίζοντες⁹,
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν^α,
 39 καὶ οὐκ ἔγνωσαν ἕως
 ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας¹⁰,

οὕτως ἔσται¹¹
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

1 (N ll δὲ) 2 (D^s ll + καὶ) 3 (D ὥσπερ) 4 (N ll omit)
 5 (D omits) 6 (s^s omits) 7 (3 ll omit) 8 (D ll s^s + καὶ)
 9 (B γαμίσκοντες) 10 (D πάντας) 11 (N ll + καὶ)

xvii. 26 “Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε,
 οὕτως ἔσται καὶ¹ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου·

27 ἦσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο,
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν^α,
 καὶ

ἦλθεν² ὁ³ κατακλυσμὸς καὶ ἀπώλεσεν⁴ πάντας⁵.
 [28 ὁμοίως⁶ καθὼς⁷ ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον,
 ἡγόραζον, ἐπώλουν, ἐφύτευον⁸, ᾠκοδόμουν⁹. 29 ἦ δὲ¹⁰ ἡμέρα ἐξῆλθεν
 Λῶτ ἀπὸ Σοδὸμων, ἔβρεξεν πῦρ καὶ θεῖον¹¹ ἀπ’ οὐρανοῦ¹²
 καὶ ἀπώλεσεν πάντας⁵.]

30 κατὰ τὰ αὐτὰ¹¹² ἔσται
 ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται¹³ 14.”

1 (1 ss omit) 2 (D1 ἐγένετο) 3 (D omits) 4 (N ἦρεν)
 5 (N ἅπαντας) 6 (1 et) 7 (D καὶ ὥς, 3 ll et, 4 ll omit)
 8 (s^s omits) 9 (B *ολκ., s^s omits) 10 (D ll omit)
 11 (11 s^s omit) 12 (N ll ταῦτα) 13 (B †-πτηται) 14 (D ll
 ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἡ (1 qui) † ἀποκαλυφθῇ)

(Other Logia follow.)

18. D. *The one will be taken and the other left.*

(Continuation of the above.)

xxiv. 40 “Τότε
 ἔσονται δύο ἐν τῷ ἀγρῷ,
 εἰς παραλαμβάνεται καὶ εἰς ἀφίεται·
 41 δύο ἀλήθουσιν ἐν τῷ μύλῳ¹,
 μία παραλαμβάνεται καὶ μία ἀφίεται².”

(Luke xvii. 37 = Matt. xxiv. 28, see above.)

1 (D1 μύλωνι) 2 (2 ll omit, D ll + δύο ἐπὶ κληνης (± μίαι),
 εἰς παραλαμβάνεται καὶ εἰς ἀφίεται)

xvii. 34 “[Λέγω¹ ὑμῖν,]² ταύτη [τῇ νυκτὶ] ἔσονται δύο ἐπὶ
 κληνης (μίας)³,
 ὁ⁴ εἰς παραλημφθήσεται⁵ καὶ ὁ ἕτερος ἀφεθήσεται⁶.
 35 ἔσονται⁷ δύο ἀλήθουσιν ἐπὶ τὸ αὐτό,
 ἡ μία παραλημφθήσεται ἡ δὲ⁸ ἑτέρα ἀφεθήσεται⁹ 10.”
 [37 καὶ⁷ ἀποκριθέντες¹¹ λέγουσιν αὐτῷ⁴ “Ποῦ, κύριε;” ὁ δὲ εἶπεν
 αὐτοῖς¹² “Ὅπου τὸ σῶμα¹³, ἐκεῖ καὶ¹⁴ οἱ ἀετοὶ ἐπισυναχθή-
 σονται¹⁵.”]

1 (2 ll ss δὲ, 1 + γὰρ) 2 (4 ll + in) 3 (B 1 omit) 4 (D
 omits) 5 (D^s παραλαμβάνεται) 6 (D ἀφίεται) 7 (11 omit)
 8 (D ll καὶ ἡ) 9 (N 1 omit) 10 (D ll ss + 36 δύο † ἐγρῷ (in
 agro) εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται) 11 (ss omit)
 12 (1 dixit) 13 (E1 πτώμα) 14 (D^s 11 omit) 15 (D
 συναχθ.)

^a LXX. Gen. vii. 7, εἰσῆλθεν δὲ Νῶε.....εἰς τὴν κιβωτὸν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ.

^b LXX. Gen. xix. 24, καὶ Κύριος ἔβρεξεν ἐπὶ Σδόμοα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, 25 καὶ κατέ-
 στρεψεν τὰς πόλεις ταύτας.

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(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. E. *If the Master of the House had known, he would have kept awake.*

(From a Charge to the Twelve.)

xxiv. 43 “Ἐκεῖνο δὲ γινώσκετε ὅτι
εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα φυλακῇ¹ ὁ κλέπτης² ἔρχεται,
ἐγρηγόρησεν ἂν
καὶ οὐκ ἂν³ εἴασεν⁴ διορυχθῆναι⁵ τὴν οἰκίαν αὐτοῦ.
44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί,
ὅτι ἡ ὥρα⁶ οὐ δοκεῖτε⁷ ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
1 (M ll ὥρα) 2 (D omits) 3 (D *ἦσεν) 4 (B διο-
ρυχθῆναι) 5 (ll nescitis)
(Compare Mark xiii. 35—37.)

xii. 39 “Τοῦτο δὲ γινώσκετε ὅτι
εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης² ἔρχεται,
ἐγρηγόρησεν ἂν
καὶ οὐκ¹¹ ἄφῃκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.⁷²
40 καὶ ὑμεῖς³ γίνεσθε ἑτοιμοί,
ὅτι ἡ ὥρα⁴ οὐ δοκεῖτε⁵ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.” †
1 8D 2 ll ss οὐκ ἂν 2 (D †omits) 3 (D* + δέ, A 1 + οὖν)
4 (D* † + ἡ) 5 (1 + et die qua non speratis)

18. F. *Happy is the Faithful Servant.*

(Continuation.)

xxiv. 45 “Τίς ἄρα¹ ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος
ὃν κατέστησεν² ὁ κύριος³ ἐπὶ τῆς οἰκετείας⁴ αὐτοῦ⁵
τοῦ⁶ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;
46 μακάριος ὁ δούλος ἐκεῖνος
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα·
47 ἀμὴν λέγω ὑμῖν ὅτι
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν[¶].
1 (D 1 γάρ) 2 (8 καταστήσει) 3 (Γ ll s* + αὐτοῦ)
4 (8 1 οἰκίας, D θεραπείας) 5 (C ἐαυτοῦ) 6 (D omits)

¶ Compare Matt. xxv. 21, 23.

[xii. 41 Εἶπεν δὲ¹ ὁ Πέτρος “Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν
ταύτην λέγεις ἡ καὶ² πρὸς πάντας¹³,” 42 καὶ⁴ εἶπεν⁵ ὁ κύριος]
“Τίς ἄρα ἐστὶν ὁ πιστὸς⁶ οἰκονόμος⁷, ὁ φρόνιμος⁷⁸,
ὃν καταστήσει⁹ ὁ κύριος ἐπὶ τῆς θεραπείας¹⁰ αὐτοῦ
τοῦ¹¹ διδόναι¹² ἐν καιρῷ (τὸ)¹³ σιτομέτριον¹⁴; †
43 μακάριος ὁ δούλος¹⁵ ἐκεῖνος,
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει¹⁶ ποιοῦντα οὕτως· †
44 ἄληθώς¹⁷ λέγω ὑμῖν¹⁸ ὅτι
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
1 (8 2 ll ss + αὐτῷ) 2 (3 ll omit) 3 (D omits)
4 (1 ss omit) 5 (1 ss + illi) 6 (1 + servus) 7 (8 δούλος)
8 (8 ll καὶ φρ., D ll s* + ὁ ἀγαθός, s* omits) 9 (8 ll κατέστησεν)
10 (D τὴν θεραπείαν) 11 (D omits) 12 (8 διαδοῦναι,
R ll + αὐτοῖς) 13 BD omit 14 (1 + conservis suis)
15 (s* omits) 16 (D † + αὐτόν) 17 (D 1 ἀμὴν) 18 (1 omits)

18. G. *The Punishment of the Unfaithful Servant.*

(Continuation.)

xxiv. 48 “Ἐὰν δὲ εἴπῃ ὁ κακὸς¹ δούλος ἐκεῖνος²
ἐν τῇ καρδίᾳ αὐτοῦ³
‘Χρονίζει μου ὁ κύριος,’
49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ³,
ἐσθίει⁵ δὲ⁶ καὶ πίνει⁵ μετὰ τῶν μεθύοντων,
50 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου
ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,
51 καὶ διχοτομήσει αὐτόν
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται·
[ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν δδόντων^d.]
1 (1 omits) 2 (8 omits) 3 (8 ἐαυτοῦ) 4 (CD ll s* 4 (D* participle)
+ ἐλθεῖν) 5 (F ll indicative, G 1 infinitive) 6 (C τε)

xii. 45 “Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος
ἐν τῇ καρδίᾳ αὐτοῦ
‘Χρονίζει ὁ κύριός μου [ἐρχεσθαι],’ †
καὶ ἄρξῃται τύπτειν¹ τοὺς παῖδας [καὶ τὰς παιδίσκας],
ἐσθίειν² τε καὶ πίνειν² καὶ³ μεθύσκεισθαι⁴,
46 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου¹⁵
ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,
καὶ διχοτομήσει αὐτόν
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσεται.”
1 (D τυπεῖν) 2 (D* 1 participle) 3 (D* omits)
5 (D 1 αὐτοῦ)
(Other Logia follow.)

^c 1 Thess. v. 2, αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται, ... 6 ἄρα οὖν μὴ καθεύδωμεν ... ἀλλὰ γρηγορώμεν.

^d This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

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18. H. The Parable of the Ten Virgins.

[xxv. 1 “ [Τότε] ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν (ii) δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν¹ ἐξῆλθον εἰς ὑπάντησιν² τοῦ νυμφίου³. 2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι· 3 αἱ γὰρ⁴ μωραὶ λαβοῦσαι τὰς λαμπάδας (αὐτῶν⁵) οὐκ ἔλαβον μεθ’ ἑαυτῶν ἔλαιον⁶. 4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις⁷ μετὰ τῶν λαμπάδων ἑαυτῶν^{8,9}. 5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ¹⁰ ἐκάθευδον. 6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν¹¹ ‘Ἴδου ὁ νυμφίος¹², ἐξέρχεσθε¹³ εἰς ἀπάντησιν¹⁴.’ 7 τότε ἡγέρθησαν πᾶσαι αἱ παρθένοι ἐκείναι¹⁵ καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν¹⁶. 8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν ‘Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν¹⁷ σβέννυνται¹⁸.’ 9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι ‘Μήποτε· οὐ μὴ¹⁹ ἀρκέσῃ²⁰ ἡμῖν καὶ ὑμῖν πορεύεσθε²¹ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.’ 10 ἀπερχομένων δὲ αὐτῶν²² ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται²³ καὶ²⁴ αἱ λοιπαὶ²⁵ παρθένοι λέγουσαι ‘Κύριε, κύριε, ἀνοίξον ἡμῖν.’ 12 ὁ δὲ ἀποκριθεὶς εἶπεν ‘Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.’ [13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.]]

1 (NC αὐτῶν) 2 (D ἀπάντ.) 3 (C τῷ νυμφίῳ, D ll s^a + καὶ τῆς νύμφης) 4 (Z ll s^a δὲ, D l οὖν) 5 N ll omit 6 (D l + ἐν τοῖς ἀγγείοις ± αὐτῶν) 7 (C ll + αὐτῶν) 8 (D αὐτῶν, C ll omit) 9 (l secum) 10 (l fatuae) 11 (B ἐγένετο) 12 (X ll s^a + ἐρχεται, l + est) 13 (D ἐξέρχεται, ll Origen ἐγέρσθε) 14 (C συνάντ., D s^a + αὐτοῦ, C ll + αὐτῷ) 15 (D omits) 16 (CD αὐτῶν) 17 (C † ὑμῶν, s^a omits) 18 (D ἔβην.) 19 N οὐκ 20 (D ἀρκέσει) 21 (C l s^a + δὲ) 22 (D ll ἕως ὑπάγουσιν) 23 (D 2 ll ἦλθον) 24 (D ll s^a omit) 25 (s^a omits)

18. I. The Parable of the Talents (Pounds).

These two parables, in spite of the difference in the locality, seem to be identical, but are probably reported by different eye-witnesses and are certainly expanded by conflation. Compare in all these points the parables of “the great dinner,” § 16, and of “the lost sheep,” § 12.

In S. Luke the number of the slaves is ten, yet only three figure in the sequel—a clear indication of disturbance. In S. Luke they all receive the same small sum of £4; in S. Matthew they receive sums varying from £1,250 to £250, and an essential feature of the parable is that this accorded with their different capacity. S. Luke seems to have worked into vv. 12, 14, 15, 27 some historical allusions to Herod Archelaus and his mission to Rome at his father's death.

(In Jerusalem.)

18. I. a. The trust.

xxv. 14 “Ὡσπερ γὰρ¹ ἄνθρωπος ἀποδημῶν

ἐκάλεσεν τοὺς ἰδίους δούλους
καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

1 (D omits)

Compare

[xii. 35 “Ἐστῶσαν ὑμῶν αἱ ὀσφύες περιεξωσμέναι καὶ οἱ λύχνοι καίμενοι, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσῃ γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. 38 κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοι εἰσιν ἐκεῖνοι.”]

[xiii. 25 “Ἀφ’ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες ‘Κύριε, ἀνοιξον ἡμῖν’ καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν ‘Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.’”]

[Mark xiii. 35 “Γρηγορεῖτε οὖν, οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὅψε ἢ μεσονυκτίον ἢ ἀλεκτοροφωνίας ἢ πρωί, 36 μὴ ἐλθὼν ἐξέφνης εὕρῃ ὑμᾶς καθεύδοντας· 37 ὁ δὲ ὑμῖν λέγω πάντων λέγω, γρηγορεῖτε.”]

(Compare also THE MARRIAGE FEAST, Matt. xxii. 1—14
= Luke xiv. 15—24.)

These exhortations to wakefulness are a good example of how our Lord's parables often contradict nature, the spiritual meaning being uppermost. A man cannot keep awake all night and every night for the sake of repelling robbers. Here the conclusion is unsuitable, for the foolish and the prudent were alike sleeping.

(In a different context, at Jericho.)

xix. 11 [Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ ἰδοὺ αὐτοῦ^{1,2} ὅτι παραχρῆμα³ μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι· εἶπεν οὖν⁴]

12 “Ἀνθρωπὸς τις [εὐγενής] ἐπορεύθη⁵ εἰς χώραν μακρὰν [λαβεῖν ἑαυτῷ⁶ βασιλείαν καὶ ὑποστρέψαι].

13 καλέσας δὲ δέκα δούλους ἑαυτοῦ⁷
ἔδωκεν αὐτοῖς

1 (D omits) 2 (N † δοκεῖ αὐτοῖς) 3 (l omits) 4 (D δέ, l ss omit) 5 (D ἐπορεύετο) 6 (D ll ss omit) 7 (D αὐτοῦ, ll omit)

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XXV. 15 'καὶ ὃ μὲν ἔδωκεν πέντε τάλαντα ὃ δὲ δύο ὃ δὲ ἕν²,
ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν³, καὶ ἀπεδήμησεν.

xix. (13)

"δέκα μνᾶς

[καὶ εἶπεν πρὸς αὐτοὺς 'Πραγματεύσασθε⁸ ἐν ᾧ ἔρχομαι.' 14 Οἱ δὲ
πολίται αὐτοῦ⁶ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν⁹ πρεσβείαν ὀπίσω
αὐτοῦ λέγοντες 'Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.']

8 ἔ-σασθαι, (D -εσθαι)

9 (D ἐνέπεμψαν)

[16 εὐθέως⁴ πορευθεὶς⁵ ὁ τὰ πέντε τάλαντα λαβὼν (ii)
ἡργάσατο⁶ ἐν αὐτοῖς 'καὶ ἐκέρδησεν⁷ ἄλλα πέντε⁸.
17 ὡσαύτως⁹ ὁ τὰ δύο¹⁰ ἐκέρδησεν¹¹ ἄλλα δύο. 18 ὁ
δὲ τὸ ἕν^{2,12} λαβὼν ἀπελθὼν¹³ ὥρυσεν¹⁴ γῆν¹⁵ καὶ
ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.]

2 (D †ἐνα) 3 (D δύν. αὐτοῦ) 4 (11+δὲ, B? CD1 connect
with ἀπεδήμησεν) 5 (CD1+δὲ) 6 (C εἰργ.) 7 (81 καὶ
ἐποίησεν, 211 omit) 8 (NCD 211+τάλαντα) 9 (D ὁμοίως,
A 1+δὲ καὶ), BD 11+καὶ 10 (11 Origen+λαβὼν, D1+τάλαντα
λαβὼν, D1+καὶ αὐτός) 11 (11+in eis, 1+et) 12 (A 11+
τάλαντον) 13 (D 11 omit) 14 (C+τὴν) 15 (D 11 ἐν τῇ
γῇ, 1 omits)

18. I. β. *The reckoning with the faithful.*

XXV. 19 "Μετὰ δὲ πολλὸν χρόνον ἔρχεται ὁ κύριος τῶν
δούλων ἐκείνων

καὶ

συναίρει λόγον μετ' αὐτῶν.

20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα¹ λαβὼνπροσῆνεγκεν ἄλλα πέντε τάλαντα² λέγων'Κύριε, πέντε τάλαντά μοι παρέδωκας³.ἴδε ἄλλα πέντε τάλαντα⁴ ἐκέρδησα⁵.'

21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ

'Εὖ⁷, δοῦλε ἀγαθὲ καὶ πιστέ,⁸ἐπὶ ὀλίγα ἡς πιστός,

ἐπὶ πολλῶν σε καταστήσω.

εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.'

22 'προσέλθων⁹ καὶ¹⁰ ὁ τὰ δύο τάλαντα¹¹ εἶπεν'Κύριε¹², δύο τάλαντά μοι παρέδωκας¹³.ἴδε¹⁴ ἄλλα δύο τάλαντα¹⁵ ἐκέρδησα¹⁶.'

23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ

'Εὖ⁷, δοῦλε ἀγαθὲ καὶ πιστέ,⁸ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω.εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου¹².'

1 (8 omits) 2 (1 omits) 3 (Origen 311 δέδωκας)
4 (C 11 omit) 5 (D 11 ἐπεκέρδ., C+ἐπ' αὐτοῖς) 6 (211+et)
7 (Origen 11 Εὖγε) (8 D 11+ἐπεῖ) 9 (CD 11+δὲ) 10 (211
omit) 11 (ND 11+λαβὼν) 12 (8 omits) 13 (D -κας)
14 (D ἰδού) 15 (11 omit) 16 (D 11 ἐπεκέρδ., C+ἐπ' αὐτοῖς)

18. I. γ. *The reckoning with the faithless.*

XXV. 24 "Προσελθὼν δὲ καὶ¹ ὁ τὸ ἕν² τάλαντον εἰληφώς εἶπεν
'Κύριε,

1 (D 11 omit)

2 (D †ἐνα)

xix. 15 "Καὶ ἐγένετο¹ ἔν τῷ² ἐπανελθεῖν αὐτόν [λαβόντα
τὴν βασιλείαν]³ καὶ⁴ [εἶπεν φωνηθῆναι αὐτῷ⁵ τοὺς δούλους
τούτους⁶ οἱς δεδώκει⁷ τὸ ἀργύριον],

ἵνα γνοῖ 'τί διεπραγματεύσαντο⁸.

16 παρεγένετο δὲ ὁ πρῶτος

λέγων

'Κύριε, ἡ μνᾶ⁹ σουδέκα προσηργάσατο μνᾶς¹⁰.'17 καὶ¹¹ εἶπεν αὐτῷ'Εὖγε¹², ἀγαθὲ δοῦλε,

ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου,

ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.'

18 καὶ ἦλθεν ὁ δεύτερος¹³ λέγων¹⁴'Ἡ μνᾶ σου, κύριε¹⁵,

ἐποίησεν πέντε μνᾶς.'

19 εἶπεν δὲ καὶ τούτῳ

'Καὶ σὺ ἐπάνω γίνου πέντε πόλεων¹⁶.'

1 (ss omit) 2 (D 1 omit) 3 (ss omits) 4 (11 ss omit)
5 (D 1 αὐτοῦ, 11 omit) 6 (D 11 omit) 7 (11 dedit)
8 (A 11 τίς τί διεπραγματεύσατο) 9 (1 talentum) 10 (1 ta-
lenta, 1 alias) 11 (D 1 ὁ δὲ) 12 8 Εὖ 13 (11 ss
εἶτερος) 14 (D 11 ὁ εἶτερος ἐλθὼν εἶπεν) 15 (1 omits) 16 (1+
potestatem habens)

xix. 20 "Καὶ ὁ ἕτερος¹⁷ ἦλθεν λέγων †

'Κύριε, ἰδοὺ ἡ μνᾶ σου (3)

ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ¹⁸ (2)

1 (8 †εἶτερος)

2 (ss omits)

^a The Latin word *sudarium* occurs in Acts xix. 12, John xi. 44 and xx. 7. μνᾶ and αὐστηρός are found only here in N.T.

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xxv. (24) “ἐγνων σε²
 ὅτι σκληρὸς³ εἶ ἄνθρωπος,
 θερίζων ὅπου οὐκ ἔσπειρας
 καὶ συνάγων ὅθεν⁴ οὐ διεσκόρπισας⁵ }
 25 καὶ φοβηθεὶς (1) ἀπελθὼν⁶
 ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· (2)
 ἴδε⁶ ἔχεις τὸ σόν· (3)
 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ
 ‘Πονηρὲ δοῦλε⁷ καὶ ὀκνηρὲ,
 ἦδεις ὅτι
 θερίζω ὅπου οὐκ ἔσπειρα
 καὶ συνάγω ὅθεν⁸ οὐ διεσκόρπισα;
 27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά⁹ μου
 τοῖς τραπέζιταις,
 καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
 28 ἄρατε οὖν¹⁰ ἀπ’ αὐτοῦ τὸ τάλαντον
 καὶ δότε τῷ ἔχοντι τὰ δέκα¹¹ τάλαντα·
 29 τῷ γὰρ ἔχοντι παντὶ¹² δοθήσεται[¶]
 καὶ περισσευθήσεται¹³.
 τ’τοῦ δὲ¹⁴ μὴ ἔχοντος καὶ ὁ ἔχει¹⁵ ἀρθήσεται ἀπ’ αὐτοῦ.
 30 [καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε¹⁶ εἰς τὸ σκότος τὸ ἐξώτε-
 ρον^a ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^b.]

3 (N1 αὐστηρὸς) 4 (D11 ὅπου) 5 (D11 ἀπήλθον καὶ)
 6 (D1 ἰδοὺ) 7 (1+male) 8 (11 ubi) 9 (CD11 singular)
 10 (1 omits) 11 (D1 πέντε) 12 (D omits) 13 (D
 -σεύσεται) 14 (C1 ἀπὸ δὲ τοῦ) 15 (L1 411 δοκεῖ ἔχειν)
 16 (D11 βάλετε ἔξω)

v. 27. τόκος does not occur elsewhere in N.T. Usury was forbidden amongst brethren (Ps. xv. 5 &c.), but it has always been freely practised between Jews and Gentiles. S. Luke’s ἐπραξα is found again in this sense in Luke iii. 13 only.

xix. 21 “ἐφοβούμην (1) γάρ¹⁸ σε
 ὅτι ἄνθρωπος¹⁴ αὐστηρὸς εἶ,†
 αἶρεις ὁ οὐκ ἔθικας } +
 καὶ θερίζεις ὁ οὐκ ἔσπειρας.’ }
 22 λέγει⁵ αὐτῷ
 ‘[Ἐκ τοῦ στόματός σου κρὶνω σε,] πονηρὲ δοῦλε⁶.
 ἦδεις⁷ ὅτι [ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι],
 αἶρων⁸ ὁ οὐκ ἔθικα
 καὶ θερίζων⁹ ὁ οὐκ ἔσπειρα; †
 23 [καὶ διὰ τί¹⁰ οὐκ ἔδωκάς μου τὸ ἀργύριον
 ἐπὶ τράπεζαν; †
 καγὼ ἐλθὼν¹¹ σὺν τόκῳ ἂν αὐτὸ ἐπραξα.’ †
 24 [καὶ τοῖς παρεστῶσι εἶπεν]
 ‘Ἀρατε ἀπ’ αὐτοῦ τὴν μνᾶν¹²
 καὶ δότε¹³ τῷ τὰς δέκα μνᾶς¹⁴ ἔχοντι.’ †
 25 [καὶ εἶπαν αὐτῷ
 ‘Κύριε¹⁵, ἔχει δέκα μνᾶς¹⁶.’ 26 ‘Ἀέγω¹⁷ ὑμῖν¹⁸ ὅτι¹⁹]
 παντὶ τῷ ἔχοντι δοθήσεται²⁰ ¶,

ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει²¹ ἀρθήσεται²².

27 [Πλὴν τοὺς ἐχθροὺς μου τούτους²³ τοὺς μὴ θελήσαντάς²⁴ με
 βασιλεῦσαι²⁵ ἐπ’ αὐτοὺς ἀγάγετε²⁶ ὥδε καὶ κατασφάξατε²⁷ αὐτούς¹²
 ἐμπροσθέν μου²⁸.’ ”
 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο [ἐμπροσθεν¹² ἀναβαίνων²⁹ 30 εἰς
 Ἱερουσόλυμα³¹.]

3 (D11 ὅτι ἐφοβήθην) 4 (D1 ἄνθ. γάρ) 5 (D ὁ δὲ εἶπεν,
 11 et dixit, 1 tunc dixit) 6 (ss+and unfaithful) 7 (ss+me)
 8 (D11 ss? αἶρω) 9 (D11 ss? θερίζω) 10 (D1 διὰ τί οὖν, 1 omits
 καὶ) 11 (N+οὖν) 12 (D11 omit) 13 (D ἀπενέγκατε)
 14 (1 talenta) 15 (B omits) 16 (D3 11 ss omit) 17 (D ss
 + γάρ, 11+autem) 18 (N omits) 19 (11 omit) 20 (D^s
 προστίθεται, 1 s^s προστεθήσεται, s^c+καὶ προστεθήσεται) 21 (s^c
 he seems to have or he thinks he has) 22 (D11+ἀπ’ αὐτοῦ)
 23 (D11 s^c ἐκείνους) 24 (D^s1 θέλοντάς) 25 (D βασιλεύειν)
 26 (D *ἀγάγατε) 27 (N *-σφάξετε) 28 (D+καὶ τὸν ἀχρεῖον
 δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
 καὶ ὁ βρυγμὸς τῶν ὀδόντων) 29 (D1 ss Ἀναβαίνων δὲ) 30 (1
 omits) 31 (D1 Ἱερουσαλὴμ)

¶ For S. Mark’s parallel and a doublet see I. § 13 a.

18. K. The Judgement of the Nations.

[xxv. 31 “Ὁταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ (ii)
 δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ^c,

1 (A1+ἄγγελοι)

^a The phrase τὸ σκότος τὸ ἐξώτερον is repeated in Matt. viii. 12, xxii. 13, xxv. 30.
^b This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.
^c LXX. Zech. xiv. 5, καὶ ἔξει Κύριος ὁ θεὸς μου, καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ.

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XXV. (31)

“τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ^a, ³² καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει² αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων³, ³³ καὶ στήσει τὰ μὲν⁴ πρόβατα ἐκ δεξιῶν αὐτοῦ⁵ τὰ δὲ ἐρίφια ἐξ εὐωνύμων⁶. ³⁴ τότε ἔρει ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ ‘Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ³⁵ ἐπεινάσα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με, ³⁶ γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρὸς με.’ ³⁷ τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες ‘Κύριε, πότε σε εἶδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; ³⁸ πότε δέ σε εἶδαμεν ξένον καὶ συνηγάγομεν, ἢ⁸ γυμνὸν καὶ περιεβάλομεν⁹; ³⁹ πότε δέ¹⁰ σε εἶδομεν ἀσθενοῦντα¹¹ ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε;’ ⁴⁰ καὶ ἀποκριθεὶς ὁ βασιλεὺς¹² ἔρει αὐτοῖς ‘Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου¹³ τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.’ ⁴¹ τότε ἔρει καὶ τοῖς ἐξ εὐωνύμων ‘Πορεύεσθε¹⁴ ἀπ’ ἐμοῦ¹⁵ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον¹⁶ τὸ ἡτοιμασμένον¹⁷ τῷ διαβόλῃ καὶ τοῖς ἀγγέλοις αὐτοῦ· ⁴² ἐπεινάσα γὰρ καὶ οὐκ¹⁸ ἐδώκατέ μοι φαγεῖν, (καὶ)¹⁹ ἐδίψησα καὶ οὐκ ἐποτίσατέ με, ⁴³ ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με²⁰, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.’ ⁴⁴ τότε ἀποκριθήσονται²¹ καὶ⁵ αὐτοὶ λέγοντες ‘Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν²² σοι;’ ⁴⁵ τότε ἀποκριθήσεται αὐτοῖς λέγων ‘Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.’ ⁴⁶ καὶ ἀπελεύσονται οἱ οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον^e.”]

2 (BD ἀφορεῖ)

3 (B ἐρίφλων)

4 (DII omit)

5 (N omits)

6 (N+αὐτοῦ)

7 (N ἐμέ)

8 (D καὶ)

9 (D+εβάλλομεν)

10 (DII ἢ πότε, I omits δέ)

11 (NII ἀσθενῇ)

12 (2II omit)

13 (B 2II omit)

14 (N Ὑπάγετε)

15 (D+οὐ)

16 (Justin σκότος τὸ ἐξώτερον)

17 (DII δ ἡτολμασεν ὁ πατήρ μου)

18 (B †omits)

19 NDII^a omit

20 (3II+illi)

21 (N οὐκ *ἡδηκ. B οὐ *διεκ.)

It will be noticed that here, as in many of our Lord's more solemn utterances, the sentences are arranged into the form of Hebrew poetry. The Old Testament prophets had used poetry for impressing their message, and it may well be that our Lord designedly imitated them. On the other hand it seems more probable that the final form of these sentences is due to editorial work. Psalms, hymns and spiritual songs were much used in the Church, and these passages may have passed from the hymnal into the Gospel. On the question of forms of poetry see Professor Briggs in the *Expository Times*, Vol. VIII.

^a Romans ii. 16, ἐν ᾗ ἡμέρα κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ. James ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος. (Matt. xxv. 31=) 2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ’ οὐρανοῦ μετ’ ἀγγέλων δυνάμεως αὐτοῦ ἐν πυρὶ φλογός. (Matt. xxv. 32=) 2 Thess. ii. 1, ἡμῶν ἐπισυναγωγὴς ἐπ’ αὐτόν. 1 Cor. i. 8, τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ (Χριστοῦ). 2 Cor. v. 10, τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον. Rev. xx. 12, καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθήσαν· καὶ ἄλλο βιβλίον ἠνοιχθή, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

^e LXX. Dan. xii. 2, “καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς ὀνειδιμὸν, οἱ δὲ εἰς διασπορὰν καὶ αἰσχύνην αἰώνιον.”

PRELIMINARY NOTES TO THE THIRD DIVISION.

There is, as usual, some doubt about the exact limits of this Division. It is here assumed that the parable of the Lost Sheep (III. § 9) was preserved in two forms, one belonging to the Second Division (II. § 12) and one to the Third (cf. Matt. v. 29; p. 194 note). But it is quite possible that the parable really belongs to the Second Division only, and that the altered form, in which S. Luke records it, is due to editorial manipulation. This is all the more probable, because some of the added words in S. Luke partake of the nature of refrains, connecting it very closely with the parable of the Lost Coin, and (though to a less degree) with the parable of the Lost Son. Refrains, as a rule, are editorial work.

It is likewise uncertain whether the Raising of the Widow's Son at Nain should not have been assigned to the Third Division rather than to the Fifth (p. 302). It has been placed in the Fifth Division, because Nain was near Nazareth and the pathos of the narrative has close affinity with other narratives of the Fifth Division, which deal with Nazareth and have often been attributed to the Virgin Mary herself. But the same tenderness of touch is to be felt in many of the narratives of the Third Division, the wording of which may be largely due to S. Luke himself, who more than any one succeeded in setting forth the divine compassion of the Master. Certainly if the account had been recorded within the limits of the Travel Narrative, the scale would have inclined towards the Third Division.

THIRD DIVISION

A COLLECTION OF NINETEEN DISCOURSES, PARABLES AND STORIES,
EMBEDDED IN S. LUKE'S GOSPEL,
CHIEFLY IN THE CENTRAL THIRD
(IX. 51—XVIII. 14).

1. Five sections present certain parallels with both S. Matthew and S. Mark, viz.
1, 3, 8, 14, 18.
2. Two sections present certain parallels with S. Matthew only, viz.
9, 16.
3. One section presents parallels with S. John, viz.
1.

S. LUKE.

1. THE ANOINTING OF OUR LORD'S FEET.

1. A. *The anointing.*

vii. 36 Ἡρώτα¹ δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη². 37 Καὶ ἰδὼν γυνὴ ἥτις³ ἦν³ ἐν τῇ πόλει ἁμαρτωλός⁴, καὶ⁵ ἐπιγνοῦσα⁶ ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου³⁸ καὶ στᾶσα ὀπίσω⁷ παρὰ τοὺς πόδας αὐτοῦ κλαίονσα⁸, τοῖς δάκρυσιν ἡρξάτο βρέχειν⁹ τοὺς πόδας αὐτοῦ¹⁷ καὶ ταῖς θριξίν¹⁰ τῆς κεφαλῆς αὐτῆς ἐξέμασεν¹⁰, καὶ κατεφίλει τοὺς πόδας αὐτοῦ¹⁷ καὶ ἠλειφεν τῷ μύρῳ.

1 (D ll Ἡρώτησεν, ss *There came...desiring*) 2 (N κατέκειτο) 3 (D omits) 4 (ss *And when He had reclined, a certain woman, a sinner, was in the city*) 5 (D ll s^c omit) 6 (D γνοῦσα) 7 (l omits) 8 (ll omit) 9 (D ss βρεξε, ll rigabat, l lavit) 10 (ND ἐξέμαξεν)

1. B. *The two debtors.*

vii. 39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν¹¹ εἶπεν ἐν ἑαυτῷ λέγων² “Οὗτος εἰ ἦν (ὁ)³ προφήτης, ἐγίνωσκειν ἂν τίς καὶ ποταπὴ⁴ ἡ γυνὴ ἥτις ἄπτεται⁵ αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν.” 40 καὶ ἀποκριθεὶς⁶ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν¹⁷ “Σίμων, ἔχω σοί τι εἰπεῖν⁸.” ὁ δὲ “Διδάσκαλε, εἰπέ⁹,” φησὶν¹⁰. 41 “Δύο χρεοφειλέται ἦσαν δανιστῇ τινί· ὁ εἰς ὧφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος¹¹ πεντήκοντα. 42 μὴ ἐχόντων¹² αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν¹³ πλεῖον¹⁴ ἀγαπήσει αὐτόν;” 43 ἀποκριθεὶς¹⁵ Σίμων εἶπεν “Υπολαμβάνω ὅτι ὧ τὸ πλεῖον¹⁴ ἐχαρίσατο.” ὁ δὲ εἶπεν αὐτῷ “Ὅρθως ἔκρινας.”

1 (D l παρ' ὧ κατέκειτο) 2 (D l omit) 3 ND ss? omit 4 (D ποταπὴ) 5 (D s ἡ ἀπομνήνη) 6 (ss omit) 7 (X l αὐτῷ, ll ἡ πατρὸς, l Simoni) 8 (B ἡ εἶπεν) 9 (D εἶπον) 10 (D ἔφη, D ll ss + ὁ δὲ εἶπεν, s^c + to him) 11 (D 2 ll ss + δηνάρια) 12 (N ll ss + δὲ) 13 (D ll omit) 14 (D πλεόν) 15 (ss omit, N ll + δὲ, D + ὁ)

1. C. *Love the test of forgiveness.*

vii. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη¹¹ “Βλέπεις ταύτην τὴν γυναῖκα²; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὅδωρ μοι⁴ ἐπὶ⁵ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἐβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν⁶ αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον⁷ οὐ διέλιπεν⁸ καταφιλοῦσά μου τοὺς πόδας.

1 (D ll εἶπεν τῷ Σ., l dixit, “Simon”) 2 (l + plorantem) 3 (D + καὶ) 4 N ll μου 5 N + τοὺς 6 (E ss + τῆς κεφαλῆς) 7 (L ll εἰσῆλθεν) 8 N διέλειπεν

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vii. 46 ἐλαίῳ⁹ τὴν κεφαλὴν μου¹⁰ οὐκ ἠλειψας· αὕτη δὲ μύρῳ ἠλειψεν τοὺς πόδας μου¹¹. 47 οὐ χάριν¹² λέγω¹³ σοι¹⁴, “Ἀφέωνται¹⁵ αἱ ἁμαρτίαι αὐτῆς¹⁶ αἱ πολλαί¹⁷,” ὅτι ἡγάπησεν πολὺ¹⁸. ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ¹⁹.”

9 (ss omit) 10 (ss *Me, ll pedes meos*) 11 (D ll omit) 12 (D s + δὲ) 13 (N εἰπόν) 14 (s^c omits) 15 (N * ἀφέονται, ll perfect, present or future tense) 16 (l ἡ tibi) 17 (D 2 ll αὐτῇ πολλά, 2 ll omit αἱ πολλά) 18 (D l omit) 19 (D omits)

1. D. Editorial Conclusion.

vii. 48 Εἶπεν δὲ αὐτῇ¹ “Ἀφώνται² σου αἱ ἁμαρτίαι.” 49 καὶ ἤρξαντο οἱ συνακαείμενοι λέγειν ἐν ἑαυτοῖς “Τίς οὗτος³ ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;” 50 εἶπεν δὲ πρὸς τὴν γυναῖκα “Ὁ ἰσχυρὸς σου ἐσσωκέν σε⁴· πορεύου εἰς εἰρήνην¹⁶.”

Doublet:

v. 20 [Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν⁷ “Ἄνθρωπε⁸, ἀφώνται σοι⁹ αἱ ἁμαρτίαι σου.” 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι¹⁰ λέγοντες “Τίς ἐστιν οὗτος¹¹ ὃς¹² λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι¹³ εἰ μὴ ὁ μόνος ὁ¹⁴ θεός;”]

1 (ll s^c ad illam mulierem (or “Mulier”)) 2 (N * Ἀφώνται) 3 (l omits) 4 (l + Ipse) 5 (D + Γυναίκα) 6 (D ll ἐν εἰρήνῃ) 7 (D λέγει, CD l s^c + τῷ παραλυτικῷ) 8 (ll τῷ ἀνθρώπῳ) 9 (ND s^c omit) 10 (D ll + ἐν ταῖς καρδίαις αὐτῶν) 11 (2 ll omit) 12 (D τίς οὗτος) 13 (N ἀφίεναι) 14 (D s^c εἰς)

(For the connexion of this narrative with the other Gospels see I. § 45 b.)

2. SS. JAMES AND JOHN WISH TO CALL DOWN FIRE TO CONSUME A SAMARITAN VILLAGE.

ix. 51 [Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι¹ τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ² καὶ αὐτὸς τὸ πρόσωπον³ ἐστήριξεν⁴ τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, 52 καὶ ἀπέστειλεν ἀγγέλους πρὸς πρόσωπον αὐτοῦ.] Καὶ πορευθέντες εἰσῆλθον εἰς κώμην⁵ Σαμαρειτῶν, ὡς⁶ ἐτοιμάσαι αὐτῷ· 53 καὶ οὐκ ἐδέξαντο αὐτόν⁷, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον⁸ εἰς Ἱερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταί⁹ Ἰάκωβος καὶ Ἰωάννης εἶπαν¹⁰ “Κύριε, θέλεις εἰπωμεν¹¹ πῶρ καταβῆναι ἀπὸ¹² τοῦ ὄγρανου¹³ καὶ ἀναλῶσαι αὐτούς¹⁴ b;” 55 στραφεὶς¹⁵ δὲ ἐπετίμησεν αὐτοῖς¹⁶. [56 καὶ ἐπορεύθησαν¹⁸ εἰς ἐτέραν κώμην¹⁹.]

1 (D πληροῦσθαι) 2 (N omits) 3 (NCD ll ss + αὐτοῦ) 4 (ND ἐστήριξεν) 5 (N ll πόλιν) 6 (CD ll ὥστε) 7 (s^c them) 8 (4 ll euntis, l euntibus, ss set to go) 9 (CD ll ss + αὐτοῦ) 10 (ss + to Him) 11 (ll + dicimus) 12 (CD ἐκ, ll de) 13 (ll + super illos, l + ad illos) 14 (l omits, CD ll + ὡς καὶ Ἠλείας ἐποίησεν) 15 (s^c omits) 16 (D ll s^c + καὶ εἶπεν “Οὐκ οἴδατε ποῖον πνεύματος ἐστε”) 17 (K ll s^c + “ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σώσαι”) 18 (l singular) 19 (l πόλιν) 20 (l omits)

* This refrain occurs Mark v. 34, x. 52; Matt. ix. 22; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.

b LXX. 2 Kings i. 10, καὶ ἀπεκρίθη Ἠλίου καὶ εἶπεν πρὸς τὸν πεντηκόνταρχον “Καὶ εἰ ἄνθρωπος θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σὲ καὶ τοὺς πεντήκοντά σου.” καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ. Cf. v. 12.

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3. THE STORY OF THE GOOD SAMARITAN.

3. A. *The lawyer's first question.*

κ. 25 Ἐκείνους νομικούς τις¹ ἀνέστη² ἐκπειράζων αὐτὸν³ λέγων “Διδάσκαλε⁴, τί ποιήσας⁵ ζωὴν αἰώνιον⁶ κληρονομήσω;” 26 ὁ δὲ εἶπεν πρὸς αὐτόν “Ἐν τῷ νόμῳ τί⁷ γέγραπται; πῶς ἀναγινώσκεις;” 27 ὁ δὲ ἀποκριθεὶς εἶπεν “Ἀγαπήσεις Κύριον τὸν θεόν σου⁸ ἐξ⁹ ὅλης¹⁰ καρδίας σου καὶ¹¹ ἐν¹² ὅλῃ τῇ ψυχῇ σου καὶ ἐν¹² ὅλῃ τῇ ἰσχύϊ σου¹³ καὶ ἐν¹² ὅλῃ τῇ διανοίᾳ σου¹³, καὶ τὸν πλησίον σου ὡς σεαυτόν¹⁴.” 28 εἶπεν δὲ αὐτῷ “Ὅρθως ἀπεκρίθης¹⁴. τοῦτο ποιεῖ καὶ ζήσῃ¹⁵.”

1 (ss + came near, who) 2 (D1 Ἀνέστη δέ τις ν., ll ss Et haec dicente eo, ll + ecce &c.) 3 (CD ll + καὶ) 4 (D omits) 5 (N + + να) 6 (l omits) 7 (D omits) 8 B omits 9 (D ll ἐν with dative) 10 NC + τῆς, (D + τῇ) 11 (B † omits) 12 (C 2 ll ἐξ with genitive) 13 (D ll omit) 14 (ss thou hast said) 15 (D ζήσῃς)

3. B. *The lawyer's second question.*

κ. 29 Ὁ δὲ θέλων δικαιοῦσαι ἑαυτὸν¹ εἶπεν πρὸς τὸν Ἰησοῦν “Καὶ τίς ἐστίν μου πλησίον;” 30 ὑπολαβὼν² ὁ Ἰησοῦς εἶπεν³ “Ἀνθρωπὸς τις κατέβαινεν⁴ ἀπὸ Ἱερουσαλὴμ εἰς Ἱερειχὼν καὶ⁵ λησταῖς περιέπεσεν⁶, οἱ καὶ ἐκδύσαντες⁷ αὐτόν⁸ καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφ’ ἐντὸς⁹ ἡμίθην¹⁰. 31 κατὰ συγκυρίαν¹¹ δὲ ἱερεὺς τις κατέβαινεν¹² (ἐν)¹³ τῇ ὁδῷ ἐκείνῃ¹⁴, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν¹⁵. 32 ὁμοίως δὲ καὶ Λευεΐτης¹⁶ κατὰ τὸν τόπον ἐλθὼν¹⁷ καὶ¹⁸ ἰδὼν¹⁹ ἀντιπαρήλθεν²⁰.”

1 (N αὐτόν) 2 (ss omit, D ll + δέ) 3 (D ss + αὐτῷ) 4 (C καταβαίνει) 5 (C † omits) 6 (D* † λ. περιεπεσεν, s^c thieves fell) 7 (E ll ἐξέδυσαν) 8 (D l omit) 9 (C † ἀφείκαν) 10 (C + * τυγχάνονταν) 11 (D † κατατυχῶ, 4 ll omit) 12 (D καταβαίνων, B * κατέβαινεν) 13 B ll omit 14 (ll eadem or eandem) 15 (CD ll ss + γενόμενος) 16 (D ll omit) 17 (l omits) 18 (D ll ss + αὐτόν) 19 (N omits v. 32)

3. C. *The Good Samaritan.*

κ. 33 “Σαμαρεῖτης δὲ τις ὁδεύων ἦλθεν κατ’ αὐτὸν καὶ ἰδὼν¹ ἐσπλαγχνίσθη², 34 καὶ προσελθὼν³ κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτόν⁴ εἰς πανδοχεῖον⁵ καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ τὴν αὔριον⁶ ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ⁷ καὶ εἶπεν⁸ “Ἐπιμελήθητι

1 (CD ll ss + αὐτόν) 2 (D * ἐσπλαγχνίσθη) 3 (4 ll omit) 4 (ll omit) 5 (N πανδοκ.) 6 (C l + ἐξελθὼν καὶ) 7 (ND πανδοκ.) 8 (NC ll + αὐτῷ)

¹ LXX. Deut. vi. 4, “Ἀκουε, Ἰσραὴλ· Κύριος ὁ θεὸς ἡμῶν Κύριος εἰς ἐστίν, 5 καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας (v. l. καρδίας) σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

² LXX. Lev. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

³ LXX. Lev. xviii. 5, καὶ φυλάξῃς πάντα τὰ προστάγματα μου καὶ πάντα τὰ κρίματά μου, καὶ ποιήσετε αὐτά· ὁ ἀνθρώπος ἀνθρώπος ζῆσεται ἐν αὐτοῖς· ἐγὼ Κύριος ὁ θεὸς ὑμῶν.

⁴ Cf. John xii. 2, ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει.

⁵ τίς ἐξ ὑμῶν occurs in Matt. vi. 27 (=Luke xii. 25) and in Luke xiv. 28, xv. 4, xvii. 7.

κ. (35) αὐτοῦ, καὶ ὁ τι ἂν προσδαπανήσῃς⁹ ἐγὼ¹⁰ ἐν τῷ ἐπανέρχεσθαι με ἀποδώσω σοι¹¹.” 36 τίς¹² τούτων τῶν¹⁰ τριῶν¹³ πλησίον ἔδοκεῖ σοι¹⁴ γεγενῆσθαι τοῦ ἐμπεσοντος εἰς τοὺς ληστές;” 37 ὁ δὲ εἶπεν “Ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ.” εἶπεν δὲ¹⁶ αὐτῷ¹¹ (ὁ)¹⁷ Ἰησοῦς “Πορεύου καὶ σὺ¹⁸ ποιεῖ ὁμοίως¹⁹.”

9 (D -σεις) 10 (N omits) 11 (D omits) 12 (D l τίνε, CD 2 ll + οὖν) 13 (D omits, l ex his † duobus, l ex his) 14 (3 ll omit) 15 (D l δοκεῖς) 16 (A l οὖν) 17 B omits 18 (N † σοί) 19 (l + et vives)

(For the connexion of this narrative with the other Gospels and with the LXX. see I. § 42.)

4. MARY AND MARTHA CONTRASTED.

The names of these women and their characters identify them with the sisters of Lazarus in Bethany, but S. Luke seems to think that they lived in Galilee. It is quite probable that the meal which is here described ought to be identified with the supper at which our Lord was anointed.

κ. 38 [Ἐν δὲ¹ τῷ πορεύεσθαι αὐτοῦς² αὐτὸς³] εἰσῆλθεν⁴ εἰς κώμην τινά· γυνή δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν [εἰς τὴν οἰκίαν⁴]. 39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ⁵, (ἡ)⁶ καὶ⁷ παρακαθεσθεῖσα⁸ πρὸς⁹ τοὺς πόδας τοῦ κυρίου¹⁰ ἤκουεν τὸν λόγον¹¹ αὐτοῦ¹². 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν·¹³ ἐπιστᾶσα¹⁴ δὲ¹⁵ εἶπεν “Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνον με κατέλειπεν¹⁶ διακονεῖν; εἰπέ¹⁷ οὖν αὐτῇ ἵνα ἔμοι συναντιλάβηται¹⁷.” 41 ἀποκριθεὶς δὲ¹⁸ εἶπεν αὐτῇ ὁ κύριος¹⁹ “Μάρθα Μάρθα, μεριμνᾷς καὶ²⁰ θορυβάζῃ²¹ περὶ πολλὰ²², 42 ὀλίγων δὲ ἐστὶν χρεῖα²³ ἡ ἐνός²⁴. Μαριάμ²⁵ γὰρ²⁶ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἣτις²⁷ οὐκ ἀφαιρεθήσεται²⁸ αὐτῆς.”

1 (CD ll Ἐγένετο δὲ ἐν) 2 (C ll + καὶ) 3 (D αὐτόν εἰσελεῖν) 4 B omits, D ll εἰς τὸν οἶκον αὐτῆς 5 (BD Μαρία) 6 N ss omit 7 (D ll omit) 8 (D παρακαθίσασα) 9 (D παρὰ) 10 (A l s^c Ἰησοῦ) 11 (U l τῶν λόγων) 12 (D omits) 13 (D † ἐπισταθῆς) 14 (C? τε) 15 (ND κατέλειπεν) 16 D εἶπεν 17 (D μου ἀντιλάβηται) 18 (s^c omits) 19 (CD ll s^c ὁ Ἰησοῦς, s^c omits) 20 D omits 21 (N † omits) 22 (C? ll s^c ἐνός δὲ ἐστὶν χ.) D ll omit, (6 ll omit μεριμνᾷς—πολλά, s^c omits μεριμνᾷς—ἐνός) 23 (D Μαρία) 24 D ll ss omit (C ll δὲ) 25 (D ἡ) 26 (C ll + ἀπ’)

5. THE STORY OF THE IMPORTUNATE FRIEND.

S. Luke three times uses bad men to represent God or to be examples to us, (1) here, (2) the unjust steward (xvi. 1 ff.), (3) the unjust judge (xviii. 1 ff.).

κ. 5 [Καὶ εἶπεν πρὸς αὐτούς¹] “Τίς ἐξ ὑμῶν² ἔξει³ φίλον καὶ πορεύσεται⁴ πρὸς αὐτὸν μεσονυκτίου⁵ καὶ εἴπῃ⁶ αὐτῷ 1 (D l omit) 2 (ll habet) 3 (l abiit) 4 (D * μεσονυκτίου) 5 (D ll ἐρεῖ)

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xi. (5) 'Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ὅ ἐπειδὴ φίλος μου⁶ παρεγένετο⁷ ἐξ ὁδοῦ¹⁸ πρὸς με¹⁹ καὶ οὐκ ἔχω ὃ παραθήσω² αὐτῷ.' ⁷ κακείνους ἔσωθεν ἀποκριθεὶς εἶπη⁵⁷¹⁰ 'Μὴ μοι κόπους παρέχε⁶· ἦδη¹¹ ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου¹² μετ' ἐμοῦ εἰς τὴν κοίτην¹³ εἰσίν¹⁴. οὐ δύναμαι ἀναστὰς δοῦναι σοι.' ⁸ ¹⁵ λέγω ὑμῖν, 'εἰ καὶ¹⁶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι¹⁷ φίλον αὐτοῦ, διὰ γε¹⁸ τὴν ἀναίδιαν¹⁹ αὐτοῦ ἐγερθεὶς δώσει αὐτῷ²⁰ ὅσων²¹ χρήξει."

6 (D1 μοι, C s⁹ omit) 7 (D⁸ παρέστω, 1 omits) 8 (D ἀπ' ἀγροῦ) 9 (D 2 ll omit) 10 (l respondeat) 11 (l ss + enim) 12 (C ll ss omit) 13 (D ll ἐν τῇ κοίτῃ) 14 (D ἐστίν, ¹⁵ + καὶ) 15 (ll + et ille si perseveraverit pulsans,) 16 (D omits, ss? omit καὶ) 17 (D + αὐτόν) 18 (¹⁹ ll δέ) 19 (B ἀναίδειαν) 20 (D⁸ omits) 21 (D ὅσων)
(Here follows "ASK AND IT SHALL BE GIVEN YOU"
=Matt. vii. 7—11.)

6. THE STORY OF THE RICH FOOL.

xii. ¹³ Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ¹ "Διδάσκαλε, εἰπέ² τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ³ τὴν κληρονομίαν." ¹⁴ ὁ δὲ εἶπεν αὐτῷ "Ἀνθρώπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν¹⁴ ἐφ' ὑμᾶς⁵;" ¹⁵ εἶπεν δὲ πρὸς αὐτούς⁶ "Ὁρατε καὶ φυλάσσεσθε⁷ ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ⁸ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ⁹." ¹⁶ Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων "Ἀνθρώπου τινὸς πλουτίου εὐφόρησεν ἡ χώρα. ¹⁷ καὶ διελογίζετο ἐν αὐτῷ¹⁰ λέγων 'Τί ποιήσω, ὅτι οὐκ ἔχω τοῦ συνάξω τοὺς καρπούς μου;' ¹⁸ καὶ¹¹ εἶπεν 'Τούτο ποιήσω¹², καὶ συνάξω ἐκεῖ πάντα⁷ τὸν σῖτον¹³ καὶ τὰ ἀγαθὰ μου¹⁴, ¹⁹ καὶ ἐρῶ¹⁵ τῇ ψυχῇ μου 'Ψυχῇ¹⁶, ἔχεις πολλὰ ἀγαθὰ (κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε)¹⁷, εὐφραίνου¹⁸.' ²⁰ εἶπεν δὲ αὐτῷ ὁ θεός "Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰτοῦσιν¹⁸ ἀπὸ σοῦ⁹. ἃ δὲ¹⁹ ἡτοίμασας, τίνι²⁰ ἔσται;" ²¹ (Οὕτως ὁ θησαυρίζων¹ αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν)²¹."

1 (4 ll omit) 2 (D εἰπὼν) 3 (s^c + the land and) 4 (D1 s^c omit) 5 (⁶ ll ὑμῶν) 6 (ss the multitude or multitudes) 7 (ss omit) 8 (D omits) 9 (¹⁰ ll αὐτοῦ) 10 (ND εὐαὐτῷ) 11 (l + cogitans) 12 (¹³ ll ἀνοικ., D ll ποιήσω αὐτός) 13 (ND ll τὰ γενήματά μου, ll ss fructus meos) 14 (ND ll ss omit) 15 (s^c he said...his) 16 (ll omit, ss Behold) 17 D ll omit (4 ll omit κείμενα only, 2 ll omit ἀναπαύου φάγε πίε only) 18 (ND ll ἀπ-) 19 (D ll οὐν) 20 (D ll τίνος) 21 D 2 ll omit

¶ Compare Matt. vi. 19, 20; Luke xii. 33, 34.

^a παραθεῖναι of putting food on the table occurs in Mark vi. 41 (=Luke ix. 16), Mark viii. 6.

^b κόπους παρέχειν occurs in Mark xiv. 6 (=Matt. xxvi. 10), Luke xviii. 5, Gal. vi. 17.

^c Translate "Because, when a man has more than enough, it is not true that his life is derived from his possessions." Else the rich would have fuller and better lives than the poor. A certain *minimum* of food is essential to preserve life; anything beyond that is useless or mischievous.

^d Translate "And I will say to myself, Sir, thou hast &c.," for ἡ ψυχὴ μου is a Hebraism for 'myself' as S. Luke renders it in ix. 25.

^e "This night are men demanding thy life from thee." The peasants, whom you have irritated beyond endurance by your selfishness, are rising in mass against you. They will murder you, fire your barns and destroy your corn, so that no one will be the better for it.

^f Cf. John ix. 2, "Ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἢ αὐτὸς τυφλὸς γεννηθῆν;" 3 ἀπεκρίθη Ἰησοῦς "Οὐτε οὗτος ἡμαρτεν οὐτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ."

^g For the three years compare Luke xiii. 32, "Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχόμενῃ πορεύεσθαι."

^h ἀμπελουργός and κόπριον occur here only (κοπρία in xiv. 35), σκάπτω in vi. 48, xvi. 3, καταργεῖ in Heb. ii. 14, and 25 times in S. Paul. ἔτος once in S. Matt., twice in S. Mark, 26 times in S. Luke.

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7. GALILEANS MURDERED AND THE TOWER IN SILOAM FALLING.

xiii. 1 Παρήσαν δέ τινες [ἐν¹ αὐτῷ τῷ καιρῷ] ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλάτος ἔμειν μετὰ τῶν θυσίων αὐτῶν. ² καὶ ἀποκριθεὶς εἶπεν αὐτοῖς "Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα² πεπόνθασιν³⁷⁴; ³ οὐχί, λέγω ὑμῖν⁴, ἀλλ'⁵⁷⁶ ἐὰν μὴ μετανοήτε⁷ πάντες⁸ ὁμοίως ἀπολείσθε. ⁴ ἡ ἐκείνοι οἱ δέκα ὁκτώ⁹ ἐφ' οὓς ἔπεισεν¹⁰ ὁ πύργος ἐν τῷ¹¹ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ¹² ὀφείλονται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας¹³ Ἱερουσαλήμ; ⁵ οὐχί, λέγω¹⁴ ὑμῖν¹⁵, ἀλλ'¹⁶ ἐὰν μὴ μετανοήσητε¹⁶ πάντες⁵ ὡσαύτως¹⁷ ἀπολείσθε."

1 (D 3 ll omit) 2 (All τοιαῦτα) 3 (D * πεπόνθ.) 4 (l omits) 5 (ll omit) 6 (l non; dico enim vobis) 7 (D ll μετανοήσητε) 8 (2 ll omit) 9 (l + milia) 10 (¹¹ ll πέπεισεν) 11 (D⁸ τοῦ) 12 (D1 ss? omit) 13 (D⁸ ἡ ἐνοικουνταο, ¹⁴ ll + ἐν) 14 (D1 + δέ) 15 (D ὅτι, ll omit) 16 B μετανοήτε 17 (D ὁμοίως)

8. THE PARABLE OF THE BARREN FIG-TREE.

xiii. 6 [Ἐλεγεν δὲ ταύτην τὴν¹ παραβολὴν.] "Συκὴν εἶχέν τις πεφυτευμένην ἐν τῷ² ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ³ καὶ οὐχ εὔρεν. ⁷ εἶπεν δὲ⁷⁴ πρὸς τὸν ἀμπελουργόν 'Ἰδοὺ τρία ἔτη⁴ ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ⁵ εὕρισκω. ἔκκοψον⁷ αὐτήν· ἵνα τί καὶ τὴν γῆν¹⁸ καταργεῖ;" ⁸ ὁ δὲ⁹ ἀποκριθεὶς¹⁰ λέγει αὐτῷ 'Κύριε, ἄφες αὐτὴν¹⁸ καὶ τοῦτο τὸ¹¹ ἔτος¹², ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλλω κόπρια ¹³. ⁹ κὰν μὲν ποιήσῃ καρπὸν⁹ εἰς τὸ μέλλον¹⁴—εἰ δὲ μὴγε, ἐκκόψεις αὐτήν¹⁵."

1 (l illis) 2 (³ ll omits) 3 (D⁸ ἀπ' αὐτῆς) 4 (D 2 ll μὴ εὕρων εἶπεν) 5 (D * οὐκ) 6 (D + φέρε (adfers) τὴν ἀγένην) 7 (All + οὐν) 8 (B τὸν τόπον) 9 (ss + dresser) 10 (ss omit) 11 (¹² ll + το) 12 (D ἐτι τοῦτον τὸν ἐνιαυτόν) 13 (D ll κόπριον κοπρίων) 14 (D ll ss put this after μὴγε)

(Compare I. § 37 a.)

9. THE PARABLE OF THE LOST SHEEP.

The idea of joy at the recovery of what was lost connects the three following parables. There are other connexions also which are probably editorial.

xv. [1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες¹ οἱ τελῶναι καὶ οἱ² ἀμαρτωλοὶ ἀκούειν αὐτοῦ. ² καὶ διεβόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ

1 (ll ss omit) 2 (D omits)

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25. (2) γραμματεῖς λέγοντες ὅτι “Οὗτος ἀμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς^a.” 3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων³ 4 “Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων⁴ ἑκατὸν πρόβατα ‘καὶ ἀπολέσας⁵ ἐξ αὐτῶν ἓν⁶ οὐ καταλείπει⁷ τὰ ἐνενήκοντα ἑννέα ἐν τῇ ἐρήμῳ καὶ ‘πορεύεται ἐπὶ τὸ ἀπολωλὸς⁸ ἕως⁹ εὕρη αὐτό; 5 καὶ εὕρὼν ἐπιτίθισιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 ‘καὶ ἔλθων¹⁰ εἰς τὸν¹¹ οἶκον συνακαλεῖ¹² τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς ‘Συνχάρητέ μοι ὅτι εἶρον τὸ πρόβατόν μου τὸ ἀπολωλός.’ 7 λέγω¹³ ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἑννέα δικαίοις οἵτινες ‘οὐ χρεῖαν ἔχουσιν¹⁴ μετανοίας^b.

3 (D 2 llss omit) 4 (D δς ἔξει) 5 (D ἀπόλεση, 11 erraverit, 1 perierit) 6 (1 † omits) 7 (D οὐκ ἀφίησι) 8 (D llss ἀπελθὼν τὸ ἀπ. ζητεῖ) 9 (N + οὐ) 10 (Dε † ἐλθω δέ) 11 (D omits) 12 (D συνακαλεῖται) 13 (D s^c + δέ, 1 + ergo) 14 (D * οὐχ ἔχουσιν χρεῖαν)

(For the connexion of this narrative with S. Matthew see II. § 12.)

10. THE PARABLE OF THE LOST DRACHMA.

The word δραχμή occurs nowhere else in N.T., being superseded by the Latin word *denarium*. Probably the coins here described were only used as ornaments and the loss of one would spoil the set.

xv. 8 “[H] τίς γυνή δραχμὰς ἔχουσα δέκα, ἔαν ἀπολέσῃ¹ δραχμὴν² μίαν³, οὐχὶ ἄπτει λύχον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς^c ἕως οὗ^d εὕρη; 9 καὶ εὕροῦσα συνακαλεῖ⁵ τὰς φίλας καὶ γείτονας λέγουσα ‘Συνχάρητέ μοι ὅτι εἶρον τὴν δραχμὴν ἣν ἀώλεσα⁶’ 10 οὕτως, λέγω ὑμῖν, γίνετα⁷ χαρὰ ἐνώπιον τῶν⁸ ἀγγέλων τοῦ θεοῦ^a ἐπὶ ἐνὶ⁹ ἀμαρτωλῷ μετανοοῦντι^e.”

1 (D καὶ ἀπολέσασα) 2 (D llss omit) 3 (1 ss + ex illis) 4 (D omits) 5 (D -λεῖται) 6 (D 1 ἢ ἀπ. δραχ.) 7 (D ll ἔσται) 8 (B omits) 9 (B † ἀνί)

11. THE STORY OF THE PRODIGAL SON.

11. A. *The prodigal.*

The brevity of the introduction is exceeded in xvi. 19, and is probably due to lack of information.

I am told that in some provinces of India, as soon as the youngest son reaches manhood, any of the sons can demand a

^a Cf. Luke v. 30 (|| Mark, Matt.), καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες “Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;”

Acts xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς.

Luke xix. 7, καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι “Παρὰ ἀμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.”

^b The word *διαγογγύζω* occurs here and xix. 7; γείτων is peculiar to S. Luke and S. John, ὥμος to S. Luke and S. Matt., *συνεσθίω* and *συνχαίρω* to S. Luke and S. Paul. *προσδέχομαι* in this sense is found in S. Paul and Heb.

^c The word *ἐπιμελῶς* occurs here only in N.T.

^d Cf. Luke xii. 9, “ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.” Cf. xii. 8, ix. 26.

^e Cf. Matt. ix. 13, “οὐ γὰρ ἦλθον καλεῖται δικαίους ἀλλὰ ἀμαρτωλοὺς.” Cf. Luke vii. 36—50, xviii. 9—14, Rom. ii. 17—24.

^f *λιμός* is fem. in Doric, masc. in Attic. In the LXX, it is rarely fem. S. Luke makes it fem. here and in Acts xi. 28, but masc. in Luke iv. 25.

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division of the property. The same law seems to be alluded to here. The father in such cases simply takes one share, which on his death passes to the eldest son (v. 31), who thus gets the usual double portion, combined however with the duty of maintaining the widow and the unmarried daughters, if there are any.

xv. 11 [Εἶπεν δέ¹] “Ἀνθρωπὸς τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν² τῷ πατρὶ³ ‘Πάτερ⁴, δός μοι τὸ ἐπιβάλλον⁵ μέρος τῆς οὐσίας.’ 13 ὁ δὲ⁶ διέδωκεν αὐτοῖς τὸν βίον⁷. 13 καὶ μετ’ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα⁸ ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν⁹ αὐτοῦ¹⁰ ζῶν ἀσώτως¹¹. 14 δαπανήσαςτος δὲ αὐτοῦ πάντα ἐγένετο λιμός^f ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, 15 καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι¹². 15 καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς¹³ αὐτοῦ¹⁴ βόσκειν χοίρους· 16 καὶ ἐπεθύμει ‘χορτασθῆναι ἐκ¹⁵ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ¹⁶.

1 (1 ergo, ss to them) 2 (2 ll omit) 3 (1 ss^c illi) 4 (N omits) 5 (D ll ss^c + μοι) 6 (ND ll καὶ) 7 (11 substantiam) 8 (N ἅπαντα) 9 (Dε τὸν βίον) 10 (ND ἑαυτοῦ) 11 (N † εἰς χώραν μακράν) 12 (ss omit) 13 (11 villam or villa) 14 (D ss omit) 15 (A ll γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ) 16 (D † τῷ)

11. B. *Repentance.*

xv. 17 “Εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη¹ ‘Πόσοι² μίσθιοι³ τοῦ πατρὸς μου περισσεύονται⁴ ἄρτων, ἐγὼ δὲ λιμῷ ὥδε ἀπόλλυμαι· 18 ἀναστὰς⁵ πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ ‘Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου.’” 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ⁷.

1 (D εἶπεν) 2 (L ss + ἄρτι) 3 (ss + in the house) 4 (ND -ουσιν) 5 (N ss + δέ, 1 + itaque) 6 (1 ss + et) 7 (ND αὐτοῦ)

11. C. *The father's love.*

xv. (20) “Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν¹ ἐπὶ τὸν τράχηλον αὐτοῦ καὶ² κατεφίλησεν αὐτόν. 21 εἶπεν δὲ ὁ υἱός³ αὐτῷ⁴ ‘Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου (· ποιήσόν

1 (D 1 ἐνέπ.) 2 (Dε † omits) 3 (1 ille) 4 (1 eius)

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xv. (21) με ὡς ἕνα τῶν μισθίων σου)⁵.⁷ 22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ⁶ 'Ταχὺ⁷ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ 'καὶ ὑποδήματα εἰς τοὺς πόδας¹⁸, 23 καὶ φέρετε⁹ τὸν 'μόσχον τὸν σιτευτόν¹⁰, θύσατε καὶ¹¹ φάγοντες¹² εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν¹³, ἦν¹⁴ ἀπολωλώς¹⁵ καὶ¹⁶ εὗρέθη.⁷ καὶ¹⁷ ἥρξαντο εὐφραίνεσθαι.

5 ll ss omit 6 (N εἰς αὐτοῦ) 7 (D Ταχέως) 8 (l omits, D ll + αὐτοῦ) 9 (D ἐνέγκατε) 10 (D ll σιτ. μόσχον καὶ) 11 (l ut) 12 (D ll φάγωμεν καὶ) 13 B ἐζησεν 14 (D omits) 15 (N + ἀπολωλός) 16 (D + ἀρι) 17 (N omits)

11. D. Pharisaic jealousy.

xv. 25 "Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ. 'καὶ ὡς ἐρχόμενος ἤγγισεν¹¹ τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, 26 καὶ προσκαλεσάμενος ἕνα τῶν παιδῶν ἐπυνθάνετο τί 'αὐ² εἶη ταῦτα¹³. 27 ὁ δὲ εἶπεν αὐτῷ⁴ ὅτι 'Ο ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατὴρ σου τὸν 'μόσχον τὸν σιτευτόν⁵, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.⁶ 28 ὠργίσθη δὲ καὶ οὐκ ἤθελεν⁶ εἰσελθεῖν. ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει⁷ αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ⁸ 'Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον⁹, καὶ 'ἐμοὶ οὐδέποτε¹⁰ ἔδωκας¹¹ ἔριφον¹² ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ¹³. 30 ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον¹⁴ μετὰ¹⁵ πορνῶν ἦλθεν¹⁶, ἔθυσας αὐτῷ¹⁷ τὸν σιτευτὸν μόσχον.⁷ 31 ὁ δὲ εἶπεν αὐτῷ 'Τέκνον¹⁸, σὺν πάντοτε¹⁹ μετ' ἐμοῦ εἶ²⁰, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.²¹ 32 'εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει^{21,22}, ὅτι ὁ ἀδελφός σου οὗτος²³ νεκρὸς ἦν καὶ ἐζησεν²⁴, καὶ²⁵ ἀπολωλώς²⁶ καὶ εὗρέθη.⁷"

1 (D1 ἐλθὼν δὲ καὶ ἐγγίσας) 2 (N omits) 3 (D θέλει τοῦτο εἶναι) 4 (D omits) 5 (D σιτ. μόσχον αὐτῷ) 6 (A ll ἠθέλησεν) 7 (D^s ἤρξατο, ll coepit rogare) 8 (N omits) 9 (D παρέβην) 10 (H1 οὐκ) 11 (D οὐδ. ἔδωκάς μοι) 12 B ἐρίφιον (D + ἐξ αἰγῶν) 13 (D ἀριστήσω) 14 (D1 s^a τῷ δὲ υἱῷ σου τῷ καταφαγόντι πάντα, l + tua) 15 D + τόν 16 (D1 καὶ ἐλθόντι) 17 (D2 ll omit) 18 (D1 omit) 19 (l omits) 20 (5 ll fuisti et es or eris) 21 (H ll δεῖ) 22 (l iucundatus sum autem et gavisus sum) 23 (4 ll omit) 24 (D ll ἀνέξ.) 25 (ND ll omit) 26 (N + ἦν)

12. THE PARABLE OF THE UNJUST STEWARD.

The position of an Oriental steward is best seen in the history of Joseph (Gen. xxxix.—l.). Joseph acted as steward (1) to Potiphar, who "left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat," (2) to the keeper of the prison, who "committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it," (3) to Pharaoh, who gave him his signet ring with the power to make contracts, saying "without thee shall no man lift up

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his hand or foot in all the land of Egypt." Such stewards were invariably slaves and had the faults of a slave. Such masters were too indolent and too ignorant to investigate charges of dishonesty. They resorted to dismissal on the first suspicion without any attempt to discover the truth. The "debts" here spoken of are probably accumulated arrears rather than annual rents. The poor tenants are crushed beneath them, the rents having always been far too high. To reduce the arrears was not to rob the master but to do tardy justice to the peasantry. The master could not prosper while his tenants were oppressed and the unrighteous demands had not gone into his pocket. The steward's motive was bad, but his conduct was wise. It may be compared with the laws to relieve the *nexi* at Rome or the tenants in Ireland. The master approves of the measures of relief and apparently revokes his sentence of dismissal.

12. A. Loss of office.

xvi. 1 ["Ἐλεγεν δὲ καὶ¹ πρὸς τοὺς μαθητάς²] "Ἀνθρωπὸς τις ἦν πλούσιος ὃς³ εἶχεν οἰκονόμον⁴, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ⁵. 2 καὶ φωνήσας αὐτόν⁶ εἶπεν αὐτῷ⁷ 'Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου⁸, οὐ γὰρ δύνη⁹ εἶ οἰκονομεῖν.⁷ 3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος 'Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν¹⁰ ἀπ' ἐμοῦ¹¹; σκάπτειν οὐκ ἰσχύω¹², ἐπατεῖν αἰσχύνομαι.⁷ 4 ἔγνων τί ποιήσω, ἵνα ὅταν¹³ μετασταθῶ ἐκ¹⁴ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν¹⁵."

1 (ll omit) 2 (A ll + αὐτοῦ) 3 (N + omits) 4 (B ‡ -μους) 5 (B + ὑπάρχον) 6 (D^s omits, 2 ll ss + dominus suus) 7 (N omits) 8 (D omits) 9 (A ll δυνήσῃ) 10 (l + μου) 11 (D μου, l omits) 12 (B + καὶ) 13 (N ἂν) 14 (l ll ἀπὸ) 15 (D αὐτῶν)

12. B. Provision against beggary.

xvi. 5 "Καὶ προσκαλεσάμενος ἕνα ἑκαστον¹⁵ τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ¹ ἔλεγεν τῷ πρώτῳ 'Πόσον ὀφείλεις τῷ κυρίῳ μου;² 6 ὁ δὲ εἶπεν³ 'Ἐκατὸν βάτους³ ἐλαίου.⁷ 7 ὁ δὲ εἶπεν¹⁴ αὐτῷ 'Δέξαι σου τὰ γράμματα καὶ καθίσας⁵ ταχέως⁵ γράψον πεντήκοντα¹⁶.⁷ 7 ἔπειτα⁷ ἑτέρῳ εἶπεν 'Σὺ δὲ πόσον ὀφείλεις⁸; ὁ δὲ εἶπεν¹⁹ 'Ἐκατὸν κόρους σίτου.⁷ 8 λέγει¹⁰ αὐτῷ 'Δέξαι σου τὰ γράμματα καὶ¹¹ γράψον ὀγδοήκοντα^{11,12}.⁷ 3 καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν⁷ ὅτι¹³ οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεάν⁷ τὴν ἑαυτῶν¹⁴ εἰσίν.

1 (ND αὐτοῦ) 2 (N s^a + αὐτῷ) 3 (N βάτους, D^s ll κάδους, ll siclos, vasos, vatos, vathos &c.) 4 (D ll εἶπεν δὲ) 5 (D omits) 6 (s^a and he sat down quickly and wrote them fifty) 7 (D + τῷ) 8 (3 ll s^c + domino meo) 9 (D^s ‡ omits) 10 (N l + δὲ, D ὁ δὲ λ.) 11 (l + καθίσας) 12 (s^a and he sat down at once and wrote them eighty) 13 (D δὲ, D l + λέγω ὑμῖν, ll dixit autem ad discipulos suos) 14 (ll ταύτην, N + ταύτην ἑαυτῶν, but corrector alters) 15 (ss omit)

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12. C. *The right use of money.*

xvi. 9 “Καὶ ἐγὼ ὑμῖν λέγω, ἐαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ^a τῆς ἀδικίας¹, ἵνα ὅταν ἐκλίπῃ² δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς³. 10 ὁ πιστὸς ἐν ἐλαχίστῳ⁴ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ⁵ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν⁶. 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ⁷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον^{8,9} τίς δώσει ὑμῖν^b,”

1 (D I ἀδίκου μαμ.) 2 (F II -πτη, 1 defecerint) 3 (P I ss + αὐτῶν) 4 (3 II ὀλίγῳ) 5 (D II ὀλίγῳ) 6 (D γίνεσθαι) 7 (D μαμωνᾷ) 8 (ND II ss. ἐμέτερον, (3 II Marcion ἐμὸν) 9 (I omits)

(Here follows “YE CANNOT SERVE GOD AND MAMMON.”)

13. THE STORY OF THE RICH MAN AND LAZARUS.

S. Luke's sympathy with the poor, the despised, the lost, the despairing, widows, parents who have lost an only child, &c., is very striking and distinguishes his Gospel from the others. On the other hand he pronounces woes against the rich, the full, the smiling, the popular. He records the precept to sell our possessions and not to invite our rich neighbours. He preserves the story of the Rich Fool and of the Rich Man and Lazarus. He does not say (as S. Matthew does) that Joseph of Arimathea was rich. He twice says that the Apostles forsook all before they followed Christ. But to accuse him of Ebionism is manifestly wrong. Zacchæus was rich and did not part with everything. The sternest saying of our Lord against the Rich (The Camel and the needle's eye) is found in three Gospels.

This parable, like that of the Prodigal Son, has neither introduction nor conclusion. Both parables are inserted with startling abruptness, but the whole of chapters xv.—xvii. is more than usually unfinished; probably S. Luke was hoping to collect more information about these the most striking of his new materials and so left them incomplete.

13. A. *The two men contrasted.*

xvi. 19 “¹Ἄνθρωπος δέ τις ἦν πλούσιος², καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον³ εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς. 20 πτωχὸς δέ τις⁴ ὀνόματι⁵ Λάζαρος⁶ ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλωμένος⁷ 21 καὶ⁸ ἐπιθυμῶν⁹

1 (D + Εἶπεν δὲ καὶ ἐτέραν παραβολὴν) 2 (D II ss omit) 3 (Sahidic + whose name was Nineue, Clem. Recogn. + whose name was Phinees) 4 (D^{ss} II + καὶ) 5 (A II + ἦν) 6 (2 II Cyprian, Tertullian, Eleazarus, A II + δς) 7 (ss omits) 8 (II omit) 9 (X I ἐπεθύμει)

^a Compare Luke xvi. 13.

^b οἰκονόμος occurs again Luke xii. 42, but not in the other Gospels. ὑπάρχω occurs 40 times in S. Luke, thrice in S. Matt. διαβάλλω is not found elsewhere in N.T.

^c The dative ὀνόματι is used in this sense once by S. Matthew, once by S. Mark, seven times in S. Luke's Gospel and 22 times in the Acts; not elsewhere in N.T.

^d ὑπάρχω occurs 40 times in S. Luke, thrice in S. Matt., never in S. Mark or S. John.

^e The form δδυνάσαι = δδυνάσαι (cf. τίθεσαι) is archaic, τύπτομαι, τύπτεσαι, τύπτεται being the primitive conjugation. Cf. κανχάσαι Rom. ii. 17, &c. So also φάγεσαι and πίεσαι, Luke xvii. 8. The Attic form (δδυνᾶ) is not found in N.T.

^f Contrast John v. 39, 40.

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xvi. (21) χορτασθῆναι ἀπὸ¹⁰ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου¹¹. ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον¹² τὰ ἔλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

10 (D II + τῶν ψυχῶν) 11 (2 II + καὶ οὐδεὶς ἐδίδου αὐτῷ) 12 (D II ἐλειχον)

13. B. *Reversal in the other world.*

xvi. 23 “Καὶ¹ ἐν τῷ ᾄδῃ² ἐπάρας³ τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων⁴ ἐν βασάνοις, ὅρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις⁵ αὐτοῦ⁶. 24 καὶ αὐτὸς φωνήσας⁷ εἶπεν ‘Πάτερ Ἀβραάμ, ἐλῃσόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος⁸ καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.’ 25 εἶπεν δὲ⁹ Ἀβραάμ ‘Τέκνον, μνησθήτι ὅτι ἀπέλαβες¹⁰ τὰ ἀγαθὰ σου¹¹ ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι¹². 26 καὶ ἐν¹³ πᾶσι τούτοις¹⁴ μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν¹⁵ πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ¹⁶ ἐκείθεν πρὸς ὑμᾶς διαπερῶσιν¹⁷.”

1 (N II omit, connecting ἐτάφη ἐν τῷ ᾄδῃ?) 2 (I + et, I + et de inferno) 3 (II + autem) 4 (D^{ss} II τῷ κόλπῳ) 5 (D II + ἀναπαυόμενον) 6 (D^{ss} ἐν φ., II excl.) 7 (N ὕδατι) 8 (A II + αὐτῷ) 9 (I + tu) 10 (II omit) 11 (D^{ss} II ss ἐπὶ) 12 (I omits) 13 (D II omit) 14 (D † μήτε) 15 (D II ὧδε διαπερᾶσαι)

13. C. *Scripture study the proper means for salvation^f.*

xvi. 27 “Εἶπεν δὲ ‘Ἐρωτῶ σε¹ οὖν², πάτερ³, ἵνα πέμψῃς αὐτὸν⁴ εἰς τὸν οἶκον τοῦ πατρός μου, 28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα⁵ μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.’ 29 λέγει⁶ δὲ⁷ Ἀβραάμ¹ ‘Ἐχουσι Μωυσέα⁸ καὶ τοὺς προφῆτας⁹ ἀκουσάτωσαν αὐτῶν.’ 30 ὁ δὲ εἶπεν ‘Οὐχί, πάτερ⁹ Ἀβραάμ, ἀλλ’ ἐάν τις ἀπὸ¹⁰ νεκρῶν πορευθῇ πρὸς αὐτοῦς¹¹ μετανοήσουσιν¹².’ 31 εἶπεν δὲ αὐτῷ ‘Εἰ Μωυσέως¹³ καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ’ ἐάν τις ἐκ¹⁴ νεκρῶν ἀναστῇ¹⁵ πεισθήσονται¹⁶.’”

1 (I omits) 2 (2 II omit) 3 (I omits, D + Ἀβραάμ) 4 (2 II Eleazarum, II omit) 5 (D omits) 6 (D 2 II εἶπεν) 7 (I omits, D^{ss} II + αὐτῷ) 8 (N Μωσέα) 9 (D πατῆρ) 10 (D II ἐκ) 11 (N † ἀναστῇ πρὸς αὐτ., II surrexerit or resurr., I surrexerit et abierit, I + persuadebit illis et) 12 (II persuadebit illis or eis or eos) 13 (B^{ss} Μωσέως) 14 (I a) 15 (II ad illos ierit (or abierit), D Irenaeus + καὶ ἀπέλθῃ πρὸς αὐτοὺς) 16 (D II πιστεύουσιν, I credunt)

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14. THE TEN LEPERS AND THE THANKFUL SAMARITAN.

The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command "Into any city of Samaritans enter ye not (x. 5)." S. John quotes the saying "Thou art a Samaritan and hast a devil," but tells also of the Woman of Samaria and the evangelization of the village where she dwelt (iv.). S. Luke in addition to this passage speaks of Samaritans in the case of SS. James and John wishing to call down fire (ix. 51 ff.) and in that of the Good Samaritan (x. 30 ff.). He also records the evangelizing of many of their villages, Acts viii. 25. See 'Comp. of the Gospels,' p. 88.

xvii. 11 [Καὶ ἐγένετο ἐν τῷ πορεύεσθαι¹ εἰς Ἱερουσαλὴμ² καὶ αὐτὸς³ διήρχετο διὰ⁴ μέσον Σαμαρίας καὶ Γαλιλαίας⁴.] 12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν⁵ δέκα λεπροὶ⁶ ἄνδρες, οἱ⁶ ἀνέστησαν⁷ πόρρωθεν⁸, 13 καὶ αὐτοὶ⁹ ᾤψαν¹⁰ φωνήν¹¹ λέγοντες¹² "Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς." 14 καὶ ἰδὼν¹³ εἶπεν αὐτοῖς¹⁴ "Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν¹⁵ b." καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ¹⁶ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη¹⁷, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ ἔπεισεν ἐπὶ πρόσωπον¹² παρὰ¹⁸ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ²⁷¹². "καὶ αὐτὸς¹⁹ ἦν²⁰ Σαμαρείτης²¹. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν²² "Οὐχ οἱ²³ δέκα ἐκαθαρίσθησαν; οἱ (δὲ)²⁴ ἐνέα²⁵ ποῦ²⁶; 18 οὐχ εὐρέθησαν ὑποστρέφαντες δοῦναι²⁷ δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;" [19 καὶ εἶπεν αὐτῷ "Ἀναστὰς πορεύου²⁸. ἡ πίστις σου σέσωκέν σε²⁹ c."]

1 (D + αὐτὸν) 2 (ll omit) 3 (D + omits) 4 (ll s^o + et Iericho) 5 (N + ἦν. (Nl + αὐτῷ, Dl ὅπου ἦσαν, ll s^o et ecce) 6 (D καὶ, ll s^o omit) 7 D ἔστησαν 8 (N omits) 9 (D ll s^o omit) 10 (N + τὴν) 11 (Dl ἔκραξαν φωνῇ μεγάλῃ) 12 (D omits) 13 (D ll s^o + αὐτοὺς) 14 (ll omit, D + *Teθεραπεύεσθε) 15 (l sacerdoti) 16 (D + τις) 17 (D ll s^o ἐκαθαρίσθη) 18 (D πρὸς) 19 (ll hic) 20 (D ἦν δὲ) 21 (N † repeats v. 16) 22 (D + αὐτοῖς) 23 (D ll ss Οὗτοι, N Οὐχ οἱ) 24 D ll s^o omit 25 (l + ex illis, l + ex his) 26 (l omits) 27 (D ll ἐξ αὐτῶν οὐδεὶς εὐρέθη ὑποστρέφων δς δώσει, ll s^o not one of them returned &c.) 28 (D ll + ὅτι) 29 (B omits)

15. THE PARABLE OF THE WIDOW AND THE UNJUST JUDGE.

On the use of a bad man as an example, see § 5 note.
 On widows, see p. 126 note.

xviii. 1 [Ἐλεγεν δὲ¹ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς² καὶ μὴ ἐγκακεῖν, 2 λέγων³] "Κριτὴς τις ἦν ἐν τινὶ⁴ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος. 3 χήρα δὲ⁵ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ

^a For a note on the nature of leprosy see p. 19.

^b Cf. Luke v. 14, "ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ."

^c This refrain occurs Mark v. 34, x. 52; Matt. ix. 22; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.

^d παρέχειν κόπον occurs in Luke xi. 7, Mark xiv. 6 (=Matt. xxvi. 10), Gal. vi. 17.

^e ὑπωπιάζω occurs in 1 Cor. ix. 27.

^f For the despondent question cf. John vi. 67.

^g This refrain occurs also in Matt. xxiii. 12, Luke xiv. 11.

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xviii. (3) ἤρχετο πρὸς αὐτὸν⁶ λέγουσα "Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου." 4 καὶ οὐκ ᾔθελεν ἐπὶ χρόνον⁷, μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ⁸ "Εἰ καὶ⁹ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον¹⁰ ἐντρέπομαι, 5 διὰ γε τὸ παρέχειν¹¹ μοι κόπον¹² d τὴν χήραν ταύτην¹³ ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ¹⁴ e με." 6 Εἶπεν δὲ ὁ κύριος "Ἀκούσατε¹⁵ τί ὁ κριτὴς τῆς ἀδικίας λέγει; 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν¹⁶ βουόντων αὐτῷ¹⁷ ἡμέρας καὶ νυκτός, καὶ¹⁸ μακροθυμεῖ¹⁹ f ἐπ' αὐτοῖς²⁰; 8 λέγω²¹ ὑμῖν ὅτι² ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν¹⁸ ἀρα²² εὕρησει τὴν¹⁶ πίστιν ἐπὶ τῆς γῆς;"

1 (l omits, D ll ss + καὶ) 2 (D ll omit) 3 (D ss omit) 4 (D s^o τῇ) 5 (A ll s^o + τις) 6 (s^o + for a long time) 7 (D + τινά, ll per multum tempus, l longo tempore, ss omit) 8 (D ἤλθεν εἰς ἑαυτὸν καὶ λέγει, s^o the judge said in himself) 9 (D ll ss omit) 10 (D l καὶ ἀνθ. οὐκ) 11 (N παρενοχλεῖν) 12 (N κόπους, s^o + always) 13 (D + ἀπελθὼν) 14 (E 3 ll ὑποπιάζῃ) 15 (N omits, Γ l Ἠκούσατε) 16 (D omits) 17 (D s^o αὐτῶν, ll omit, A ll πρὸς αὐτὸν) 18 (ll omit) 19 (Γ ll -μῶν, l patientiam habebit) 20 (D s^o ll ἐν αὐτοῖς, l in illis diebus) 21 (l + enim) 22 (ll putas)

16. THE STORY OF THE PHARISEE AND THE TAX-GATHERER.

xviii. 9 [Εἶπεν δὲ καὶ¹ πρὸς τινὰ τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας² τοὺς λοιποὺς³ τὴν παραβολὴν ταύτην⁴.] 10 "Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, 5 εἰς Φαρισαῖος καὶ ὁ ἕτερος⁶ τελωνὴς⁷. 11 8^o Φαρισαῖος σταθεὶς ταῦτα ᾤδε⁸ πρὸς ἑαυτὸν⁹ προσηύχετο "Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς σπερ¹⁰ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοί, μοιχοί, ἣ καὶ ὡς οὗτος ὁ τελωνὴς. 12 νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω¹¹ πάντα ὅσα κτῶμαι." 13 ὁ δὲ¹² τελωνὴς μακρόθεν ἑστὼς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν¹³, ἀλλ' ἔτυπτε τὸ στήθος ἑαυτοῦ¹⁴ λέγων "Ὁ θεός¹⁵, ἱλάσθητί μοι²⁰ τῷ ἁμαρτωλῷ." 14 8 λέγω ὑμῖν¹⁶, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ¹⁷ παρ' ἐκείνου¹⁸. [ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν¹⁹ ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται." E]

1 (ll ss omit) 2 (B † -τες) 3 (D + ἀνθρώπων) 4 (D omits) 5 N + ὁ 6 (D ll εἰς) 7 (D † τελωνῆς) 8 (ll + itaque) 9 (N ll omit, D καθ' ἑαυτὸν) 10 D ὡς 11 (D -δεκατῶ) 12 (D ll καὶ ὁ) 13 (2 ll omit) 14 (N D αὐτοῦ) 15 (N omits) 16 (K ll + ὅτι) 17 (D μάλλον) 18 (D ll + τὸν Φαρισαῖον) 19 (D αὐτὸν) 20 (s^o omits)

With Luke xviii. 9 compare Luke xx. 20, ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι.

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17. THE NARRATIVE OF ZACCHÆUS.

(For the teaching about the rich see § 13 note.)

xix. 1 [Καὶ εἰσελθὼν διήρχετο τὴν Ἱερουσόλ.] 2 Καὶ ἰδοὺ¹ ἀνὴρ
 ὀνόματι καλούμενος² Ζακχαῖος, καὶ² αὐτὸς³ ἦν ἀρχιτελώνης
 καὶ⁴ αὐτὸς⁵ πλούσιος· 3 καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν ὅτι
 ἐστὶν⁶, καὶ οὐκ ἠδύνατο⁷ ἀπὸ τοῦ ὄχλου⁸ ὅτι τῇ ἡλικίᾳ
 μικρὸς ἦν. 4 καὶ προδραμών⁹ εἰς τὸ¹⁰ ἔμπροσθεν ἀνέβη
 ἐπὶ συκομορέαν⁹ ἵνα ἰδῇ¹⁰ αὐτόν, ὅτι ἐκείνης¹¹ ἡμέλλεν
 διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας
 (ὁ)¹² Ἰησοῦς¹³ εἶπεν ᾠς αὐτόν¹⁴ “Ζακχαῖε, σπεύσας¹⁵
 κατὰβηθί, ὅτι σήμερον γὰρ¹⁶ ἐν τῷ οἴκῳ σου δεῖ με μείναι.”
 6 καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 καὶ
 ἰδόντες πάντες¹⁷ διεγόγγυζον λέγοντες¹⁸ ὅτι “Παρὰ ἁμαρ-
 τωλῶ ἀνδρὶ¹⁹ εἰσῆλθεν καταλῦσαι²⁰.” 8 σταθεὶς δὲ²⁰
 Ζακχαῖος εἶπεν πρὸς τὸν κύριον²¹ “Ἰδοὺ τὰ ἡμισία²²
 μου²³ τῶν ὑπαρχόντων²⁴, κύριε, (τοῖς)¹² πτωχοῖς διδώμι,
 καὶ εἴ τι νός τι ἐσυκοφάντησα²⁵ ἀποδίδωμι τετραπλοῦν.”
 9 εἶπεν δὲ ᾠς αὐτόν²⁶ (ὁ)¹² Ἰησοῦς ὅτι “Σήμερον
 σωτηρία²⁵ τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς
 Ἀβραάμ (ἐστίν)²⁶. 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
 ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός²⁷.”

1 (ss omit) 2 (D11 omit) 3 (D11 οὗτος) 4 (D1 omit)
 5 (D311 omit, A1 οὗτος, 411+erat), 6 (ss omits)
 7 (B ἐδύνατο) 8 (D^s προλαβών) 9 (D ss συκομορέαν)
 10 (B τοῦ ἰδεῖν) 11 (D^s ἡ ἐκείνη) 12 B omits 13 (D11 s^c
 ἐγένετο ἐν τῷ διέρχεσθαι αὐτόν (11±respiciens) εἶδεν (±eum,
 1+respicientem) καὶ) 14 (D211 αὐτῷ, s^c omits) 15 (D^s 211
 σπεύσον) 16 (D11 ὅτι σ.) 17 (s^c omits) 18 (D11 s^c omit)
 19 (L11 ἀνθρώπῳ) 20 (ND+ὁ) 21 (L Iesum) 22 (D
 † ἡμῖνοι) 23 (D μοι) 24 (211 omit, 11 ad illos) 25 (D+
 ἐν) 26 B omits

18. THE NARRATIVE OF THE PENITENT
ROBBER.

Although we cannot claim for this incident the highest
 historical attestation, it possesses great intrinsic probability.
 S. Peter stood afar off and did not hear this conversation.
 If both robbers were companions of Barabbas, we see a
 contrast between the true Messiah who died to save His fol-
 lowers and the false, who accepted life and allowed them to
 perish. A leader like Barabbas would attract the worst of
 the Jews who were bent on looting, but also a few of the best
 who were real patriots. Too late did this man find that they
 who take the sword must perish by the sword. By freely con-
 fessing that he is only meeting with his deserts he gives the
 signs of true penitence, by turning to the Saviour he shews
 triumphant faith. Of all the men who surrounded him our
 Lord appeared least able to do anything to relieve his pain.

xxiii. 39 Εἰς δὲ τῶν κρεμασθέντων¹ κακούργων ἐβλασ-
 φήμει αὐτόν² “Οὐχί³ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν

1 (D omits) 2 (NC11+λέγων) 3 (A311 Εἰ)

^a For the syntax cf. Luke v. 19 note, p. 19.

^b For the thought compare Luke xv. 2, Acts xi. 2, 3.

^c ὑπάρχω occurs thrice in Matthew, 40 times in Luke.

^d συκοφαντῶ occurs in Luke iii. 14.

^e LXX. Ezek. xxxiv. 16, Τὸ ἀπολωλός ζητήσω.

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xxiii. (39) καὶ ἡμῶς¹⁴. 40 ἀποκριθεὶς δὲ ὁ ἕτερος ἔπι-
 τιμῶν αὐτῷ ἔφη¹⁵ “Οὐδὲ⁶ φοβῆ ὑπὸ τὸν θεόν, ὅτι ἐν τῷ
 αὐτῷ κρίματι εἶ⁷; 41 καὶ⁸ ἡμεῖς μὲν δικαίως, ἅξια γὰρ ὧν
 ἐπράξαμεν ἀπολαμβάνομεν⁹. οὗτος δὲ οὐδὲν ἄτοπον¹⁰
 ἔπραξεν.” 42 καὶ¹¹ ἔλεγεν¹² “Ἰησοῦ¹³, μνησθήτι μου
 ὅταν ἔλθῃς εἰς τὴν βασιλείαν¹⁴ σου¹⁵.” 43 καὶ¹⁶ εἶπεν
 αὐτῷ¹⁷ “Ἀμὴν σοι λέγω¹⁸, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν
 τῷ παραδείσῳ¹⁹.”

4 (D1 omit, 1 Qui destruebas templum et in tribus diebus
 reaedificabas *illum, saluum te fac nunc et descende de cruce)
 5 (D11 ss ἐπετίμα...λέγων ±εἰ) 6 (ND 211 Οὐ) 7 (1 omits,
 C ss ἐσμεν, D+καὶ ἡμεῖς ἐσμεν) 8 (C omits) 9 (C11 ἀπελά-
 βαμεν) 10 (D πονηρὸν) 11 (D+στραφεὶς πρὸς τὸν κύριον)
 12 (D11 εἶπεν) 13 (A11 ss τῷ Ἰησοῦ, D αὐτῷ, A11 ss+Κύριε)
 14 NC11 ἐν τῇ βασιλείᾳ 15 (D ἐν τῇ ἡμέρᾳ τῆς ἐλεύσεώς σου)
 16 (D ἀποκριθεὶς δὲ ὁ Ἰησοῦς) 17 (D+τῷ *ἐπλήσονται, 1+
 “Credis?”) 18 (D Θάρσει, L211+ὅτι) 19 (1+patris)

(For the connexion of this narrative with the
 other Gospels see I. § 51 h.)

19. THE NARRATIVE OF TWO MEN JOURNEY-
ING TO EMMAUS.

(For the connexions with the other Gospels see pp. 175 ff.)

19. A. The journey.

xxiv. 13 Καὶ ἰδοὺ¹ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ² ἦσαν³ 4
 πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου⁵ ἑξήκοντα⁶
 ἀπὸ Ἱερουσαλὴμ, ἧ⁷ ὄνομα¹⁷ Ἑμμαούς⁸, 14 καὶ αὐτοὶ
 ὠμίλουν⁹ πρὸς ἀλλήλους¹⁰ περὶ πάντων τῶν¹¹ συμ-
 βεβηκότων τούτων. 15 καὶ ἐγένετο¹ ἐν τῷ ὁμιλεῖν αὐτοῦς
 καὶ συνζητεῖν¹² (καὶ)¹³ αὐτὸς¹⁴ Ἰησοῦς ἐγγίστας συνε-
 πορεύετο αὐτοῖς¹⁶, 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο
 τοῦ μὴ ἐπιγινῶναι αὐτόν.

1 (ss omit) 2 (B ss ἐν τῇ αὐτῇ ἡμ., 1 omits) 3 (D1 Ἦσαν
 δὲ δύο κ.τ.λ. ss And He appeared to two etc.) 4 (B †+δὲ) 5 (N1
 Euseb+ἐκατόν) 6 (1 septem) 7 (D11 ὀνόματι) 8 (D Οὐ-
 λαμμαούς, 11 Ammaus±et Cleopas) 9 (D211 ὠμίλουν δὲ)
 10 (D πρὸς ἑαυτοῦς, 11 omit) 11 (D †omits) 12 (s^c omits)
 13 B ss omit 14 (D ὁ, 1 ss omit, B αὐτοῦς) 15 (211 omit)
 16 (B *αὐτοῖσιν)

19. B. The Conversation.

xxiv. 17 Εἶπεν δὲ¹ πρὸς αὐτούς² “Τίνες οἱ λόγοι οὗτοι
 ὅς ἀντιβάλλετε πρὸς ἀλλήλους³ περιπατοῦντες;” καὶ²
 ἐστάθησαν⁴ σκυθρωποὶ⁵. 18 ἀποκριθεὶς δὲ⁶ εἰς⁷ ὄνο-

1 (D11 Ὁ δὲ εἶπεν) 2 (D omits) 3 (D πρὸς ἑαυτοῦς,
 B+‡λους, ss omit) 4 (N11 ἐστὲ, D omits) 5 (ss which
 ye speak being sad, 611 omit περιπατοῦντες) 6 (ss omit)
 7 (A ὁ εἰς, 11 ss+ex eis)

S. LUKE.

xxiv. (18) ματι⁸ Κλεόπας εἶπεν πρὸς αὐτόν “Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνων τὰ γενόμενα ἔν αὐτῇ¹⁰ ἔν ταῖς ἡμέραις ταύταις¹⁶;” 19 καὶ εἶπεν¹¹ αὐτοῖς¹¹ “Ποῦα;” οἱ δὲ εἶπαν αὐτῷ¹² “Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ¹³, ὃς ἐγένετο ἀνὴρ¹⁴ προφήτης¹⁰ δυνατὸς ἐν ἔργῳ καὶ¹⁵ λόγῳ ἐναντίον¹⁶ τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 20 ὅπως τε¹⁷ παρέδωκαν αὐτὸν¹⁸ οἱ ἀρχιερεῖς⁹ καὶ οἱ ἄρχοντες ἡμῶν¹⁹ εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν²⁰ ὅτι αὐτὸς ἐστίν²¹ ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ ἄνθρωποι πάντες τούτοις²² τρίτην ταύτην²³ ἡμέραν ἄγει²⁴ ἀφ’ οὗ ταῦτα²⁵ ἐγένετο²⁶. 22 ἀλλὰ καὶ γυναῖκες τινες²⁷ ἐξ ἡμῶν²² ἐξέστησαν ἡμᾶς, γενόμεναι²⁷ ὀρθρινὰς²⁸ ἐπὶ τὸ μνημεῖον²⁸ 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ²³ ὅρασις ἀγγέλων ἑωρακεῖναι²⁹, οἱ³⁰ λέγουσιν αὐτὸν ζῆν. 24 καὶ ἀπηλθάν τινες³¹ τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εἶρον οὕτως καθὼς³² αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον³³.”

8 (D11 ὁ ὄνομα) 9 (D11 omit, N+ταῦτα) 10 (I omits) 11 (D αὐτῷ) 12 (D omits, I1 omit αὐτῷ) 13 (D1 Ναζωραίου, I1 Nazoreno, &c.) 14 (I1 omit) 15 (A1+έν) 16 (D11 ἐνώπιον) 17 (D ὡς, I1 quomodo, ss and) 18 (D11 τοῦτον, I omits) 19 (3 I1 omit, I et * omnes populus, s^s omits ἡμῶν) 20 (N 2? I1 ἐλπ., B * ἠλπίζαμεν) 21 (D 2 I1 ἦν) 22 (2 I1 ss omit) 23 (D11 omit) 24 (N † omits, D11 * σημεῖον ἄγει) 25 (I ss + omnia) 26 (D γέγονεν) 27 (B * γενόμεναι) 28 (ss + where He had been laid) 29 (ss had seen angels there) 30 (s^s and) 31 (D11 + ἐκ) 32 (D ὡς, N + καὶ) 33 (D1 εἶδομεν)

19. C. The recognition.

xxiv. 25 καὶ αὐτὸς¹¹ εἶπεν πρὸς αὐτούς “Ὁ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν¹² ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 26 οὐχὶ³ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ⁴;” 27 καὶ⁵

1 (D11 Ὁ δέ, ss Then Jesus) 2 (D omits) 3 (D ὅτι) 4 (s^s omits) 5 (D11 + ἦν)

S. LUKE.

xxiv. (27) ἀρξάμενος⁶ ἀπὸ Μωυσέως⁷ καὶ ἀπὸ⁸ πάντων τῶν προφητῶν διερμήνευσεν⁹ αὐτοῖς¹⁰ ἐν πάσαις¹¹ ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ¹². 28 Καὶ ἤγγισαν¹³ εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο¹⁴ πορρωτέρον¹⁵ πορεύεσθαι. 29 καὶ παρεβιάσαντο¹⁶ αὐτὸν λέγοντες “Μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν¹⁷ ἐστὶν καὶ¹⁸ κέκλικεν ἡ δὴ⁸ ἡμέρα.” καὶ εἰσῆλθεν¹⁹ τοῦ²⁰ μεῖναι¹⁷ ἄνθρωπον αὐτοῖς²¹.”

6 (ss + to speak to them) 7 (N D Μωσέως) 8 (D11 omit) 9 (N + καὶ + διερμηνεύειν, D ἐρμηνεύειν, A1 διερμήνευεν, I1 interpreters) 10 (N + τί ἦν) 11 (N D1 omit) 12 (D1 αὐτοῦ) 13 (B ἡγγικαν) 14 (P1 προσεποιεῖτο) 15 (N D πορρωτέρω, N † + τερω) 16 (D * παραβ.) 17 (2 I1 omit) 18 (D μετ’ αὐτῶν)

19. D. Revelation in the Eucharist.

xxiv. 30 Καὶ ἐγένετο¹ ἐν τῷ κατακλιθῆναι αὐτὸν ἑμεῖς αὐτῶν¹² λαβὼν τὸν³ ἄρτον εὐλόγησεν καὶ ἑλάσας ἐπέδιδον¹⁴ αὐτοῖς· 31 αὐτῶν δὲ¹⁵ διηνοίχθησαν⁶ οἱ ὀφθαλμοί⁷ καὶ ἐπέγνωσαν αὐτόν¹⁸. καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν. 32 καὶ⁹ εἶπαν πρὸς ἀλλήλους¹⁰ “Οὐχὶ ἡ καρδία ἡμῶν καιομένη¹¹ ἦν¹² ὥς ἐλάλει ἡμῖν¹³ ἐν τῇ ὁδῷ, ὡς διηνοιγεν¹⁴ ἡμῖν τὰς γραφάς;” 33 Καὶ ἀναστάντες¹⁵ αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εἶρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας¹⁶ ὅτι “Ὀντως¹⁷ ἡγήθη ὁ κύριος καὶ ὤφθη¹⁸ Σίμωνι.” 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς¹⁹ ἐγνώσθη αὐτοῖς¹ ἐν τῇ κλάσει τοῦ ἄρτου.

1 (ss omit) 2 (D1 omit) 3 (D omits) 4 (D προσεδ-, N κλ. ἐδίδου) 5 (D 2 I1 Origen λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ’ αὐτοῦ, ss + immediately) 6 (D * διηνοίχθησαν, N * διηνοίχθησαν) 7 (D11 + αὐτῶν) 8 (N omits) 9 (D 2 I1 οἱ δὲ) 10 (D ἐαυτούς) 11 (D11 κεκαλυμμένη, ss heavy or burning? only the difference of a dot) 12 (N11 + ἐν ἡμῖν) 13 (I1 ss omit) 14 (B N * διηνοιγεν, D * ἡνοιγεν) 15 (D11 + λυπούμενοι) 16 (D λέγοντες) 17 (3 I1 omit) 18 (N + τῷ) 19 (D 2 I1 ὅτι)

(Fuller annotations on the sections of the Third Division may be seen in my edition of S. Luke.)

FOURTH DIVISION

ONE HUNDRED AND FORTY FRAGMENTS.

- (1) Fragments which are common to SS. Matthew and Luke.
- (2) Fragments which are peculiar to S. Matthew.
 - (a) Historical incidents.
 - (b) Sayings.
 - (c) Fulfilments of Scripture.
- (3) Fragments which are peculiar to S. Luke.
 - (a) Historical incidents.
 - (b) Sayings.
- (4) Fragments outside the Gospels.
 - (a) From the Acts of the Apostles.
 - (b) From extra-canonical sources.

(1) FRAGMENTS COMMON TO SS. MATTHEW AND LUKE.

1. THE HEALING OF THE CENTURION'S SERVANT (OR SON ?)[¶].

The reasons for suspecting that this section once belonged to the proto-Mark are given in the Introduction. If it did, S. Matthew has greatly curtailed it, as he does several other Marcan sections; even if it did not, S. Luke's circumstantial account seems more original than S. Matthew's.

The *Logion* which S. Matthew inserts (11) is by S. Luke embedded in the Lesson on the Miseries of the Lost. We must not assume that either Evangelist knew the real occasion on which our Lord spoke it.

παρέξῃ is the Attic *παρέξει* Mid. Indic. Fut. 2.

The position of the Centurion is the same as that of Cornelius in Acts x. xi.

1. A. *The narrative.*

Conflate.

viii. 5 ¹Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ²⁷³
προσῆλθεν αὐτῷ ἑκατόνταρχος⁴ παρακαλῶν αὐτὸν 6 καὶ
λέγων “Κύριε⁵, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ [παρα-
λυτικός, δεινῶς βασανιζόμενος]”. 7 ⁶λέγει αὐτῷ⁷ “Ἐγὼ ἐλθὼν
θεραπεύσω αὐτόν.”

(S. Matthew's abbreviation has led to contradiction as in
Matt. ix. 18=Mark v. 23=Luke viii. 42.)

8 ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος⁴ ἔφη⁸ “Κύριε,
οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· †

ἀλλὰ μόνον εἰπὲ λόγῳ⁹, καὶ ἰαθήσεται ὁ παῖς μου¹⁰.
9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν (τασσομένους)¹¹,
ἔχων ὑπ’ ἑμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ ‘Πορεύθητι,’ καὶ πορεύεται,
καὶ ἄλλῳ ‘Ἐρχου,’ καὶ ἔρχεται,
καὶ τῷ δούλῳ μου¹² ‘Ποίησον τοῦτο,’ καὶ ποιεῖ.”
10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν
καὶ εἶπεν τοῖς ἀκολουθοῦσιν¹³
“Ἀμὴν λέγω ὑμῖν,
† παρ’ οὐδενὶ¹⁴ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον.†

1 (Il ss + Post haec... ± δὲ) 2 (C Καπερ.) 3 (S^c omits)
4 (S^c -ἀρχης, S^c chiliarch) 5 (S^c ss omit) 6 (NC + καὶ)
7 (S^c + Ἀκούσθαι μοι) 8 (NC εἶπεν) 9 (Γ 2 ll λόγον)
10 (2 ll omit) 11 C 2 ll omit 12 (Il ss + dico) 13 (C ll ss
+ αὐτῷ) 14 (NC l οὐδὲ, ll non)

vii. 1 [¹Ἐπειδὴ¹ ἐπλήρωσεν² πάντα³ τὰ ῥήματα αὐτοῦ⁴
† εἰς τὰς ἀκοὰς τοῦ λαοῦ⁵,] εἰσῆλθεν⁶ εἰς Καφαρναοὺμ.
2 Ἐκατοντάρχου δὲ τινος δούλος⁷ κακῶς ἔχων⁷⁸ ἤμελλεν
τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος⁹. 3 ἀκούσας δὲ¹⁰ περὶ
τοῦ Ἰησοῦ ἀπέστειλεν ἑπὶ αὐτὸν¹¹ πρεσβυτέρους
τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως¹² ἐλθὼν διασώσῃ
τὸν δούλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι ἑπὶ τὸν
Ἰησοῦν¹³ παρεκάλουν¹⁴ αὐτὸν¹⁵ σπονδαίως λέγοντες¹⁶ ὅτι
“Ἀξίός ἐστιν ᾧ παρέξῃ τοῦτο, 5 ἀγαπᾷ γὰρ τὸ ἔθνος
ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὡκοδόμησεν¹⁷ ἡμῖν.” 6 ὁ
δὲ Ἰησοῦς ἐπορεύετο ἑπὶ αὐτοῖς¹⁸. ἥδη δὲ αὐτοῦ οὐ
μακρὰν ἀπέχοντος ἀπὸ¹⁹ τῆς οἰκίας ἔπεμψεν²⁰ φίλους
ὁ ἑκατοντάρχης²¹ λέγων αὐτῷ²² “Κύριε, μὴ σκύλλου,
οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·
7 διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν.”¹¹
ἀλλὰ²⁴ εἰπὲ λόγῳ²⁵, καὶ ἰαθῆτω²⁶ ὁ παῖς μου·
8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσομένους,
ἔχων ὑπ’ ἑμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ ‘Πορεύθητι,’ καὶ πορεύεται,
καὶ ἄλλῳ ‘Ἐρχου,’ καὶ ἔρχεται,
καὶ τῷ δούλῳ μου ‘Ποίησον τοῦτο,’ καὶ ποιεῖ.”
9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν¹¹,
καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ²² ὄχλῳ εἶπεν
²⁸ “Λέγω ὑμῖν,
οὐδὲ²⁹ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.”

1 S ll Ἐπεὶ δὲ (D ll Καὶ ἐγένετο ὅτε) 2 (D 2 ll ἐτέλειεν)
3 (S l omit, D ταῦτα) 4 (M l ταῦτα, D ll S^c omit) 5 (D
λαλῶν) 6 (D ἦλθεν) 7 (D^c ἄτις, l puer) 8 (S omits)
9 (D τίμιος) 10 (2 ll omit) 11 (D ll omit) 12 (S + αὐτὸς)
13 (C πρὸς αὐτόν, D ll omit) 14 (S D ἡρώτων) 15 (ll
Iesum) 16 (C l + αὐτῷ) 17 (CD * οκ.) 18 (D μετ’
αὐτῶν) 19 (S D omit) 20 (CD ll + πρὸς αὐτόν) 21 (S CD
-τόνταρχος) 22 (D omits) 23 (S 2 ll omit) 24 (C l + μόνον)
25 (Γ 2 ll λόγον) 26 (S CD ἰαθήσεται) 27 (D Πορεύου)
28 (D ll + Ἀμὴν) 29 (D οὐδέποτε, ll in nullo)

[¶] Some critics compare with this S. John iv. 46—54.

S. MATTHEW.

S. LUKE.

1. B. *An independent Logion: in a different context in S. Luke.*

viii. 11 “[Λέγω δὲ ὑμῖν ὅτι]

πολλοὶ ἀπὸ ἀνατολῶν καὶ δγμῶν^a ἤξουσιν (1)καὶ ἀνακληθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ¹ καὶ
Ἰακώβ (2)

ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (3)

12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται² (4)εἰς τὸ σκότος τὸ ἐξώτερον^b.ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^c. (5)1 (N¹ I¹ I¹ I¹)2 (N² 1ss? ἐξελεύσονται, 11 ibunt)With Luke xiii. 29 c compare Luke xiv. 15 “Μακάριος ὅστις
φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.”

(From THE MISERIES OF THE LOST.)

xiii. 28 “Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων^c. (5)ὅταν ὀψεσθῇ¹ Ἀβραάμ καὶ Ἰσαὰκ² καὶ Ἰακώβ (2)[καὶ πάντας τοὺς προφῆτας³]

ἐν τῇ βασιλείᾳ τοῦ θεοῦ,

ὕμῃς δὲ ἐκβαλλομένους ἔξω. (4)

29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δγμῶν^a (1)[καὶ ἀπὸ⁴ βορρᾶ καὶ νότου]

καὶ ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. (2) (3)

30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι,

καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι^d.”1 (N¹ 11 ἰδητε)2 (N² D 11 Ἰσαὰκ, 1 Sahak)

3 (1 + dei,

11 + introeuntes)

4 (N² D 11 omit)1. C. *Independent editorial conclusions.*[viii. 13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ “Ἵπαγε¹, ὡς ἐπὶ-
στευσας γεννηθήτω σοι”καὶ ἰάθη ὁ παῖς² ἔν τῇ ὥρᾳ ἐκείνῃ³.]

1 (C 11 + καὶ)

2 (C ss + αὐτοῦ)

3 (C 11 ἀπὸ τῆς κ.τ.λ.,

N² C 1 + καὶ ὑποστρέψας ὁ ἑκατοντάρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ
τῇ ὥρᾳ εὗρεν τὸν παῖδα ὑγιαίνοντα)[vii. 10 Καὶ ὑποστρέψαντες εἰς τὸν¹ οἶκον² οἱ πεμφθέντες³ εὗρον
τὸν⁴ δούλον¹ ὑγιαίνοντα.]

1 (D omits)

2 (2 11 omit)

3 (D + δούλοι)

4 (CD 2 11

+ ἀσθενοῦντα)

2. A SHEEP FALLING INTO A PIT ON THE SABBATH.

S. Matthew works up this *Logion* into the Marcan narrative of the Paralytic healed on the Sabbath; S. Luke into the Fourth Division narratives of the Dropsical Man and the Crooked Woman healed on the Sabbath. We infer that the saying had no proper preface, but each Evangelist saw that it was adapted to some Sabbath day healing and acted accordingly.

(From the Marcan section of THE MAN WITH THE
WITHERED HAND.)xii. 11 Ὁ δὲ¹ εἶπεν αὐτοῖς“Τίς² (ἔσται)³ ἔξ ὑμῶν⁴ ἄνθρωπος⁵ ὃς ἔξει⁶ πρόβατον ἓν⁷,καὶ ἐὰν⁸ ἐμπέσῃ⁹ τοῦτο¹⁰ τοῖς σάββασιν εἰς βόθυνον,οὐχὶ κρατήσῃ¹¹ αὐτὸ καὶ ἐγερῇ¹²;12 πόσω οὖν διαφέρει ἄνθρωπος¹³ προβάτου.ὥστε ἔξεστιν τοῖς σάββασιν¹⁴ καλῶς ποιεῖν.”

1 (ss omit)

2 (D^s † Tl)

3 C 11 omit (D 11 ss ἔστω)

4 (D ἐν ὑμῖν) 5 (2 11 omit) 6 (D 11 ss ἔχει) 7 (11 ss omit)

8 (D 1 omit) 9 (N² πέσῃ) 10 (D 11 omit) 11 (D 1 κρατεῖ,N¹ 11 κρατήσας... — καὶ) 12 (CD 1 ἐγείρει) 13 (D + τοῦ)

14 (B σαββάτοις)

(From THE DISCOURSE AT A PHARISEE'S DINNER
TABLE.)xiv. 5 Καὶ¹ πρὸς αὐτοὺς² εἶπεν †“Τίνος³ ὑμῶν υἱὸς⁴ ἢ βοῦςεἰς φρέαρ πεσεῖται⁵,καὶ οὐκ εὐθέως⁶ ἀνασπάσει αὐτὸν ἔν⁷ ἡμέρᾳ τοῦ
σαββάτου⁸.” †[6¹ καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι⁷⁰ πρὸς ταῦτα.]

Compare (from THE CROOKED WOMAN HEALED)

xiii. 15 Ἀπεκρίθη δὲ¹⁰ αὐτῷ ὁ κύριος¹¹ καὶ εἶπεν “Ὑπο-
κριταί¹², ἕκαστος ὑμῶν τῷ σαββάτῳ¹³ οὐ λυεῖ τὸν βοῦν
αὐτοῦ¹⁴ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων¹⁵ ποτίζει;”1 (N¹ 1 ἀποκριθεὶς)2 (N² † αὐτὸν)

3 (D + ἐξ)

4 (N¹ 11 ss

ὄνος, ss + ἡ ὄνος, D πρόβατον) 5 (D ἐν πεσ.) 6 (ss omits)

7 (D τῇ, 3 11 omit) 8 (1 omits) 9 (D οἱ δὲ οὐκ ἀπεκρίθησαν,

A 11 ss + αὐτῷ) 10 (A 1 οὖν, ss omit) 11 (D^s ss Ἰησοῦς)12 (D 1 ss Ὑποκριτά) 13 (N² † omits) 14 (D καὶ) 15 D

ἀπαγαγὼν

^a LXX. Mal. i. 11, διότι ἀπ' ἀνατολῶν ἡλίου καὶ ἔως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσιν. Isai. lix. 19, καὶ
φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ ὄνομα Κυρίου, καὶ οἱ ἀπ' ἀνατολῶν ἡλίου τὸ ὄνομα τὸ ἐνδοξόν.

^b This phrase occurs in Matt. viii. 12, xxii. 13, xxv. 30.

^c This refrain occurs in Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

^d This refrain occurs in Matt. xix. 30 = Mark x. 31; Matt. xx. 16; Luke xiii. 30.

3. BLIND LEADERS OF THE BLIND.

S. Matthew inserts this *Logion* in the midst of the Marcan section about Eating with unwashed hands. In his edition it is conflated with another *Logion* and with some editorial connecting links. S. Luke puts it into the Sermon on the Mount [Plain]. We infer that neither Evangelist had any real knowledge of the occasion on which our Lord spoke it.

(From the Marcan section of *EATING WITH UNWASHED HANDS*.)

xv. 12 Τότε προσελθόντες¹ οἱ μαθηταὶ² λέγουσιν³ αὐτῷ
 “Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδα-
 λίσθησαν;” 13 ὁ δὲ ἀποκριθεὶς εἶπεν “Πᾶσα φυτεία ἣν
 οὐκ ἐφύτευσεν ὁ πατὴρ μου ὁ οὐράνιος ἐκριζωθήσεται.

14 ἄφετε αὐτοὺς⁴. Ἐνφυλοὶ εἰσιν ὁδηγοί⁵.
 τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ⁶,
 ἀμφοτέροι εἰς βόθυνον⁷ πεσοῦνται⁸.”

1 (F 211+αὐτῷ) 2 (C11 ss+αὐτοῦ) 3 (NC11 εἶπαν)
 4 (D τοὺς τυφλοὺς) 5 NC18^a ὁδηγοὶ εἰσιν, NC1 τυφλοὶ,
 C11 s^a+τυφλῶν 6 (D *ὁδηγῇ) 7 (D βόθυνον) 8 (D ἐν πεσ.,
 ss shall fall with him)

(From *THE SERMON ON THE MOUNT [PLAIN]*.)

vi. 39 [Εἶπεν¹ δὲ καὶ παραβολὴν αὐτοῖς]
 “Μήτι δύναιτο τυφλὸς τυφλὸν ὁδηγεῖν²;
 οὐχὶ³ ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦνται⁴;”

1 (D11 ἔλεγεν) 2 (D ὁδηγεῖν) 3 (N οὐκ) 4 (NC11
 πεσοῦνται)

4. FAITH LIKE A GRAIN OF MUSTARD SEED.

This *Logion* is inserted by SS. Mark and Matthew into the narrative of the Cursing of the barren fig-tree, but S. Matthew also appends it to the Marcan section of the Demoniac boy at the mount of Transfiguration, making it serve as our Lord's answer to the question of the disciples “Why could not we cast it out?” S. Luke is not acquainted with either of the above connexions, but strings together four disconnected *Logia* without attempting to work them, as usual, into a conflation, but with the mere prefix of an editorial note.

The change of the mountain into a tree may have been made in a mountainless country, cf. Luke vi. 47. S. Paul agrees with SS. Matthew and Mark against S. Luke in 1 Cor. xiii. 2, καὶ ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

(From the Marcan section of *THE DEMONIAK BOY*.)

xvii. 20 Ὁ δὲ λέγει¹ αὐτοῖς “Διὰ τὴν ὀλιγοπιστίαν² ὑμῶν
 ἀμὴν γὰρ λέγω ὑμῖν³,
 ἐὰν ἔχητε πίστιν ὡς κόκκον⁴ σινάπεως,
 ἐρεῖτε τῷ ὄρει τούτῳ
 ‘Μετάβα⁵ ἐνθεν⁶ ἐκεῖ⁷,’
 καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσκει ὑμῖν⁸.”

1 (C11 εἶπεν) 2 (CD11 ἀπιστίαν) 3 (C+δτι) 4 (D
 κόκκος) 5 (CD -βηθι) 6 (C ἐντεῦθεν) 7 (211 ss omit)
 8 (CD11+21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ
 καὶ νηστείᾳ)

(One of four disconnected *Logia*.)

xvii. 5 [Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ “Πρόσθετε ἡμῖν πίστιν.”
 6 ἔειπεν δὲ ὁ κύριος¹]

“Εἰ ἔχετε² πίστιν ὡς κόκκον σινάπεως,
 ἐλέγετε ἂν³ τῇ συκαμίνῳ (ταύτῃ)⁴
 “Ἐκριζώθητι καὶ⁵ φυτεύθητι⁶ ἐν τῇ θαλάσῳ⁷.”
 καὶ ὑπήκουσεν ἂν ὑμῖν.”

1 (D11 ὁ δὲ εἶπεν αὐτοῖς) 2 (D11 εἴχετε) 3 (D+τῷ ὄρει
 τούτῳ ‘Μετάβα ἐντεῦθεν ἐκεῖ’ καὶ μετέβαινεν, καὶ) 4 ND1
 omit 5 (D omits) 6 (D11 μεταφ., 1 omits καὶ φ.)
 7 (D11 εἰς τὴν θάλασσαν, 211 omit)

(For a doublet and S. Mark's parallel see I. § 37 c.)

5. WOE TO HIM THROUGH WHOM OCCASION FOR STUMBLING COMETH.

S. Luke prefixes this, S. Matthew affixes it, to the Marcan saying about being ‘drowned in the depths of the sea with a millstone round your neck.’ We infer that the connecting link is the word σκανδαλίζω in S. Mark with the noun σκάνδαλον here. The false metaphor of a trap ‘coming’ is faithfully preserved in both Gospels.

(From the Marcan section of *CAUSING SCANDALS*.)

xviii. 7 “Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων¹. ἀνάγκη
 γὰρ² ἔλθειν τὰ σκάνδαλα, πλὴν³ οὐαὶ τῷ ἀνθρώπῳ⁴ δι’ οὗ
 τὸ σκάνδαλον ἔρχεται.”

1 (ss+which are coming) 2 (ND11+έστω) 3 (D ‡+δέ)
 4 (B11+έκεινω)

(One of four disconnected *Logia*.)

xviii. 1 [Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ¹] “Ἀνένδεκτόν
 ἔστιν τοῦ τὰ σκάνδαλα μὴ ἔλθειν, ἢ πλὴν οὐαὶ² δι’ οὗ
 ἔρχεται.”

1 (1 omits) 2 (A11 οὐαὶ δὲ)

^a Cf. Rom. ii. 19, πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν.

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S. LUKE.

6. IF THY BROTHER SIN, HOW TO TREAT HIM.

The phrase *προσέχετε ἑαυτοῖς* occurs in Luke xii. 1, xvii. 3, xxi. 34, Acts v. 35, xx. 28, but not in any other N.T. author.

The *Logia* here are much altered in wording and are put in entirely different contexts. In S. Matthew especially there seems to be much editorial change.

(Appended to the parable of *THE LOST SHEEP*.)

xviii. 15 “Ἐὰν δὲ ἁμαρτήσῃ¹ ὁ ἀδελφός σου, ὑπάγε² ἔλεγε³ αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου³. εἰς σου ἀκούσῃ, ἐκέδησας⁴ τὸν ἀδελφόν σου.”

(Introduction to the parable of *THE UNMERCIFUL SERVANT*.)

xviii. 21 Τότε προσελθὼν ὁ⁵ Πέτρος εἶπεν (αὐτῷ)⁶ “Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;” 22 λέγει αὐτῷ ὁ Ἰησοῦς “Ὁὐ⁷ λέγω σοι⁷ ἕως ἑπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά⁸.”

1 (D llss + eis se) 2 (ss omit, ll + et) 3 (ss omits) 4 (D * -ses) 5 (D omits) 6 (ss omit) 7 (ss omit) 8 (D ἑπτάκις, ss † + ἑπτά)

(One of four disconnected *Logia*.)

xvii. 3 “[Προσέχετε ἑαυτοῖς.] ἐὰν ἁμαρτή¹ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, [καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ.]”

4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ² ἔως σε³ καὶ ἑπτάκις⁵ ἐπιστρέψῃ πρὸς σε⁶ λέγων ‘Μετανοῶ⁷,’ ἀφήσεις⁸ αὐτῷ.”

1 (D ἁμαρτήσῃ, D ll + eis se) 2 (ss ἁμαρτή) 3 (2 ll ss omit) 4 (D + τὸ, A l + ἐὰν) 5 (A ll + τῆς ἡμέρας) 6 (3 ll omit) 7 (D -ήσω) 8 (D ll ss ἄφες)

7. “YE SHALL SIT ON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL.”

S. Matthew inserts this *Logion* into the midst of the Marcan section “Behold, we have forsaken all and followed thee,” but S. Luke conflates it into the discourse at the last Supper. For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, xiv. 15, and the parable of the Great Supper.

(From the Marcan section of *THE REWARDS OF DISCIPLESHIP*.)

xix. (28) “Ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,

καθήσεσθε¹ καὶ ὑμεῖς² ἐπὶ δώδεκα³ θρόνους κρίνοντες τὰς⁴ δώδεκα φυλὰς τοῦ Ἰσραήλ.”

1 (CD καθίσεσθε) 2 (ND αὐτοὶ) 3 (D δεκαδύο) 4 (D omits)

(From *THE DISPUTE FOR PRECEDENCE*.)

xvii. 28 “Ὑμεῖς δὲ ἐστε¹ οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου² ἀγὼν διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου³ βασιλείαν, 30 ἵνα ἔσθῃτε⁴ καὶ πίνῃτε⁵ ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου⁶, καὶ καθήσεσθε⁷ ἐπὶ⁷ θρόνων⁸ τὰς⁹ δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.”

1 (D † Καὶ ὑμεῖς ἠὲ ἔσθῃτε ἐν τῇ διακονίᾳ μου, ὡς ὁ διακονῶν) 2 (D l omit) 3 (ss -ίητε) 4 (ss + with me) 5 (D 2 ll ss omit) 6 (ss ll καθήσεσθε (D⁸ καθέξῃσθε) 7 (D ll ss + δώδεκα) 8 (D θρόνους) 9 (D omits)

8. WHERE THE CARCASE IS, THERE THE VULTURES WILL GATHER.

ἀετοί seems to stand for *γῦπες* as in Micah i. 16.

(From the discourse on *THE LAST DAYS*.)

xxiv. 28 “Ὅπου¹ ἐὰν ᾖ τὸ πτώμα², ἐκεῖ συναχθήσονται³ οἱ ἀετοί.”

1 (ss + Πού, X ll + γὰρ) 2 (ss ll σῶμα) 3 (1 + et)

(From a discourse about *THE LAST DAYS*.)

xvii. 37 “Καὶ ἀποκριθέντες¹ λέγουσιν αὐτῷ² “Ποῦ, κύριε;” ὁ δὲ εἶπεν αὐτοῖς¹⁴]

“Ὅπου τὸ σῶμα⁵, ἐκεῖ καὶ⁶ οἱ ἀετοὶ ἐπισυναχθήσονται⁷.” †

1 (2 ll omit) 2 (3 ll Respondentes autem, ss omit) 3 (D omits) 4 (l dixit) 5 (E l πτώμα) 6 (D⁸ ll omit) 7 (D συναχ.)

9. THE DEATH OF JUDAS ISCARIOT.

S. Matthew makes Judas fling thirty shekels into the sanctuary beyond the veil and then hang himself. S. Luke says nothing about suicide. Judas fell flat upon his face, cracked asunder with a loud noise and all his inwards were poured forth. The cause of death is not explained. The description is merely horrible. S. Matthew says that after Judas's death the chief priests bought a field for a cemetery with the thirty shekels: S. Luke says that Judas bought the field for his own enjoyment before his death. S. Matthew says that the field was called the Bloody Field because it was bought with blood money; S. Luke, because it was stained with Judas's blood.

Plainly we have discrepant traditions here. There was a field and it was called the Bloody Field, but who bought it and why it was so named was not certain, nor can we now settle the point. On the difficulty about the price paid for it, see Mark xiv. 11 note.

xxvii. 3 Τότε ἰδὼν Ἰούδας ὁ παραδούς¹ αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς² ἔστρεψεν³ τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις 4 λέγων “Ἡμαρτον παραδούς αἷμα δίκαιον⁴.” οἱ δὲ εἶπαν “Τί πρὸς ἡμᾶς; σὺ ὄψῃ.” 5 καὶ ῥίψας τὰ⁵ ἀργύρια εἰς τὸν ναὸν⁶ ἀνεχώρησεν⁷, καὶ ἀπελθὼν ἀπήγγατο. 6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν “Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν⁸, ἐπεὶ τιμὴ αἱματός ἐστιν.” 7 συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος⁹ Ἀγρὸς Αἱματος ἕως τῆς σήμερον.

Acts i. 18, 19.

[18 Οὗτος μὲν οὖν ἐκτίσας¹ χωρίον ἐκ μισθοῦ τῆς ἀδικίας¹, καὶ πρηνὴς^{2a} γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα³ αὐτοῦ. 19 καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ⁵ διαλέκτῳ αὐτῶν Ἀκελδαμάχ⁶, τοῦτ' ἐστὶν Σχωρίον Αἱματος.]

1 (D + αὐτοῦ) 2 (NC *πρηνὴς) 3 (C *σπλάγχνα)
 4 (NCδ + δ) 5 (C + ἰδίῳ) 6 (N^c Ἀχελ. D - δαυμάχ, C - δαμά)

(For vv. 9, 10, see § 63.)

1 NC παραδιδούς 2 (N μετεμελήθη καὶ) 3 (CII ἀπ-)
 4 NBC ἀθῶνον 5 (N + τριάκοντα) 6 (CII ἐν τῷ ναῷ)
 7 (C ἀπεχ.) 8 (BII Κορβάν) 9 (II + Acheldemach, quod est)

(2) FRAGMENTS PECULIAR TO S. MATTHEW.

(a) HISTORICAL.

10. THE GENEALOGY^b.

The Biblical part of this Genealogy is probably taken direct from the book of Chronicles, which was the great storehouse for literature of this kind, but it rests also on Ruth iv. 18 ff., Genesis xxxviii. 16 ff., 2 Sam. xii. 24 and many other passages of the O.T.

The Genealogy bears traces of having been prepared to be learned by heart, for it contains many devices to assist the memory. A certain number of words are enclosed in square brackets as editorial additions, unnecessary to the true purpose, yet providing resting-places for the weary memory by dwelling on something of special interest. The division into three groups with fourteen names in each group, together with the concluding note which draws attention to this fact, is a notable help in *memoriter* repetition.

There are some peculiarities to be noticed: (1) Ἐσρώμ for Ἰϋρῶμ, (2) Ἰωβήδ for Ἰωβ, (3) Ἀσάφ for Νρῶ, (4) Ἀμώς for Ἰωβ. These are slips of memory. The following are more serious. (5) Ὁξειά is an error of the LXX. for Ὁχοξειά (=Ahaziah), the first two letters having been omitted by a clerical oversight. But Ὁξειά frequently stands for Uziah in the LXX. (as in Isaiah i. 1). Elsewhere Uziah is called Azariah. This double confusion has led to the omission of three generations. (6) Jehoiakim son of Josiah is confused with Jehoiachin of the next generation. In Hebrew these names are much alike; in Greek they are quite different. The mistake therefore dates from the Hebrew original. There ought to have been at least eighteen names in the second division.

Shealtiel and Zerubbabel are the last Biblical names. After that everything rests on uncertain tradition, which we can only test by arithmetic and by comparison with S. Luke.

It must be admitted that the Genealogy is not one that would satisfy a modern herald. But the most serious difficulty about it is not noticed by harmonists. We are assured by it that in the royal David's line father was succeeded by son without fail for at least twenty generations. This is quite contrary to experience. In the kings of England the direct succession is never maintained for more than four generations. The Editor has too readily accepted the Hebrew "his son,"

^a Papias adds πρηνὴς ἐπὶ τοσοῦτον τὴν σάρκα, ὥστε μηδέ, ὅπῃθεν ἄμαξα ῥάδιως διέρχεται, ἐκείνον δύνασθαι διελθεῖν.

^b In Cod. D the harmonists went so far as to cancel S. Luke's Genealogy over that portion of it which is also found in S. Matthew, and to substitute for it S. Matthew's list of names, but in the inverted order which S. Luke gives.

S. MATTHEW.

I. CHRONICLES.

which often means no more than 'his heir.' For example, Hezekiah cannot have been the son of Ahaz unless we are to set aside the dates which are given us in the O.T. Ahaz burnt his son and was succeeded by his brother, or cousin, or other relative. Probably there are many other examples of this.

A study of the Genealogies teaches us not to worship the letter of Scripture. "The letter killeth: the Spirit giveth life." Of the differences between S. Matthew's genealogy and S. Luke's we shall speak hereafter. We have no reason to doubt that these genealogies were the best work of the kind which that age could produce and that they were carefully done, but we must not demand more. They seem to have been, as we should expect, the work of Hebrew Christians, probably of Ebionites who held that our Lord was the son of Joseph.

10. A. Preface to the Genealogy.

Ἰ. τ Βίβλος γενέσεως Ἰησοῦ Χριστοῦ
 υἱοῦ Δαυεὶδ^c υἱοῦ Ἀβραάμ^d.

(Names or parts of names which are not found in S. Luke's genealogy (V. § 14) are printed in thick type.)

10. B. First Division: fourteen Generations.

1 Chronicles i. 34—iii. 19.

(Common
O.T. form)

Ἰ. 2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ¹, (1) (2)
 Ἰσαάκ¹ δὲ ἐγέννησεν τὸν Ἰακώβ, (3)
 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν (4)
 [καὶ τοὺς ἀδελφοὺς αὐτοῦ],
 3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες (5)
 [καὶ τὸν Ζάρα³ ἐκ τῆς Θαμάρ]⁴,
 Φάρες δὲ ἐγέννησεν τὸν Ἑσρὼμ⁵, (6)
 Ἑσρὼμ⁵ δὲ ἐγέννησεν τὸν Ἀράμ, (7)
 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμειναδάβ, (8)
 Ἀμειναδάβ⁸ δὲ ἐγέννησεν τὸν Ναασσών, (9)
 Ναασσών δὲ ἐγέννησεν τὸν Σαλμών⁷, (10)
 5 Σαλμών⁷ δὲ ἐγέννησεν τὸν Βόες⁸ [ἐκ τῆς Ῥαχάβ⁹]⁴, (11)
 Βόες⁸ δὲ ἐγέννησεν τὸν Ἰωβήδ¹⁰ [ἐκ τῆς Ῥούθ], (12)
 Ἰωβήδ¹⁰ δὲ ἐγέννησεν τὸν Ἰεσσαί, (13)
 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ [τὸν βασιλέα]. (14)

1 (N1 Ἰσαάκ) 2 (N11 omit, ss omit throughout vv. 2—16)
 3 (B Ζάρε) 4 (I omits) 5 (I Efron) 6 (N † δάμ)
 7 (ss Sela) 8 (C Βόος, E11 Βόος) 9 (I † Pacham)
 10 (11 Obeth or Obed)

34 Καὶ ἐγέννησεν Ἀβραάμ τὸν Ἰσαάκ. Abraham
 καὶ υἱοὶ Ἰσαάκ Ἰακώβ καὶ Ἡσαΐ. Isaac
 ii. 1 Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραήλ... Jacob
 Ἰουδά..... Judah
 4 καὶ Θαμὰρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν
 Φάρες καὶ τὸν Ζάρα. Pharez
 5 υἱοὶ Φάρες Ἀρσὼν καὶ Ἰεμονήλ. Hezron
 9 καὶ υἱοὶ Ἑσερὼν... ὁ Ῥάμ καὶ... Ἀράμ. Ram
 10 καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμειναδάβ, Amminadab
 καὶ Ἀμειναδάβ ἐγέννησεν τὸν Ναασσών... Nahshon
 11 καὶ Ναασσών ἐγέννησεν τὸν Σαλμών, Salma
 καὶ Σαλμών ἐγέννησεν τὸν Βόος. Boaz
 12 καὶ Βόος ἐγέννησεν τὸν Ὠβήδ, Obed
 καὶ Ὠβήδ ἐγέννησεν τὸν Ἰεσσαί, Jesse
 13 καὶ Ἰεσσαί ἐγέννησεν... 15 Δαυεὶδ. David

There is no O.T. authority for making Rahab mother of Boaz.

10. C. Second Division: fourteen Generations.

Ἰ. (6) Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα² (15)
 [ἐκ τῆς τοῦ Οὐρέλου],
 7 Σολομῶν² δὲ ἐγέννησεν τὸν Ῥοβοάμ, (16)
 Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβειά⁴, (17)
 Ἀβειά^{4,5} δὲ ἐγέννησεν τὸν Ἀσάφ⁶, (18)
 8 Ἀσάφ⁶ δὲ ἐγέννησεν τὸν Ἰωσαφάτ⁷, (19)
 Ἰωσαφάτ⁷ δὲ ἐγέννησεν τὸν Ἰωράμ, (20)
 Ἰωράμ δὲ ἐγέννησεν⁸ * * *
 * * * * *
 * * * * *
 * * * τὸν Ὀζείαν, (21)

1 (I omits, C11 + δ βασιλεὺς) 2 (N Σαλωμών, 11 Salomonem)
 3 (I Salamon) 4 (D in Luke 1 Ἀβιούδ, 11 Abiu or Abiuth)
 5 (N1 Ἀβιάς) 6 (E11 ss Ἀσά) 7 (C -φά, D in Luke -άδ)
 8 (ss † + Ahazia; Ahazia begat Joash; Joash begat Amazia;
 Amazia begat, D in Luke also gives these names)

iii. 1 Υἱοὶ Δαυεὶδ..... 5 Σαλωμών. Solomon
 10 υἱοὶ Σαλωμών Ῥοβοάμ, Rehoboam
 Ἀβειὰ υἱὸς αὐτοῦ, Abijah
 Ἀσὰ υἱὸς αὐτοῦ, Asa
 Ἰωσαφάτ υἱὸς αὐτοῦ, Jehoshaphat
 11 Ἰωράμ υἱὸς αὐτοῦ, Jehoram
 Ὀζεία υἱὸς αὐτοῦ (error for Ὀχοζεία), Ahaziah
 Ἰωὰς υἱὸς αὐτοῦ, Joash
 12 Ἀμασίας υἱὸς αὐτοῦ, Amaziah
 Ἀζαρία υἱὸς αὐτοῦ (variant for Ὀζεία) Uziah

^c Rom. i. 1, Ἰησοῦ Χριστοῦ... 3 τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα. Cf. 2 Tim. ii. 8; John vii. 42.
^d Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

1000 189, 187, 204
 James Porphyrios Dialogue talks up the same.

S. MATTHEW.

- i. 9 Ὁξείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, (22)
 Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάς⁹, (23)
 Ἀχάς¹⁰ δὲ ἐγέννησεν τὸν Ἐζεκίαν, (24)
 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, (25)
 Μανασσῆς¹¹ δὲ ἐγέννησεν τὸν Ἀμώς¹², (26)
 Ἀμώς¹² δὲ ἐγέννησεν τὸν Ἰωσειαν, (27)
 11 Ἰωσειας δὲ ἐγέννησεν¹³ * *
 * * * τὸν Ἰεχονίαν (28)
 [καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
 9 (B^N Ἀχάξ) 10 (B^A Ἀχάξ) 11 (B^{*} Μανασσῆ)
 12 (E 211 Ἀμῶν) 13 (sⁱ p + Jehoiakim; Jehoiakim begat)

I. CHRONICLES.

- iii. (12) Ἰωαθὰν υἱὸς αὐτοῦ, Jotham
 13 Ἀχὰς υἱὸς αὐτοῦ, Ahaz
 Ἐζεκίας υἱὸς αὐτοῦ, Hezekiah
 Μανασσῆς υἱὸς αὐτοῦ, Manasseh
 14 Ἀμὼν υἱὸς αὐτοῦ, Amon
 Ἰωσειὰ υἱὸς αὐτοῦ, Josiah
 15 καὶ υἱοὶ Ἰωσειά... ὁ δεῦτερος Ἰωακείμ, Jehoiakim
 16 καὶ υἱοὶ Ἰωακείμ· Ἰεχονίας υἱὸς αὐτοῦ..... Jehoiachin

10. D. *Third Division: thirteen ¶ Generations.*

- i. 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος]
 Ἰεχονίας ἐγέννησεν¹ τὸν Σαλαθιήλ², (29)
 Σαλαθιήλ² δὲ ἐγέννησεν¹ τὸν Ζοροβάβελ³, (30)
 13 Ζοροβάβελ δὲ ἐγέννησεν¹ τὸν Ἀβιούδ³, (31)
 Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακείμ, (32)
 Ἐλιακείμ δὲ ἐγέννησεν τὸν Ἀζῶρ, (33)
 14 Ἀζῶρ δὲ ἐγέννησεν τὸν Σαδῶκ⁴, (34)
 Σαδῶκ⁴ δὲ ἐγέννησεν τὸν Ἀχείμ⁵, (35)
 Ἀχείμ⁵ δὲ ἐγέννησεν τὸν Ἐλιούδ⁶, (36)
 15 Ἐλιούδ⁷ δὲ ἐγέννησεν τὸν Ἐλεαζάρ, (37)
 Ἐλεαζάρ δὲ ἐγέννησεν τὸν Μαθθάν⁸, (38)
 Μαθθάν⁸ δὲ ἐγέννησεν τὸν Ἰακώβ, (39)
 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, (40)
 ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος⁹ Χριστός¹⁰. (41)

- iii. 17 Σαλαθιήλ υἱὸς αὐτοῦ. Shealtiel
 19 καὶ υἱοὶ Σαλαθιήλ· Ζοροβάβελ..... Zerubbabel

There are many indications that S. Matthew's Gospel was not merely the product of oral teaching, but was written to be committed to memory. Not the least of these are the editorial notes in the Genealogy, which are clearly aids to the memory. So too is the division into three groups of fourteen generations.

- 1 (B γεννῶ) 2 (B1 Σελαθ., ss Shealtiel) 3 (B^N -οὗτ,
 11 -uth) 4 (B11 Σαδῶχ) 5 (D in Luke ss Ἀχείμ) 6 (B^N -οὗτ,
 1 -uth, 1 -um) 7 (B^N -οὗτ, 1 -uth, 211 -um) 8 (B^C Μαθθάν)
 9 (211 s^o omit) 10 (11 cui desponsata virgo (1 omits virgo)
 Maria genuit (or peperit) &c., s^o Joseph, to whom was espoused
 Mary the virgin, begat Jesus &c.)

10. E. *Editorial Conclusion.*

[i. 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες¹.]

1 (11 + omnes itaque generationes ab Abraham usque in (or ad) adventum Iesu Christi generationes sunt xlii)

¶ One line seems to have been lost from the third Division.

11. THE BETROTHAL OF MARY TO JOSEPH.

Six inspired dreams are narrated in S. Matthew, always with the formula κατ' ὄναρ, three times with the addition of "an angel of Jehovah." Five of these dreams occur in these first two chapters, one (that of Pilate's wife) in the 27th chapter. There is nothing exactly like them elsewhere in N.T.

Visions are found and angels. Practically the same thing may be intended, but it is not expressed in the same way. Identity of authorship seems to be indicated. The same person probably contributed the whole of these two chapters and also the remarkable information about Pilate's wife.

The Hebrew מַלְאָכָהּ, "And she shall call" may be pointed מַלְאָכָהּ! "And thou shalt call."

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The meaning of *v.* 25 seems clear if only we could approach the subject without prepossessions, but it has been keenly debated in the Church. For opposite views of it see Lightfoot's essay on the 'Brethren of our Lord' in his Commentary on Galatians, and Mayor in his Commentary on S. James.

i. 18 Τοῦ δὲ Ἰησοῦ (Ἰησοῦ)⁷¹ ἡ γένεσις οὕτως ἦν. Μνηστευθείσης² τῆς μητρὸς αὐτοῦ⁷³ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς⁷², δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι⁴, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων "Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν⁵ τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου. 21 τέξεται δὲ⁶ υἱόν, καὶ καλέσεις⁷ τὸ ὄνομα αὐτοῦ⁸ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ⁹ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν." [22 Τοῦτο δὲ ὅλον¹⁰ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ¹¹ τοῦ προφήτου λέγοντος³ 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γίον, καὶ καλέουσιν¹² τὸ ὄνομα αὐτοῦ⁸ Ἑμμανουήλ¹³. ὅ ἐστιν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.] 24 Ἐγερθεὶς¹⁴ δὲ (ὁ)¹⁴ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ¹⁵. 25 καὶ οὐκ ἐγίνωσκεν¹⁶ αὐτὴν ἕως (οὗ)¹⁷ 18 ἔτεκεν¹⁹ υἱόν²⁰, καὶ ἐκάλεσεν²¹ τὸ ὄνομα αὐτοῦ Ἰησοῦν¹⁸.

1 NC † Ἰησοῦ Χριστοῦ, 11 ss omit Ἰησοῦ 2 (E1 + γὰρ) 3 (1 omits) 4 (NC παραδ.) 5 NCD Μαρίαμ 6 (ss + to thee) 7 (L1 -σει) 8 (N? omits) 9 (s^c the world) 10 (ss omit) 11 (D 11 ss + Ἰησαίου) 12 (D⁸ καλέσεις) 13 (D Διευ.) 14 N omits 15 (s^c Mary) 16 (D 11 ἔγνω) 17 B omits 18 (1 s^c omit) 19 (CD + τὸν, s^c + to him) 20 (CD 11 + αὐτῆς τὸν πρωτότοκον, 1 + unigenitum) 21 (ss she called) 22 (s^c omits)

12. THE WISE MEN FROM THE EAST.

Here only (3) is Ἱεροσόλυμα treated as feminine singular. Elsewhere it is a neuter plural. Beside it exists the indeclinable Ἱερουσαλήμ.

The quotation from Micah does not come from the LXX. (in which ἐξ οὗ probably = ἐκ σοῦ as often in MSS.). The Hebrew reads "And thou, Bethlehem Ephrathah, art too small to be among the thousands of Judah; from thee shall One come forth for Me to be a ruler in Israel." The LXX. reads "And thou, Bethlehem [house of] Ephrathah, art one of a few to be amongst the thousands of Judah, &c." Our Gospel, probably reproducing some Palestinian Midrash, gives "land of Judah" instead of the unintelligible "Ephrathah," inserts the negative οὐδαμῶς and points ἑξῆς "thousands" as ἑξῆς "leaders." To insert a negative, when the sense seemed to require it, was regarded as quite legitimate in ancient exegesis, and was frequently done, though we cannot allow it.

Kepler's idea that 'the star' was not a luminous body moving in the earth's atmosphere, but a new star combined with a conjunction of the planets Jupiter, Venus and Mars in

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the sign *pisces* which signified Judæa, the whole being interpreted by the Chaldæan astrologers according to the rules of their art, has been too hastily set aside on the ground that the language does not express that idea. But surely we have no right to look for mathematical precision of language in such a case. The narrator tells the story in his own words, according to his own crude ideas. The duty of the exegete is to discover what objective reality lay beneath the words. To sweep the whole thing away as mythical is unscientific. We may not perhaps attach as much historical veracity to every detail in these two chapters, as we do to the body of the Gospel. The events are further removed and the narrator is unknown to us. But we have no grounds for rejecting them without examination from *a priori* prejudice.

ii. 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ¹ τῆς Ἰουδαίας⁷¹ ἐν ἡμέραις Ἡρῳδοῦ² τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα³ 2 λέγοντες "Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἄστέρα ἐν⁴ τῇ ἀνατολῇ καὶ ἠλθομεν προσκυνῆσαι αὐτῷ." 3 Ἀκούσας δὲ ὁ βασιλεὺς Ἡρῳδῆς ἐταράχθη καὶ πᾶσα⁵ Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν¹⁵ ποῦ ὁ χριστὸς γεννᾶται. 5 οἱ δὲ εἶπαν αὐτῷ "Ἐν Βηθλέεμ¹ τῆς Ἰουδαίας⁷⁶. οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

6 Καὶ σὺ, Βηθλέεμ⁷ γῆ⁷ Ἰούδα⁷⁸, οὐδαμῶς⁹ ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν¹⁰ Ἰούδα. ἔκ σο¹⁰ γὰρ¹¹ ἐξελεῖσθαι ἡγούμενος, ὅστις ποιμανεῖ¹² τὸν λαόν μου τὸν Ἰσραήλ¹³.

7 Τότε Ἡρῳδῆς λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν¹³ παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ¹⁴ εἶπεν¹⁵ "Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου¹⁶ ἐπ' ἃν¹⁶ δὲ εὑρήτε ἀπαγγεῖλατέ¹⁷ μοι, ὅπως καὶ ἐλθὼν προσκυνήσω αὐτῷ." 9 οἱ δὲ ἀκούσαντες¹⁸ τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς, ἕως ἐλθὼν ἐστάθη ἐπάνω¹⁹ οὗ ἦν τὸ παιδίον¹⁹. 10 ἰδόντες δὲ τὸν ἀστέρα²⁰ ἐχάρησαν χαρὰν μεγάλην σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον²¹ τὸ παιδίον²² μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς²³ αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν²⁴. 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῳδὴν δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν²⁶.

1 (2 11 ss Iudae) 2 (D * Ἡρώδους) 3 (C Ἱερουσαλήμ) 4 (N? ἀστέραν) 5 (D omits) 6 (2 11 ss Iudae, 1 Iuda) 7 (ss omit) 8 (D 11 τῆς Ἰουδαίας, 1 Iudaea, 1 terra Iudeorum) 9 (D s¹ μὴ, 11 ss? non) 10 (B * ἐξ σοῦ, NC † ἐξ σοῦ, D⁸ † ἐκ ου) 11 (N omits, C + μοι) 12 (D⁸ ποιμαίνει, 1 regat) 13 (D ἠκρίβασεν) 14 (D * Βεθλέεμ) 15 (D ss + αὐτοῖς) 16 (D δταν) 17 (D ἐπαγγ.) 18 (D⁸ † ἀκούσαν) 19 (D 11 τοῦ παιδίου) 20 (NC * ἀστέραν) 21 (11 εὑρον) 22 (D τὸν παῖδα) 23 (D 11 θηυσ.) 24 (D ζμύρναν) 25 (N εαυτῶν)

^a LXX. Is. vii. 14, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἑμμανουήλ.

^b Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλῆρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναίκος, γενόμενον ὑπὸ νόμον. Cf. Rom. viii. 3; Phil. ii. 7; 1 Tim. i. 15, iii. 16; Heb. ii. 14.

^c LXX. Micah v. 2, Καὶ σὺ, Βηθλέεμ οἶκος Ἐφράθα, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰουδα, ἐξ οὗ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραήλ.

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13. THE FLIGHT INTO EGYPT.

The tourist in Cairo is taken a pleasant drive to the spot where the Virgin dwelt, is shewn a tree under which she sat and a fount in which she washed the Infant's clothes. It is needless to say that all these sacred sites are mediæval inventions.

It is to be noticed that S. Matthew clearly teaches that our Lord was born before Herod's death: how many months or years before, he does not define. S. Luke, we shall see, appears to teach that our Lord was born after Herod's death.

ii. 13 Ἀναχωρησάντων δὲ αὐτῶν¹ ἰδοὺ ἄγγελος Κυρίου φαίνεται² κατ' ὄναρ τῷ Ἰωσήφ λέγων “Ἐγερθεὶς παράλαβε τὸ παιδίον³ καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον⁴ τοῦ ἀπολέσαι αὐτό.” 14 ὁ δὲ ἐγερθεὶς⁵ παρέλαβε τὸ παιδίον⁶ καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ⁶ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν γιόν μου^a.]

1 (B + εἰς τὴν χώραν αὐτῶν) 2 B11 ἐφάνη 3 (D τὸν παῖδα) 4 (D αὐτόν) 5 (D διεγ.) 6 (s^c by the mouth of *Isaiah*)

14. THE MURDER OF THE INNOCENTS.

ii. 16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ¹ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετούς² καὶ κατωτέρω³, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν⁴ παρὰ τῶν μάγων. [17 Τότε ἐπληρώθη τὸ ῥηθὲν⁵ διὰ Ἱερεμίου⁶ τοῦ προφήτου λέγοντος

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
ῥ κλαυθμὸς καὶ ὀδυρμὸς πολὺς·
Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἠθέλησεν⁸ παρακληθῆναι ὅτι οὐκ εἰσίν^b.]

1 (D *Βεθλέαιμ) 2 (D11 διετέλας) 3 (D11 κάτω) 4 (D ἠκρίβασεν) 5 (D + ὑπὸ Κυρίου) 6 (D *Ἱερεμίου) 7 (CD ss + θρήνος καὶ) 8 (D11 ἠθέλησεν)

15. THE RETURN TO NAZARETH.

βασιλεύει is correctly applied to Archelaus, who would by his father's will hold the title of king, until Augustus refused it.

It seems clear that the narrator had no notion that Nazareth was Joseph's residence of old. S. Luke's knowledge about Nazareth is unique and is always to be preferred.

ii. 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20 λέγων “Ἐγερθεὶς παράλαβε τὸ παιδίον¹ καὶ τὴν μητέρα αὐτοῦ

^a LXX. Hosea xi. 1, ὅτι νήπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. (Hebr.)

^b LXX. Jer. xxxviii. 15, φωνὴ ἐν Ῥαμὰ ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ· Ῥαχὴλ ἀποκλαιομένη οὐκ ἠθέληεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

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καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν² ψυχὴν τοῦ παιδίου.” 21 ὁ δὲ ἐγερθεὶς³ παρέλαβε τὸ παιδίον⁴ καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν⁵ εἰς γῆν⁵ Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι Ἀρχέλαος⁶ βασιλεύει⁷ τῆς Ἰουδαίας⁸ ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη⁹ ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 καὶ ἔλθων κατώκησεν εἰς πόλιν λεγομένην Ναζάρετ¹⁰, [ὅπως πληρωθῇ τὸ ῥηθὲν διὰ¹¹ τῶν προφητῶν¹² ὅτι Ναζωραῖος¹³ κληθήσεται.]

1 (D τὸν παῖδα) 2 (C † + τὴν) 3 (D διεγ.) 4 (D11 ἦλθεν) 5 (D τὴν) 6 (D Ἀρχι-) 7 (CD + ἐπὶ, 11 + in) 8 (s^c omits) 9 (D † ἐφοβήθη) 10 (C11 Ναζάρεθ, 1 Nazarein) 11 (C ὑπὸ) 12 (11 ss singular) 13 (11 Nazareus)

16. THE FAME OF OUR LORD SPREADS ABROAD.

This passage reads like an editorial note and hardly deserves to be regarded as a new contribution.

The mention of the Roman province of Syria is a most noteworthy fact, full of suggestion. Does the author mean that our Lord's fame (or 'teaching') spread to Antioch and the Cilician gates and that all the sick from Damascus and the other cities were brought to him? I trow not. 'Syria' is probably used to designate Palestine only, precisely as S. Luke uses 'Judæa.' From this I infer that the author lived in Alexandria or some other town of the Roman empire. Had he lived in Palestine, he must have used stricter terms.

The frequent use of πάντας when he only means πολλούς is commented on under Mark i. 5.

Decapolis is mentioned in trito-Mark v. 20, vii. 31.

iv. 24 Καὶ ἀπῆλθεν¹ ἡ ἀκοὴ αὐτοῦ εἰς ὅλην² τὴν Συρίαν^{3,4} καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις⁵ συνεχομένους⁶ δαιμονιζομένους⁷ καὶ σεληνιζομένους καὶ παραλυτικούς⁸, καὶ ἑθεράπευσεν αὐτούς^{10,11}. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

1 (NC ἐξῆλθεν) 2 (NC πᾶσαν) 3 (Γ Blass συνορίαν) 4 (s^c omits) 5 (NC † -νοῦς) 6 (ND 11 + καὶ) 7 (NC * δαιμονιζ.) 8 (s^c omits) 9 (ss + He laid His hand upon each of them and) 10 (D11 ss πάντας) 11 (1 omits)

17. TWO BLIND MEN HEALED.

(Placed after THE RAISING OF JAIRUS'S DAUGHTER.)

This narrative demands careful study, because of its numerous affinities with others. The "two blind men" are transferred to Matt. xx. 30, where the other Gospels have only one

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(Bartimæus). The title "Son of David" has been borrowed from the mouth of Bartimæus and has been repeated in Matt. xii. 23, xv. 22, xxi. 9, 15. The question "Do you believe?" reminds us of the father of the demoniac boy (Mark ix. 24). 'Touching their eyes' is a commonplace (p. 108, note) and has been transferred from here into S. Matthew's account of Bartimæus. The phrase "according to your faith be it done unto you" not only reminds us of the refrain "Thy faith hath saved thee," but is almost reproduced in Matt. xv. 28 where the Marcan tradition is deserted for it. The expression "their eyes were opened" is transferred to Bartimæus (xx. 33). Finally the whole concluding sentence with the striking words *ἐνεβριμήθη, ὁρᾶτε, ἐξελθόντες, διεφήμισαν*, is moulded on trito-Mark i. 43 ff., where the same strict charge is followed by the same defiant disobedience. Can it be that the trito-Mark has borrowed it from this passage?

Some critics would argue that the whole narrative is unhistorical, being a mere cento of other passages, but in truth other passages seem to be affected by it quite as much as it is by them. We are at liberty to suppose that an inexperienced narrator, who had a story to tell, would naturally draw extensively upon his predecessors; but how would it be possible for him to alter the wording of older and well-established narratives? Clearly that is impossible, and we must therefore regard most of the changes as editorial. For only an editor could alter right and left. The assimilations are so numerous and complex that we attribute them partly to conscious, partly to unconscious, mental action during years of oral repetition, and find it very hard to imagine how they could have been made under the rival hypothesis.

ix. 27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν¹ δύο τυφλοὶ κράζοντες² καὶ λέγοντες³ "Ἐλέησον ἡμᾶς, υἱὲ⁴ Δαυεὶδ!" 28 Ἐλθόντι⁵ δὲ⁶ εἰς τὴν οἰκίαν προσήλθαν αὐτῷ οἱ⁷ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ⁸ Ἰησοῦς "Πιστεύετε ὅτι δύναμαι⁹ τοῦτο ποιῆσαι;" λέγουσιν αὐτῷ "Ναί, κύριε." 29 τότε ἤψατο τῶν ὀφθαλμῶν¹⁰ αὐτῶν λέγων¹¹ "Κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν." 30 καὶ ἠνεψύχθησαν¹² αὐτῶν οἱ ὀφθαλμοί¹³. Καὶ ἐνεβριμήθη¹⁴ αὐτοῖς ὁ¹⁵ Ἰησοῦς λέγων "Ὁρᾶτε μηδεὶς γινωσκέτω." 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὄλῃ⁸ τῇ γῇ ἐκεῖνη.

1 NC + αὐτῷ 2 (N κραυγάζ.) 3 (C? 211s omit)
4 B υἱός 5 (N εἰσελθ.) 6 (D II καὶ ἔρχεται...καὶ, N + αὐτῷ)
7 (ND II + δύο) 8 (N omits) 9 (N II + ὑμῖν) 10 (D ὁμμάτων)
11 (D I καὶ εἶπεν) 12 (N ἀνεψύχ., C ἠνείχ.)
13 (s^a + immediately) 14 (CD -μήσατο) 15 (D omits)

¶ Mark x. 48 with parallels; Matt. xii. 23, xv. 22, xxi. 9, 15.

18. THE (BLIND AND) DUMB DEMONIAK.

Many critics regard these as dittographies, the same event being twice narrated, and some would attribute this to the accident that both sources, S. Mark and the *Logia*, contained the miracle. Under the oral hypothesis it is more probable that the events are distinct, but that they have been assimilated. There is however a doubt about the genuineness of

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ix. 34: if that be spurious, the assimilation is reduced. For further annotation see Mark iii. 22, note.

ix. 32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ¹ κωφὸν δαιμονιζόμενον· 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες² "Οὐδέποτε ἐφάνη οὕτως ἐν τῷ³ Ἰσραὴλ."

34 ([οἱ δὲ Φαρισαῖοι

ἔλεγον

"Ἐν⁴ τῷ ἄρχοντι τῶν δαιμονίων

ἐκβάλλει τὰ δαιμόνια."])⁵

Doublet:

xii. 22 Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν⁷⁶. καὶ ἐθεράπευσεν αὐτόν⁷, ὥστε τὸν⁸ κωφόν⁷⁹ λαλεῖν καὶ βλέπειν¹⁰. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον "Μήτι¹¹ οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ;"

[24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

"Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοῦλ¹² ἄρχοντι τῶν δαιμονίων."]

1 (CD II + ἄνθρωπον) 2 (V I + ὅτι) 3 (D omits)
4 (N omits, II + Belzebul or -ut, I + Beelzebub) 5 D II s^a omit
6 NCD II προσήνεχθη αὐτῷ δαιμονιζόμενος (± τυφλὸς καὶ) κωφός
7 (N ‡ αὐτοῖς) 8 (C + τυφλὸν καὶ) 9 (II omit, C + καὶ)
10 (II s^a + et audiret) 11 (D^s + ὅτι) 12 (CD II Βεεζεβοῦλ, II Belzebul, II s^a Beelzebub)

19. SHEEP WITHOUT A SHEPHERD.

(Prefixed to *THE MISSION OF THE TWELVE*.)

In Mark vi. 34 the trito-Mark appears to have borrowed the concluding clause of this passage.

ix. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकुλμένοι καὶ ἐριμμένοι¹ ὥσει² πρόβατα μὴ ἔχοντα ποιμένα³.

1 (D ἐριμμένοι)

2 (CD ὥς)

20. S. PETER WALKS ON THE WATER.

This narrative and that in § 23 exactly agree with S. Peter's character, as set forth in the Gospels. The phrase ἐπὶ τὰ ὕδατα (bis) does not occur elsewhere; καταποντίζεσθαι is found only in Matt. xviii. 6 where S. Mark has βέβληται and S. Luke ἔρριπται; ἐκτείνας τὴν χεῖρα is used of our Lord in Matt. viii. 3 || and xii. 49; ὀλιγόπιστος occurs in Matt. vi. 30 = Luke xii. 28, Matt. viii. 26, xiv. 31, xvi. 8; διατάξω is found only in Matt. xxviii. 17.

There is not much thought for the credit of S. Peter in this narrative.

xiv. 28 Ἀποκριθεὶς δὲ ὁ¹ Πέτρος εἶπεν αὐτῷ² "Κύριε³, εἰ σὺ εἶ, κέλευσόν με⁴ ἐλθεῖν πρὸς σέ ἐπὶ τὰ ὕδατα." 29 ὁ δὲ εἶπεν "Ἐλθέ." καὶ καταβὰς ἀπὸ τοῦ πλοίου⁵

1 (D omits, ss + Simon)

2 (3 ll omit)

3 (s^a omits)

4 (C μοι)

5 (C + ὁ)

° LXX. Numb. xxvii. 17, "καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου ὥσει πρόβατα οἱς οὐκ ἔστιν ποιμήν."

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xiv. (29) Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἡ καὶ ἦλθεν⁷⁶
 πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον⁷ ἐφοβήθη,
 καὶ ἀρξάμενος καταποντίζεισθαι ἔκραξεν λέγων “Κύριε,
 σῶσόν με.” 31 εὐθέως⁸ δὲ ὁ⁹ Ἰησοῦς ἐκτείνας τὴν χεῖρα
 ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ “Ὁλιγόπιστε, εἰς τί
 ἐδίστασας;”

6 ND II ἐλθεῖν (N + ἦλθεν οὖν) 7 (CD II ss + ἰσχυρόν)
 8 (N εὐθὺς) 9 (D omits)

21. MANY HEALINGS OF DIVERS SICK FOLK.

This fragment is probably an editorial note like § 16. The phrase ἐδόξασαν τὸν θεόν [Ἰσραήλ] is found in Mark ii. 12 ||, but S. Luke gives it eight times, so anxious is he to impress the truth that our Lord did not work miracles by His own power, but simply as God's delegate on earth, by virtue of the *κένωσις*. With 31 compare Mark vii. 37.

xv. 29 [Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἦλθεν¹ παρὰ τὴν θάλασσαν
 τῆς Γαλιλαίας,] καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.
 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί² ἔχοντες μεθ' ἑαυτῶν
 χωλούς, κυλλούς, τυφλούς, κωφούς³, καὶ ἑτέρους πολλούς,
 καὶ ἔριψαν αὐτοὺς ἡ παρὰ⁴ τοὺς πόδας αὐτοῦ⁵, καὶ ἐθερά-
 पेυσεν αὐτούς⁶. 31 ὥστε τὸν ὄχλον⁷ θαυμάσαι βλέποντας
 ἡ κωφούς λαλοῦντας⁸ καὶ² χωλούς περιπατοῦντας καὶ⁹
 τυφλοὺς βλέποντας¹⁰. καὶ ἐδόξασαν¹¹ τὸν θεόν Ἰσραήλ.

1 (II + iterum) 2 (II omit) 3 (D II omit) 4 (D I ὑπὸ)
 5 (C + πόδας, C II τοῦ Ἰησοῦ) 6 (C αὐτοῖς, D II + πάντας)
 7 B II ss τοὺς ὄχλους 8 B ἀκούοντας, (D + καὶ) κυλλοὺς ὑγιαίνουσιν
 9 (D + τοὺς) 10 (I omits) 11 N II ἐδόξαζον

22. THE COIN IN THE FISH'S MOUTH.

It is not said that S. Peter obeyed, but the narrator hardly can have intended to suggest a doubt. Many persons however have felt a difficulty about this narrative. Bishop Westcott indeed classed this amongst the “Miracles of Providence” as though there were nothing miraculous about it except that it happened at the moment predicted. But is that true? A bright piece of tin makes an excellent bait for cod and other fish, which greedily snap at a coin. But as soon as they discover their mistake they must surely eject it. It would be strange to hook a fish while it held the coin in its mouth. It is not for us to argue that He who refused to turn stones into bread to supply His own need, would never have resorted to this unusual way of procuring a stater, still less are we entitled with Blass to omit the words “when thou hast opened its mouth” and alter *εὐρήσεις* into *εὐρήσει* ‘it will fetch,’ making S. Peter sell the fish for the stater. But we may point out that this incident is not narrated by S. Peter himself, but by an unknown contributor. We cannot attach to it the highest historical attestation.

A stater is a trifle (about three pence) more than a shekel. The Temple tax was half a shekel for every full grown male Israelite, who however did not pay half a shekel but half a stater (two drachmas). The difference, amounting to about three half pence, was given as a perquisite to the chief priests, who collected the tax all over the world. The tax was compulsory on all Jews in Judæa, voluntary on Jews of the dispersion or Galilæans.

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Our Lord's question means ‘Does the Emperor of Rome collect taxes from his own subjects or from conquered nations?’ It was notorious that Roman citizens were in those days exempt. Therefore, our Lord argues, a compulsory Church-rate is indefensible. Churches should be supported by voluntary offerings.

xvii. 24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ¹ προσῆλθον οἱ ἡ τὰ δίδραχμα² λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν “Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ³ δίδραχμα⁴;” 25 λέγει “Ναί.” καὶ ἐλθόντα⁵ εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων “Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων⁷ λαμβάνουσιν τέλη ἢ κήνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;” 26 ἡ εἰπόντος δέ¹⁹ “Ἀπὸ τῶν ἀλλοτρίων,” ἔφη αὐτῷ ὁ Ἰησοῦς “Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί²⁷ ἡ να δὲ μὴ σκανδαλίσωμεν¹⁰ αὐτούς, πορευθεῖς εἰς¹¹ θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάτνα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις¹² στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.”

1 (C I Καπερν.) 2 (D τὰ *διδράγματα, II didragma or dragma) 3 (ND omit) 4 (D 3 II *διδραγμα) 5 (I Utique non) 6 N εἰσελθ., (D II εἰσελθόντι, C ss ὅτε ἦλθον, I intrantes, E II ὅτε εἰσῆλθεν) 7 B τίνος 8 (N + ὁ δὲ ἔφη, C + λέγει αὐτῷ ὁ Πέτρος, N C + “Ἀπὸ τῶν ἀλλοτρίων”) 9 (D II ss λέγει αὐτῷ (± ὁ Πέτρος), C + αὐτοῦ) 10 N -ζωμεν 11 (D + τῇν) 12 (D II + ἐκεῖ, I + in eo, I + in illum)

(From the narrative of *THE TRIUMPHAL ENTRY*, 23, 24.)

23. “WHO IS THIS?”

This seems to be little more than an editorial note.

xxi. 10 [Καὶ εἰσελθόντος¹ αὐτοῦ εἰς Ἱεροσόλυμα] ἐσειέθη πᾶσα ἡ πόλις λέγουσα “Τίς ἐστὶν οὗτος;” 11 οἱ δὲ ὄχλοι² ἔλεγον³ “Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ⁴ ἀπὸ Ναζάρεθ τῆς Γαλιλαίας.”

1 (N ἐλθόντος) 2 (D II πολλοί) 3 (D II εἶπον) 4 (D omits)

24. BLIND AND LAME HEALED IN THE TEMPLE.

This is an editorial note, but one of supreme interest; for, unless I am mistaken, the plural is put for the singular, as it so often is in S. Matthew, to indicate an important act; and the allusion is to the man blind from his birth (John ix.) and the lame man at the pool of Bethzatha (John v.). S. Matthew, like all the other Synoptists, brings our Lord to Jerusalem, for the first time in His ministry, at the Passion. Whatever, therefore, he has to narrate of ministerial acts in the holy city must be thrust into Holy Week. Some rumour of these two great miracles had reached Alexandria from S. John's oral teaching, and though the details could not be given the fact must be stated.

xxi. 14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

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(From the narrative of *THE CRUCIFIXION*, 25—27.)

25. PILATE'S WIFE'S DREAM.

On inspired dreams, see above, Matt. i. 18, note (p. 258).

This intensely interesting paragraph is the only explanation which the Gospels give of Pilate's extraordinary conduct in hesitating to sign the death warrant (see Mark xiv. 53, note). That a man in his position should have troubled himself in behalf of a poor and friendless convict demands some reason, and that which is here given accords perfectly with the age.

xxvii. 19 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα “Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.”

26. PILATE WASHES HIS HANDS.

ἀπονίζω occurs here only, ἀθῶς only as a variant in Matt. xxvii. 4. On the use of πᾶς see Mark i. 5 note.

xxvii. 24 Ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενύψατο τὰς χεῖρας κατέναντι τοῦ ὄχλου λέγων “Ἀθῶς εἰμι² ἀπὸ τοῦ αἵματος³ τούτου· ὑμεῖς⁴ ὀψεσθε.”²⁵ καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν^a.”

1 Ν ἀπ- 2 (D ll + ἐγὼ) 3 Ν ll + τοῦ δικαίου 4 (Ν + δέ)

27. THE ROCKS RENT AND THE TOMBS OPENED.

Jerusalem is called “the holy city” in Dan. iii. 28 and Matt. iv. 5. ξεγερσις is unique in N.T.

xxviii. (51) Καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψέχθησαν¹⁷² καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν^{3b}, 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ξεγερσιν αὐτοῦ εἰσηλθόν²⁴ εἰς τὴν ἁγίαν πόλιν καὶ² ἐνεφανίσθησαν⁵ πολλοῖς.

1 (C ἠνεψέχθη) 2 (Ν omits) 3 (C ἠγέρθη) 4 (D ll ἦλθον) 5 (D ἐφάνησαν)

(From the narrative of *THE RESURRECTION*, 28, 29.)

28. THE SEALING OF THE STONE AND THE SETTING OF THE WATCH.

The word παρασκευή (= ‘Friday’) is mentioned three times by S. John, once in the trito-Mark and once in S. Luke. Probably both the latter got their information from S. John's oral teaching. S. Matthew mentions the word here, not only without interpretation, but (it would seem) without understanding it himself, for otherwise surely he would have used the natural phrase ‘which was the Sabbath.’ It may possibly be pleaded that a Jew would not profane the Sabbath even by saying that Pilate and the chief priests did so, but that is hard to believe, while it is quite possible that foreigners understood

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by it not ‘Friday,’ but ‘the preparation for the Passover,’ as Bishop Westcott also maintained.

The Latin word *custodia* is found only here and in the next paragraph. πλάνος and πλάνη are frequent in the Epistles, but not found elsewhere in the Gospels.

To our minds the phrase “After three days I rise again” is indefinite and may mean a month or year after: but it is clear from what follows that the reader understood it as identical with ‘on the third day.’ See Mark viii. 31, note.

xxviii. 62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλᾶτον 63 λέγοντες “Κύριε, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος εἶπεν ἐτι ζῶν¹ ‘Μετὰ τρεῖς ἡμέρας ἐγείρομαι’ 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς² τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ³ κλέψωσιν⁴ αὐτὸν καὶ εἰπωσιν⁵ τῷ λαῷ⁶ “Ἡγέρθη ἀπὸ τῶν νεκρῶν,” καὶ ἔσται ἡ ἐσχάτη πλάνη χεῖρων⁷ τῆς πρώτης.” 65 ἔφη⁸ αὐτοῖς ὁ Πειλᾶτος “Ἐχετε κουστωδίας⁹· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.” 66 οἱ δὲ πορευθέντες ἡσφάλισαντο¹⁰ τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας¹¹.

1 (D + στι) 2 (D omits) 3 CD ll + αὐτοῦ 4 (Ν + κλέψουσιν) 5 (D + ἐροῦσιν) 6 (2 ll + στι) 7 (Ν χεῖρον, D * χείρω) 8 Ν CD + δέ 9 (D ll φύλακας, 1 milites) 10 (D - φάλισαν) 11 (D ll τῶν φυλάκων)

29. APPEARANCE TO WOMEN AND THE BRIBING OF THE WATCH.

The phrase συμβούλιον λαβεῖν occurs five times in S. Matthew, S. Mark twice writes συμβούλιον ποιεῖν. συνάγω is used twenty-four times in S. Matthew, five times in S. Mark, seven times in S. Luke, eight times in S. John. ἀμέριμνος is found in 1 Cor. vii. 32.

xxviii. 9 ¹Καὶ ἰδοὺ² Ἰησοῦς ὑπῆντησεν³ αὐταῖς λέγων “Χαίρετε.” αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς¹⁴ “Μὴ φοβέσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου⁵ ἵνα ἀπέλθωσιν⁶⁷ εἰς τὴν⁸ Γαλιλαίαν, κακεῖ με ὄψονται⁹.” 11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν¹⁰ τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γινόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε⁸ λαβόντες¹¹ ἀργύρια ἱκανὰ¹² ἔδωκαν τοῖς στρατιώταις 13 λέγοντες “Εἰπατε ὅτι ‘Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων’” 14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ¹³ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν¹⁴ καὶ ὑμᾶς ἀμερίμνους ποιήσομεν¹⁵.” 15 οἱ δὲ λαβόντες¹⁶ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη¹⁷ ὁ λόγος οὗτος παρὰ¹⁸ Ἰουδαίους μέχρι¹⁹ τῆς σήμερον (ἡμέρας)²⁰.

1 (C 2 ll + Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ) 2 (D + ὁ) 3 (D ἀπήντ.) 4 (2 ll omit) 5 (Ν omits) 6 (Ν ll ἐλθωσιν) 7 (l quia praecedo vos) 8 (D omits) 9 (D 2 ll ὀψεσθε) 10 (ND ἀνήγγ.) 11 (Ν ἐποίησαν) 12 (D ll ἀργύριον ἱκανόν) 13 BD ll ὑπὸ 14 (CD ll + αὐτὸν) 15 (Ν + ποιήσωμεν) 16 D + τὰ 17 Ν ἐφημ. 18 (D + τοῖς) 19 (ND ἕως) 20 N1 omit

^a 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ’ αὐτοὺς [sc. τοὺς Ἰουδαίους] ἡ ὁργὴ εἰς τέλος.

^b LXX. Dan. xii. 2, καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται (Theod. ἐξεγερθήσονται).

(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(b) SAYINGS.

(From the narrative of *OUR LORD'S BAPTISM*.)

30. JOHN THE BAPTIST'S SCRUPLE.

Many critics regard this scruple as unhistorical, the expression of the difficulties of a later age, but from what the fourth Gospel tells us of the Baptist's feeling we must admit that it is perfectly natural. S. Mark's account of the Baptist is extraordinarily meagre, and the Baptist's disciples, who were very numerous, must have been exceedingly dissatisfied with it. They were powerful enough to make themselves heard, for every one of my divisions except the third gives us most interesting details about him; this not the least so.

iii. 14 Ὁ δὲ διεκάλυπεν αὐτὸν λέγων "Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;" 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ "Ἀφες ἄρτι, οὕτω γὰρ πρέπον ἐστὶν ἡμῖν² πληρῶσαι πᾶσαν δικαιοσύνην." τότε ἀφίγησιν αὐτόν³.

1 NC πρὸς αὐτόν (1 omits) 2 (N ἡμᾶς) 3 (ss + to be baptized)

(See I. § 2 a, 9 a.)

(At *THE FEAST IN S. MATTHEW'S HOUSE*.)

31. "I DESIRE MERCY AND NOT SACRIFICE."

S. Matthew conflates this quotation from Hosea into two Marcan sections, (1) on Eating with taxgatherers, (2) on Plucking the ears of corn. S. Matthew's Gospel is studded with quotations from the Old Testament to connect our Lord's works and words with prophecy. We incline to regard this case as parallel to the others, making it not an utterance of our Lord, but a product of Biblical research, to which the Apostolic Age was devoted. Cf. § 35.

ix. 13 "Πορευθέντες δὲ μάθετε τί ἐστὶν Ἐλεος θέλω καὶ οὐ θυσίαν^a [οὐ γὰρ ἤλθον καλεῖσαι δικαίους ἀλλὰ ἁμαρτωλούς¹.]"

Doublet:

xii. 7 "Εἰ δὲ ἐγνώκατε τί ἐστὶν Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἁναιτίους."

1 (C 3 l s^a + eis μετάνοιαν)

(See I. §§ 7 b, 9 a.)

(From *THE CHARGE TO THE TWELVE*, 32, 33.)

32. AVOID GENTILES AND SAMARITANS.

The sayings 32, 33, 38, 49 should be examined together. They may well have come from the same spectator and were certainly used in the Church of Jerusalem to convict S. Paul.

It might be pleaded that 32 was temporary, but that plea would hardly apply to 33, while 38 and 49 seem fatal to S. Paul's contention. It is important frankly to admit the difficulty which this saying must have produced. He who thinks that the Church had no burning questions in the time of the Apostles, shuts his eyes to the facts of history. On the other hand it is important to notice that S. Matthew's Gospel contains 47, as well as the parables of the Discontented Labourers and the Great Supper, in both of which the rejection of the Jews and the acceptance of the Gentiles are clearly taught. Time alone could solve the enigma. In S. Mark too we read "καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον" (xiii. 10 = Matt. xxiv. 14).

For a note on the Samaritans see III. § 2.

The phrase "lost sheep of the house of Israel" is repeated in § 38, cf. the parable of the Lost Sheep II. § 12, and Luke xix. 10.

x. (5) "Εἰς ὁδὸν ἔθνων¹ μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν² μὴ εἰσέλθῃτε· ὁ³ πορεύεσθε δὲ³ μαλλον⁴ πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ."

1 (N ‡ omits) 2 (D ll Σαμαριτανῶν) 3 (D ὑπάγετε) 4 (s^a omits)

33. EVANGELISE ISRAEL ONLY.

x. 23 "Ὅταν δὲ διώκωσιν¹ ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἐτέραν²· ἀμὴν γὰρ³ λέγω ὑμῖν⁴, οὐ μὴ τελέσητε⁵ τὰς πόλεις (τοῦ)⁶ Ἰσραὴλ ἕως⁷ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου."

1 (D + διώκουσιν) 2 (CD^s ll ἄλλην, D ll s^a + ἐν τῇ ἄλλῃ + διώκουσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην) 3 (D ll omit) 4 (C + ὅτι) 5 (s^a + all) 6 BD omit (s^a of the house of) 7 (CD + ἂν)

(From the Matthean *Logia* about John.)

34. JOHN THE BAPTIST IS ELIJAH.

When the Jewish rulers sent to the Baptist to ask "Art thou Elijah?" he answered, "I am not" (John i. 21). Either he was not aware of the honour laid upon him, or he was rebuking the Jews for their carnal expectations of a *metempsychosis*, or he interpreted Malachi's last prophecy like all other prophecies Messianically, the Messiah Himself being the true forerunner. S. Matthew alone teaches clearly that our Lord held John to be Elijah. This he does by appending this saying to the *Logion* about men of violence taking the kingdom of heaven by force, and by an editorial note in Matt. xvii. 13, "Then understood the disciples that He spake to them of John the Baptist."

^a LXX. Hosea vi. 6, διότι ἔλεος θέλω ἢ θυσίαν.

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Notice the usual Biblical teaching that prophecy is conditional. If the Jews were obdurate, Malachi's prophecy could not be fulfilled ('N.T. Problems,' pp. 322—330).

On the concluding refrain see Mark iv. 9 note.

xi. 14 "Καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι^b. [15 'Ο ἔχων ὦτα¹ ἀκούτω^c."]

1 (NC s^c + ἀκούειν)

35. "THE PRIESTS IN THE TEMPLE PROFANE THE SABBATH."

(Added to *DAVID'S EATING THE SHEWBREAD*.)

This is conflated into the Marcan section of Plucking the ears of corn on the Sabbath, I. § 9 a. The example of the priests doing butchers' work in the Temple is appended to that of David eating the shewbread. We incline to think this fulfilment of Scripture an editorial note, the fruit of Biblical study, rather than the utterance of our Lord, cf. § 31. This view is confirmed by the fact that the refrain with which this sentence is rounded off is not new, but is a reproduction of the refrains "πλείον Ἰωνᾶ ὥδε," "πλείον Σολομῶνος ὥδε" II. § 10.

xii. 5 "Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι¹ τοῖς σάββασι² οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; ἡ γὰρ λέγω δὲ³ ὑμῖν ὅτι τοῦ ἱεροῦ μελὶζόν⁴ ἐστιν ὥδε."

1 (CD + ἐν) 2 (s^c omits, s^s illegible) 3 (D1 s^c γάρ, s^s illegible) 4 (CII μελίζων)

36. EVERY IDLE WORD MUST BE ACCOUNTED FOR.

(Added to "*THE TREE IS KNOWN BY ITS FRUITS*.")

This striking utterance, to which I can find no parallel except the inadequate one of S. Paul's condemnation of *μωρολογία* and *εὐτραπεία* in Eph. v. 4, is appended to the second edition of the doublet about Making the tree good and its fruit good, p. 204. The phrase *ἀποδοῦναι λόγον* occurs in the parable of the Unjust Steward (Luke xvi. 2). *δικαίω* is a standard word with S. Paul, but *καταδικάζω* is found in § 31 and in Luke vi. 37.

xii. 36 "Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργον ὃ¹ λαλήσουσιν² οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ³ ἐκ τῶν λόγων σου⁴ καταδικασθήσῃ."

1 (C1 + ἐάν) 2 (D λαλοῦσιν) 3 (D^s 311 ἥ) 4 (N omits)

^b Compare Matt. xvii. 10—13. Contrast John i. 21, καὶ ἠρώτησαν αὐτὸν "Τί οὖν; (σὺ) Ἡλίας εἶ;" καὶ λέγει "Οὐκ εἰμὶ."

^c This refrain occurs in Mark iv. 9, 23; Matt. xi. 15, xiii. 9, 43; Luke viii. 8, xiv. 35 "and in some MSS., through liturgical use, in Luke xv. 10, xvi. 18, xviii. 8" Nestle.

^d LXX. Is. vi. 9, ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδῃτε. 10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσιν τοὺς ὀφθαλμοὺς καὶ τοὺς ὤσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἴσωμαι αὐτούς.

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37. A FULFILMENT OF PROPHECY.

(Added to *THE REASONS FOR SPEAKING IN PARABLES*.)

This fulfilment does not belong to the great group which is classed together §§ 54 ff., (1) because it is introduced by a different formula, (2) because it is taken from the Septuagint.

It is conflated with other matter into the Marcan section of Reasons for speaking in parables. We regard it as purely editorial. S. Mark gives an allusion to Isaiah's prophecy; S. Matthew gives the allusion and then quotes the whole prophecy at length; cf. Luke iii. 4 ff.

The form *ἐκάμμυσαν* for *κατέμυσαν* should be noticed. *καταμύω* becomes *καμμύω* in Homer, but the augment must not be prefixed, nor should Homeric forms be used at all.

xiii. 14 "Καὶ¹ ἀναπληροῦται² αὐτοῖς³ ἡ προφητεία⁴ Ἡσαίου⁵ ἥ⁶ λέγουσα⁷

Ἦ ἀκοῇ ἀκούσετε⁸ καὶ οὐ μὴ συνήτε,
καὶ βλέποντες βλέψετε⁹ καὶ οὐ μὴ ἴδῃτε¹⁰.
15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
καὶ τοῖς ὤσιν¹⁰ βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὤσιν ἀκούσωσιν¹¹
καὶ τῇ καρδίᾳ συνώσιν¹² [καὶ ἐπιστρέψωσιν,
καὶ ἴσωμαι αὐτούς^d."]

1 (D11 + τότε, 211 s^c ut with subj.) 2 (D11 πληρωθήσεται ἐπ') 3 (311 omit) 4 (D + τοῦ) 5 (1 omits) 6 (D omits) 7 (D11 + Πορεύθητι καὶ εἰπὲ τῷ λαῷ τούτῳ) 8 (B ἀκούσατε) 9 (N + βλέψετε) 10 (N11 + αὐτῶν) 11 (C ‡ omits) 12 (C? συνώσιν)

38. "I WAS NOT SENT SAVE TO THE LOST SHEEP OF THE HOUSE OF ISRAEL."

(Inserted in the narrative of the *SYROPHENICIAN WOMAN*.)

On the teaching and the phrase see § 32.

The passage is conflated into the deutero-Markan section of the Syrophenician woman's daughter. That S. Peter's recollections of conversations (if the deutero-Markan sections can be referred to S. Peter) should be supplemented occasionally by others who were present, is in no way improbable, but there is nothing new in the additions.

xv. 23 'Ο δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες "Ἀπόλυσον αὐτήν, ὅτι κραζει ὅπισθεν ἡμῶν." 24 ὁ δὲ ἀποκριθεὶς εἶπεν "Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα¹ τὰ ἀπολωλότα οἴκου Ἰσραὴλ." 25 ἡ δὲ ἐλθοῦσα προσεκύνει² αὐτῷ λέγουσα "Κύριε, βοήθει μοι."

1 (D + ταῦτα) 2 (C11 προσεκύνησεν)

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39. "UPON THIS ROCK WILL I BUILD MY CHURCH."

(From S. Peter's Confession.)

Μακάριος is not found in S. Mark and only twice in S. John. It is frequent in SS. Matthew and Luke, especially in the Beatitudes. The Rabbinic phrase "flesh and blood" is used thrice by S. Paul and once in Hebrews. The same word נֶפֶשׁ in Aramaic would stand for Πέτρος and πέτρα. Christ did not build His Church upon confessions of faith but upon living men, as S. Paul teaches, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, Eph. ii. 20. The expression "Gates of Sheol" is unique in N.T. but cf. Is. xxxviii. 10, Ecclus. (Heb.) li. 9.

xvi. 17 Ἀποκριθεὶς¹ δὲ² ὁ Ἰησοῦς εἶπεν αὐτῷ³ "Μακάριος εἶ, Σίμων Ὁ Βαριωνᾶ, ὅτι⁴ σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν (τοῖς)⁵ οὐρανοῖς· 18 κἀγὼ δέ⁶ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ⁷ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτήν.

1 (2ll omit) 2 (s^a omits) 3 (D omits) 4 (B? † Βαριω)
 5 B omits 6 (ll omit) 7 (D ll ταύτην τὴν πέτραν)

(See I. § 27 a.)

40. "WHATSOEVER THOU SHALT BIND ON EARTH WILL BE BOUND IN HEAVEN."

Every scribe received at his ordination authority to lock and unlock the treasures of God (Matt. xxiii. 14=Luke xi. 52), and every ordained teacher is entrusted with the keys of the kingdom of heaven. S. Peter had no more monopoly there than he had in binding and loosing. In Rabbinic 'to bind' means 'to forbid' and 'to loose' means 'to allow.' The power of legislation is therefore conferred by these words. But who were the legislators? In the earliest days Church government was sometimes oligarchical, as at Jerusalem where S. James and his presbyters legislated (Acts xv.), sometimes democratical, as at Corinth where S. Paul's express commands in 1 Cor. about the treatment of the incestuous person were overridden and set aside by the vote of the whole body of Christians, and S. Paul acquiesced in their verdict (2 Cor.). But we have no trace even in the earliest days of monarchical government. S. Peter is *primus inter pares*, but the twelve Apostles appoint (Acts vi.).

With these *Logia* compare

S. John xx. 22, καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς "Λάβετε πνεῦμα ἅγιον· ἂν τινων ἀφῆτε τὰς ἁμαρτίας ἀφέντωνται αὐτοῖς· ἂν τινων κρατῆτε κεκράτηνται."

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While S. Matthew's *Logia* speak of legislative power, S. John refers rather to the right of excommunication.

xvi. 19 "Ἐγὼ δώσω σοι¹² τὰς κλεῖδας³ τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ⁴ ἂν δήσῃς ἐπὶ τῆς γῆς¹⁵ ἔσται δεδεμένον⁴ ἐν τοῖς οὐρανοῖς, καὶ ὃ⁴ ἂν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον⁴ ἐν τοῖς οὐρανοῖς."

Doublet :

(From a collection of *Logia* respecting the Church.)

xviii. 18 "Ἀμὴν⁶ λέγω ὑμῖν, ὅσα ἂν δήσητε ἐπὶ τῆς γῆς¹⁵ ἔσται δεδεμένα ἐν οὐρανῷ⁷ καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς¹⁸ ἔσται λελυμένα ἐν οὐρανῷ⁹."

1 (Cll+Kai) 2 (D ll Σοὶ δώσω) 3 (CD κλεῖς) 4 (ll plural) 5 (Σ τὴν γῆν) 6 (M1+ἀμὴν) 7 (Σ1 τοῖς οὐρανοῖς, l omits all that follows) 8 (D † omits) 9 (D1 τοῖς οὐρανοῖς)

41. THE CHILDLIKE WILL INHERIT THE KINGDOM.

This striking utterance has no parallel, but self-abasement is commended in the *Logion* II. § 17 e "ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται."

xviii. (3) "Ἀμὴν λέγω ὑμῖν, ἂν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία¹¹, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν."

1 (s^a Jerome one of these children, ll infans iste)

42. "THEIR ANGELS ALWAYS BEHOLD THE FACE OF MY FATHER."

This saying is unique. It seems to teach that every soul upon earth has a representative angel in heaven who suffers when the soul sins. The angels of "these little ones" are never compelled to veil their faces for shame in the presence of God. In Rev. ii., iii. the "angels of the Churches" do not represent before God individuals, but whole assemblies. The thought however is exactly the same. They are praised or blamed in proportion as their Church does well or ill. To suppose that Bishops are meant seems to us impossible.

The phrase "these little ones" is found in Mark ix. 42 || Matt. x. 42, xviii. 14. It links together the *Logia* in the conflation Matt. xviii. 1—4, and no doubt determines the place of this particular utterance.

xviii. 10 "Ορᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων¹, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς¹² διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν³ οὐρανοῖς¹."

1 (2ll omit, D ll s^a+τῶν πιστευόντων εἰς ἐμέ) 2 B ἐν τῷ οὐρανῷ, 2 ll s^a omit 3 (D+τοῖς) 4 (D ll s^a+11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός)

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43. "TELL IT TO THE ASSEMBLY."

S. Paul seems to be thinking of the Mosaic rule rather than of this utterance when he wrote 1 Tim. v. 19.

xviii. 15 "Ἐὰν δὲ ἀμαρτήσῃ¹ ὁ ἀδελφός σου, ὑπάγε² ἔλεγχον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου³. ἔάν σου ἀκούσῃ, ἐκέρδησας⁴ τὸν ἀδελφόν σου· 16 ἔὰν δὲ μὴ⁵ ἀκούσῃ, παράλαβε μετὰ σοῦ⁶ ἑπὶ ἓνα ἢ δύο, ἵνα ἐπὶ στόματος λόγῳ μαρτύρων⁷ ἢ τριῶν σταθῇ πᾶν ῥήμα^a. 17 ἔὰν δὲ παρακούσῃ αὐτῶν, εἰπέ⁸ τῇ ἐκκλησίᾳ· ἔὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ⁹ ὁ τελώνης."

1 (D ll ss + eis se) 2 (ss omit, Ill + καὶ) 3 (s^o omits)
4 (D * -ses) 5 (L ll ss + σου) 6 (N σεαυτοῦ) 7 (D omits)
8 N εἰπόν 9 (D ll ss + ὡς)

Compare IV. § 6.

44. "IF TWO AGREE IN ASKING FOR ANYTHING, IT SHALL BE DONE."

Compare the Oxyrhynchus fragment No. iv. quoted on p. 289.

xviii. 19 "Πάλιν¹ (ἀμὴν)² λέγω ὑμῖν ὅτι ἔὰν δύο συμφωνήσωσιν³ ἐξ ὑμῶν⁴ ἐπὶ τῆς γῆς περὶ παντὸς⁵ πράγματος οὗ ἔὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20 οὐ γάρ εἰσιν⁶ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ⁷ εἰμὶ⁸ ἐν μέσῳ αὐτῶν⁹."

1 (l omits) 2 ND ll omit, (I audite) 3 (ND -σουσιν)
4 (3 ll omit) 5 (D + τοῦ) 6 (D s^o οὐκ εἰσιν γάρ) 7 (D s^o παρ' οἷς οὐκ)
8 (l + et ego) 9 (l + Non enim sunt congregati in nomine meo, inter quos ego non sum)

45. EUNUCHS.

(After our Lord's denunciation of Divorce.)

This is conflated into the Marcan section on Divorce. If the marriage-tie can only be broken by death, the disciples argue that it is expedient not to marry. Our Lord replies (as we understand Him) that not all men are in a position to marry. (We take τὸν λόγον to mean the rule "that a man should leave his father and mother and be joined to his wife," which our Lord had just cited.) In three different cases, which He quotes, celibacy is necessary, but for other men the rule is to marry. This interpretation restores coherence to the passage.

xix. 10 Λέγουσιν αὐτῷ¹ οἱ μαθηταί² "Εἰ³ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου⁴ μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι." 11 ὁ δὲ εἶπεν αὐτοῖς "Οὐ πάντες χωροῦσι τὸν λόγον⁵, ἀλλ' οἷς δέδοται⁶. 12 εἰσὶν γὰρ¹ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι

1 (N omits) 2 (CD ll ss + αὐτοῦ) 3 (D ll ἀνδρὸς)
4 (NCD ll + τοῦτον) 5 (s^o + by God)

^a Cf. 1 Tim. v. 19, κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων· τοὺς (δὲ) ἀμαρτάνοντας ἐνώπιον πάντων ἐλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. LXX. Deut. xix. 15, οὐκ ἐμμενεῖ μάρτυς εἰς μαρτυρήσαι κατὰ ἀνθρώπου.....ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων στήσεται πᾶν ῥήμα.

^b LXX. Ps. cxviii. 25, ὦ Κύριε, σώσον δῆ.

^c LXX. Ps. viii. 2, ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

^d See Matt. xix. 24 note, p. 103.

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οἵτινες εὐνοχίσθησαν⁶ ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι⁷ οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος⁸ χωρεῖν χωρεῖται."

6 (D ἡν.) 7 (lss omit) 8 (B * δυνάμ.)

46. THE CHIEF PRIESTS OBJECT TO THE CHILDREN'S SHOUTS.

(From the narrative of *THE TRIUMPHAL ENTRY*.)

Another allusion to the fulfilment of Scripture. Although the words are, as usual, put into our Lord's mouth, we prefer to regard them as editorial.

xxi. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια^a ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς¹ κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας "Ὡς Ἰωάννης^b τῷ υἱῷ³ Δαυεὶδ^c ἡγανάκτησαν 16 καὶ εἶπαν αὐτῷ "Ἀκούεις τί οὗτοι λέγουσιν;" ὁ δὲ Ἰησοῦς λέγει αὐτοῖς⁴ "Ναί· οὐδέποτε ἀνέγνωτε ὅτι⁵ Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;"

1 (C omits) 2 (D 'Οσανά) 3 Origen δ'κω 4 (D^s ‡ αὐτῷ) 5 (ND ll omit) 6 (s^o * I will make praise)

47. THE KINGDOM OF GOD WILL BE TAKEN FROM ISRAEL.

This utterance is conflated into the Parable of the Vine-dressers slaying the heir. That parable does not need it, the lesson being sufficiently clear without it, but no more suitable place could be found. For the teaching compare Matt. vii. 19, and S. Paul's teaching about national sins Romans ix.—xi. See also § 32 note.

xxi. 43 "Διὰ τοῦτο λέγω ὑμῖν ὅτι¹ ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ^d καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς²."

1 B^s omit 2 (N αὐτοῦ, l s^o omit)

48. "ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS."

S. Paul writes, Gal. v. 14, ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, and our Lord says "πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται." In both the above passages the duty towards God is strangely forgotten: in this passage it is recognized. We suspect that καὶ οἱ προφῆται is added by the usual assimilation of oral teaching.

xxii. 40 "Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος¹ ὁ νόμος κρέμαται καὶ οἱ προφῆται."

Doublet:

vii. (12) "Οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται."

1 (N ss omit)

49. "THE SCRIBES SIT IN MOSES' SEAT."

The principle of obedience to ecclesiastical rulers, in spite of their moral shortcomings, may be compared with S. Paul's doctrine about obedience to civil rulers although they were heathens (Rom. xiii. 1 ff.). In both cases it is a duty to obey the rulers because of their office, for anarchy is always wrong. But you must not make them your examples when you have a far higher standard of your own. Cf. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye will in no case enter into the kingdom of heaven" (Matt. v. 20 ff.). Of course a point comes at which the duty to obey may cease. When the Scribes crucified Christ, they forfeited their office, cf. § 47, but this saying would be used in the controversy against S. Paul (Acts xv. 5).

xxiii. 1 [Τότε (δ)¹ Ἰησοῦς ἐλάλησεν² τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων³]⁴ 2 "Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν⁵ ὅσα ἐὰν εἰπωσιν ὑμῖν⁶ ποιήσατε⁷ καὶ τηρεῖτε⁸, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν^a."

1 B omits 2 (ss? λέγει) 3 (ss omit) 4 (1 Et dixit illis) 5 (D ‡+πάντα οὖν) 6 (D^s omits, 2?ll+τηρεῖν) 7 (D ποιείτε, s^o hear and do) 8 (N^s omit)

50. "THE SIGN OF THE SON OF MAN IN THE SKY."

Compare Rev. i. 7, ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς.

xxiv. 30 "Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ¹, καὶ τότε² κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς³ b."

1 (D τοῦ ἐν οὐρανοῖς) 2 (N1 omit) 3 (s^s omits)

51. JUDAS ASKS, "IS IT I?"

We learn from S. John that S. Peter did not sit near our Lord at the Last Supper, as Judas did. Others were there and overheard this whisper.

xxvi. 25 Ἀποκριθεὶς δὲ¹ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν "Μήτι ἐγὼ εἰμι, ῥαββέ;" λέγει αὐτῷ "Σὺ εἶπας."

1 (D+δ)

52. "TWELVE LEGIONS OF ANGELS."

This follows the Cutting off of the ear of Malchus: a conflation.

The first sentence is found in a different version in S. John, εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ "Βάλε τὴν μάχαιραν εἰς τὴν θήκην" (xviii. 11). The next two sentences are unique and particularly striking. The word λεγεών is used by SS. Mark and Luke in the case of the Gerasene demoniac, "My name is Legion." The thought of angels protecting is found in Ps. xxxiv. 7; 2 Kings vi. 17. The thought of the necessity of the fulfilment of Scripture is repeated xxvi. 56 ||.

πλείω stands for πλείους irregularly.

xxvi. 52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς "Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ¹ ἀπολοῦνται 53 ἢ δοκεῖς² ὅτι οὐ δύναμαι³ παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι⁴ ἄρτι⁵ πλείω⁶ δώδεκα λεγιῶνας⁷ ἀγγέλων⁸; 54 πῶς οὖν πληρωθῶσιν⁹ αἱ γραφαὶ ὅτι οὕτως δεῖ¹⁰ γενέσθαι;"

1 (D μαχαίρα) 2 (C? δοκεῖ σοι) 3 (B *δύνομαι) 4 (N+ὦδε) 5 (2ll omit) 6 (Cll πλείους ἢ) 7 (D *λεγε-ώνης, N λεγιῶνων, C λεγεῶνων) 8 (C ἀγγέλους) 9 (Dll πληρωθήσονται) 10 (C δεῖ)

53. "HE TRUSTED IN GOD."

Another fulfilment of Scripture, probably editorial, for it is not in the least degree probable that the Scribes would quote Scripture for such a purpose.

xxvii. 43 "ἸΠέποιθεν ἐπὶ τὸν θεόν¹, ῥγδάσω νῦν² εἰ θέλει ἀγτόν⁴ c. εἶπεν γὰρ ὅτι 'Θεοῦ εἰμι υἱός.'"

1 (Dll+Et) 2 Bll τῷ θεῷ (ll domino) 3 (1 omits, Dll+αὐτὸν) 4 (3ll omit)

^a Cf. Rom. xiii. 1, 2; Acts xv. 5.

^b LXX. Zech. xii. 12, καὶ κόψεται ἡ γῆ κατὰ φυλάς φυλάς.

^c LXX. Ps. xxii. 8, ἠλπισεν ἐπὶ Κύριον ῥυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν.

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(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(c) FULFILMENTS OF SCRIPTURE.

These ten fulfilments of Scripture are put together here for comparison. They are all introduced by nearly the same formal phrases. They are all conflated with other narratives. They are all taken from the Hebrew or from a Palestinian Targum, not from the LXX., and therefore composed in Palestine. They are all, I believe, comparatively late additions to the text, the result of Biblical study, worked in by an editor. Those critics therefore who argue that, whenever we are told that anything was done in order that the scripture might be fulfilled, we are entitled to reject the whole section as unhistorical, are simply dogmatizing, for as a general rule the section is much older than the clause about the fulfilment. Some of these fulfilments are conflated into proto-Marcian sections. S. Matthew's Gospel is studded with allusions to Scripture and the fulfilment of prophecy, but this group stands apart. In some cases the history has been slightly altered to secure a better fulfilment; in other cases the wording of the prophecy has been altered for the same purpose. Neither of these things would be regarded as legitimate now, but we must allow for the feeling of the age. Again, some of the fulfilments have no meaning for us, but they served their purpose at the time. For details see the notes which follow. On the whole we regard this group as containing some of the very weakest parts of the Gospel, and it is essential in apologetics to acknowledge this fact.

54. THE VIRGIN BEARING A SON.

S. Luke never quotes this prophecy, yet he teaches the Virgin birth as decidedly as S. Matthew does. S. Paul simply says (Gal. iv. 4) ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικός. S. John is silent, except that he frequently mentions our Lord's mother. See the Introduction, chapter xviii.

- i. 22 Τοῦτο δὲ ὄλον¹ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ² τοῦ προφήτου λέγοντος³
 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γιόν,
 καὶ καλέσουσιν⁴ τὸ ὄνομα αὐτοῦ⁵ Ἑμμανουήλ^a.
 ὃ ἔστιν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.

1 (ss omit) 2 (D ll ss + Ἡσαίου) 3 (l omits) 4 (D^s καλέσεις, ll vocabit, -bitis, -bitur) 5 (N^o omits)

55. "OUT OF EGYPT DID I CALL MY SON."

Hosea writes "When Israel was a child I loved him and called my son out of Egypt." The general sense is correctly given by the LXX. "I called *his children* out of Egypt." The allusion is historical, to the great deliverance in the time of Moses. But because "my son" is poetically put into the singular to correspond to Israel, some Christian exegete has perceived a Messianic meaning. Christ must needs be the Son and the allusion is to His return from Egypt. Such a fulfilment of Scripture was thoroughly in accordance with the principles of exegesis then universal, and would bring conviction to the minds of all who had been trained by Rabbis, but truth compels us to assert that it has lost all meaning now. Cf. § 57.

^a LXX. Is. vii. 14, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἑμμανουήλ.

^b LXX. Hosea xi. 1, ὅτι νήπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. (Hebr.)

^c LXX. Jer. xxxviii. 15, φωνὴ ἐν Ῥαμὰ ἠκούσθη, θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ, Ῥαχὴλ ἀποκλαιομένη οὐκ ἠθέλεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσιν.

- ii. 15 Ἴνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ¹ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν γιόν μου^e.

1 (ss by the mouth of Isaiah)

56. THE VOICE IN RAMA.

Rachel's tomb is now shown near Bethlehem, S. of Jerusalem; but this can hardly be the true site, though supported by an editorial note in Gen. xxxv. 19. Rachel died and was buried at Ramah, N. of Jerusalem, on the great highway to Damascus, and in Jeremiah the Jewish captives on their road to Babylon halt for their first night's rest at Ramah, where the poet represents Rachel as weeping over the death of her children. In our Lord's time of course Bethlehem was believed to be the scene of Rachel's death.

- ii. 17 Τότε ἐπληρώθη τὸ ῥηθὲν¹ διὰ Ἱερεμίου² τοῦ προφήτου λέγοντος

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
 19 κλαυθμὸς καὶ ὀδυρμὸς πολὺς·
 Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,
 καὶ οὐκ ἠθέλεν⁴ παρακληθῆναι ὅτι οὐκ εἰσιν⁵.

1 (D + ὑπὸ Κυρίου) 2 (D^s Ἱερεμίου) 3 (CD ss + θρήνος καὶ) 4 (D ll ἠθέλησεν)

57. "HE SHALL BE CALLED A NAZARENE."

In Isaiah xi. 1 we read "There shall come a branch (נֶזֶר) from the stem of Jesse." And in Jeremiah and Zechariah there are many prophecies about THE BRANCH, which has become a Messianic term. In Hebrew נֶזֶר is used, but in practically the same sense. In the LXX. ἀνθος is used or Ἀνατολή, which last is reproduced in Luke i. 78 in that sense (see notes *ad loc.*).

The word Nazareth does not occur in O.T. but the Syriac versions testify to the fact that ܢܙܪܬ and ܢܙܪܬ were the Hebrew forms. THE BRANCH (ܢܙܪ) therefore of Isaiah suggests the name *Nazareth*, and though this to our minds is no more than a pun, still there are many prophecies in the O.T. where a pun is at the base of an argument, and we must admit it here. Others have endeavoured to connect Ναζωραῖος with Nazirite; but though John the Baptist was a Nazirite, our Lord was not; and Nazirite is spelt נזיר.

ii. (23) Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

1 (C ὁπὸ) 2 (ll ss singular)

58. LIGHT FOR HEATHEN GALILEE.

The construction is not clear. Probably ὁ λαὸς is in apposition with γῆ and with Γαλιλαία, being resumptive of them; ὁδὸν, like πέραν, is used as a preposition in literal translation of the Hebrew. "Galilee of the Gentiles" means 'heathenish Galilee.' Even in O.T. times the country had an ill repute. In our Lord's time it had only been held by Jews for one century.

iv. 14 Ἰνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου¹ λέγοντος

15 ΓΑ Ζαβουλὼν καὶ ΓΑ² Νεφθαλείμ,
 ὁδὸν³ θαλάσσης, πέραν τοῦ Ἰορδάνου⁴,
 Γαλιλαία⁵ τῶν ἐθνῶν,
 16 ὁ λαὸς ὁ καθήμενος ἐν⁶ σκοτίᾳ⁷ φῶς εἶδεν⁸ μέγα⁹,
 ἡ καὶ τοῖς καθημένοις¹⁰ ἐν ἡμέρᾳ καὶ¹¹ σκιᾷ θανάτου
 φῶς¹² ἀνέτειλεν αὐτοῖς^a.

1 (D+τοῦ) 2 (D omits) 3 (ll via) 4 (ss+river)
 5 (D ll Γαλιλαίας) 6 (D+τῇ) 7 (NC σκότει) 8 (D ll εἶδον)
 9 (D+μέγαν) 10 (D ll οἱ καθημένοι) 11 (s^a in sadness and, 3 ll s^c omit, D omits καὶ) 12 (s^c+a great)

59. HE BARE OUR SICKNESSES.

This is conflated into the Marcan section of Healings at sunset.

viii. 17 Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου¹ λέγοντος Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν^b.

1 (s^a omits)

60. "A BRUISED REED WILL HE NOT BREAK."

This is conflated with the Marcan section where Jesus peremptorily ordered the recipients of His mercies not to make Him known. ἀρετίζω is a late form of ἀρεῖσθαι. κατεάξει is a curious augmented future of κατάρνυμι to distinguish it from κατάγω.

xii. 17 Ἰνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος

18 Ἰδοὺ ὁ παῖς μου¹ ὃν ἠρέτικα,
 ὁ ἀγαπητός μου ὃν² ἐγδόκησεν³ ἡ ψυχὴ μου·
 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ⁴.
 19 Οὐκ ἐρίσει οὐδὲ κραγῆσει,
 οὐδὲ ἀκούσει⁵ τις ἔν ταῖς πλατείαις⁶ τὴν φωνὴν αὐτοῦ.
 20 Κάλαμον συντετριμμένον οὐ κατεάξει
 καὶ λίνον τγφόμενον οὐ⁷ σβέσει⁸,
 ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.
 21 καὶ⁹ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν^{10c}.

1 (D+εἰς) 2 (C? D ll ἐν φῶ) 3 (NC D ηὐδ.) 4 (Ds ἀπαγγέλλει)
 5 (Ds ἀκούει) 6 (s^a omits) 7 (D+μῇ) 8 (D ζβέσει)
 9 (D ll+ἐν) 10 (Ds ἐλπίζουσιν)

61. "I WILL OPEN MY MOUTH IN PARABLES."

Dr Hort held that the true reading here is Ἡσαίου τοῦ προφήτου, the editor not recollecting whence the quotation came. In days when the Bible was not divided into chapter and verse and no concordance existed, a week might be spent in finding a quotation. Men therefore trusted largely to memory. If we consider the context "Hear my law, O my people, incline your ear unto the words of my mouth. I will open my mouth in a parable, I will declare hard sentences of old, which we have seen and heard and such as our fathers have told us," we must admit that to our minds there is no real fulfilment of Scripture here. It would be a degradation of Scripture to think otherwise. The fulfilment belongs to the infancy of theology.

^a LXX. Is. ix. 1, [τοῦτο πρῶτον πίε, ταχὺ ποίει], χώρα Ζαβουλὼν, ἡ γῆ Νεφθαλείμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. 2 ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

^b LXX. Is. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται.

^c LXX. Is. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμφομαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει· 2 οὐ κεκραῖται οὐδὲ ἀνησει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. 3 κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καπνιζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. 4 ἀναλάμψει καὶ οὐ θρασυθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν, καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

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xiii. 35 Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ¹ τοῦ προφήτου λέγοντος

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
ἐρεῖζομαι κεκρυσσμένα ἀπὸ καταβολῆς² d.

1 N+Ἡσαίου 2 (NCD11+κόσμου)

62. "BEHOLD, THY KING COMETH TO THEE."

S. John also quotes this prophecy. He agrees with S. Matthew in omitting the second clause "Shout, daughter of Jerusalem," and his "Fear not" is as far removed from the O.T. "Rejoice greatly" as S. Matthew's "Tell ye." For the rest he gives a brief *midrash*, S. Matthew a full *targum*.

Zechariah probably intended only one animal, yet because he seems to name two, S. Matthew has brought two into the procession. See Mark xi. 2 note. This also must be pronounced to be illegitimate.

xxi. 4 Τοῦτο δὲ¹ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ² τοῦ προφήτου λέγοντος

⁵ Εἶπατε τῇ θυγατρὶ Σειῶν
Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι
πραῦς καὶ³ ἐπιβεβηκώς ἐπὶ ὄνον
καὶ ἐπὶ⁴ πῶλον γίνῃ⁵ ὑποζυγίου⁶ e.

1 (B 211+δλον) 2 (311+Zαχαρίου) 3 (D11 omit)
4 (CD11 omit) 5 (211 omit) 6 (D11 ±-ύγιον)

63. THE THIRTY PIECES OF SILVER.

This is appended to the narrative of the compact of Judas Iscariot with the chief priests for [thirty shekels]. The original prophecy is obscure. Perhaps the Hebrew means "Fling them to the potter! A goodly price at which I was estimated by them!" The potter is taken for a low class artisan—like a tinker with ourselves—who will be glad of money however insultingly given him. The LXX., missing the true sense, paraphrases "Drop them into the melting-pot, and I will test whether it is genuine coin in the way in which I was tested by them." Our editor gives a different *midrash* "They took the thirty shekels...and gave them for the potter[']s field." This is somewhat stretching a point, especially if the thirty shekels are, as is suspected, introduced from Zechariah.

S. Matthew names Jeremiah three times (ii. 17, xvi. 14, xxvii. 9). No other N.T. author names him. The Massoretic text assigns this verse to Zechariah, O.T. critics put it even later, in the time of the Seleucidae.

xxvii. 9 Τότε¹ ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου² τοῦ προφήτου λέγοντος

Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,
τὴν τιμὴν τοῦ τετιμημένου
ὄν ἔτιμῃσαντο ἀπὸ¹³ γίνων Ἰσραήλ,
¹⁰ καὶ ἔδωκαν⁴ αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως,
καθὰ συνέταξέν μοι Κύριος^ε.

1 (N Kai) 2 (C Ἱηρεμ., 211 s⁴ omit, 1 Esaiam) 3 (s⁴ I held more dear than) 4 Ns⁴ ἔδωκα

(For S. Matthew xiii. 14, 15, see § 37.)

(3) FRAGMENTS PECULIAR TO S. LUKE.

(a) HISTORICAL.

64. THE MIRACULOUS DRAUGHT OF FISHES.

For reasons for believing that S. Luke has misplaced this section, see Mark i. 16 note.

S. John's account contradicts S. Luke's in many important details. Thus S. Luke says that our Lord was in the boat, S. John that He was standing on the shore. In S. Luke S. Peter objects to obey: in S. John the disciples obey without demur. In S. Luke they filled two boats till they were ready to sink. In S. John they drew the net to the shore. In S. Luke S. Peter bids Jesus depart from him. In S. John he swims to join him. In S. Luke the nets were breaking with an indefinite haul: in S. John 153 fishes were caught and the nets sustained no injury.

These variations are partly due to the usual imperfections of testimony, but chiefly to the fact that S. Luke is conflating two narratives into one.

^d LXX. Ps. lxxviii. 2, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· φθέγγομαι προβλήματα ἀπ' ἀρχῆς.

^e Compare S. John xii. 15, Μὴ φοβοῦ, θυγάτηρ Σειῶν· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. LXX. Zech. ix. 9, χαῖρε σφόδρα, θυγάτηρ Σειῶν, [κῆρυσσε, θυγάτηρ Ἱερουσαλήμ] ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι [δίκαιος καὶ σφῶν], αὐτὸς πραῦς καὶ ἐπιβεβηκώς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

^f LXX. Zech. xi. 12, καὶ ἔρῳ πρὸς αὐτοὺς "Εἰ καλὸν ἐνώπιον ὑμῶν ἐστίν, δότε τὸν μισθὸν μου ἢ ἀπέπασθε" καὶ ἔσθυσαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς. 13 καὶ εἶπεν Κύριος πρὸς μέ "Κάθες αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμὸν ἐστίν, ὃν τρόπον ἐδοκιμάσθη ὑπὲρ αὐτῶν." καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.

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v. 1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἑπικεῖσθαι αὐτῷ¹ καὶ² ἀκούειν τὸν λόγον τοῦ θεοῦ ἑκαὶ αὐτὸς ἦν ἐστὼς³ παρὰ τὴν λίμνην⁴ Γεννησάρε⁵, 2 καὶ εἶδεν πλοῖα⁶ δύο ἐστῶτα παρὰ τὴν λίμνην, οἱ δὲ ἀλείεις⁷ ἀπ' αὐτῶν ἀποβάαντες ἔπλυνον⁸ τὰ δίκτυα. 3 ἔμβας δὲ εἰς ἐν τῶν πλοίων⁹, ὃ ἦν¹⁰ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον¹¹, καθίσας δὲ ἔκ τοῦ πλοίου¹² ἐδίδασκεν τοὺς ὄχλους. 4 ὥς¹³ δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα “Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην.” 5 καὶ ἀποκριθεὶς¹⁴ Σίμων εἶπεν¹⁵ “Ἐπιστάτα¹⁶, δι' ὅλης¹⁷ νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου ἡχαλάσω τὰ¹⁸ δίκτυα¹⁹.” 6 καὶ τοῦτο ποιήσαντες²⁰ συνέκλεισαν πλήθος ἰχθύων πολὺ, ἡδερύσσετο²¹ δὲ²² τὰ²³ δίκτυα²⁴ αὐτῶν. 7 καὶ κατένευσαν²⁵ τοῖς μετόχοις²⁶ ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι²⁷ αὐτοῖς· καὶ²⁸ ἦλθαν, καὶ²⁹ ἔπλυνον ἀμφοτέρω³⁰ τὰ πλοῖα ὥστε³¹ 28 βυθίζεσθαι αὐτὰ³². 8 ἰδὼν³³ δὲ Σίμων Πέτρος³⁴ προσέειπεν τοῖς γόνασιν³⁵ Ἰησοῦ³⁶ λέγων “Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε³⁷.” 9 θάμβος γὰρ περιέσχεν αὐτὸν³⁸ καὶ πάντας τοὺς σὺν αὐτῷ³⁹ ἐπὶ τῇ ἄγρῃ τῶν ἰχθύων ὧν⁴⁰ συνέλαβον⁴¹.

1 (N συναχθῆναι) 2 (CD 11 s^a τοῦ) 3 (D 1 ἐστῶτος αὐτοῦ)
 4 (N omits) 5 (1 s^a Γεννησάρ, D -ἐδ) 6 C 11 πλοῖαρία
 7 (BD ἀλείεις) 8 NC ἔπλυναν 9 (D 11 πλοῖον) 10 (C+τοῦ)
 11 (D ὅσον ὅσον) 12 (ND 1 ἐν τῷ πλοίῳ) 13 (D 2 11 ὅτε)
 14 (1 omits, CD+ὁ) 15 (CD 11+αὐτῷ) 16 (D 1 διδάσκαλε)
 17 (CD+τῆς) 18 (C 11 singular) 19 (D 1 οὐ μὴ παρακού-
 σομαι, D 1 s^a+καὶ εὐθὺς χαλάσαντες τὰ δίκτυα) 20 (N διε-
 ρήσσετο, C *διέρρητο) 21 (D 11 ὥστε ῥήσσεσθαι) 22 (N κατέ-
 νευσεν, D 11 κατένευον) 23 (C+τοῖς) 24 (N συναμβάνεσθαι,
 D βοηθεῖν) 25 (D omits) 26 (1 omits, D 1 ἐλθόντες οὖν)
 27 (N ἀμφοτέροι) 28 (C+ῥῃ, D 11 s^a+παρά τι) 29 (D 11
 omit) 30 (D ὁ) 31 (C+τοῦ) 32 (D 2 11 s^a αὐτοῦ τοῖς
 ποσίν) 33 (D 11+Παρακαλῶ) 34 (N 1 omit) 35 (N αὐτοὺς)
 36 NAC 11 ἦ 37 (S 2 11 -βεν)

(See I. § 3 b.)

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xxi. 1 [Μετὰ¹ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν² Ἰησοῦς³ τοῖς μαθηταῖς⁴ ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἑφάνερωσεν δὲ οὕτως⁵, 2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδυμος⁶ καὶ Ναθαναήλ⁷ ὁ ἀπὸ Κανὰ⁸ τῆς Γαλιλαίας καὶ οἱ τοῦ⁹ Ζεβεδαίου¹⁰ καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ¹¹ δύο. 3 λέγει αὐτοῖς¹² Σίμων Πέτρος¹³ “Ἐπάγω ἀλείειν.” λέγουσιν αὐτῷ “Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.”¹⁴ Ἐξῆλθαν¹⁵ καὶ¹⁶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν¹⁷ οὐδέν. 4 πρωίας δὲ ᾗδη¹⁸ γινωμένης¹⁹ ἔστη Ἰησοῦς εἰς²⁰ τὸν αἰγιαλόν· οὐ μέντοι ᾗδειςαν²¹ οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. 5 λέγει οὖν²² αὐτοῖς²³ Ἰησοῦς “Παῖδια, μὴ τι²⁴ προσφάγιον ἔχετε;” ἀπεκρίθησαν αὐτῷ “Ὁυ.” 6 ὁ δὲ εἶπεν²⁵ αὐτοῖς “Βάλετε²⁶ εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὰ δίκτυον, καὶ εὐρήσετε.”²⁷ ἔβαλον οὖν²⁸, καὶ οὐκέτι αὐτὸ ἐλκύσαι²⁹ ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἡγάπα ὁ³⁰ Ἰησοῦς τῷ Πέτρῳ “Ὁ κύριός ἐστιν³¹”].

1 (1+δὲ) 2 (s^a omits) 3 (N+ὁ) 4 (D 1 omit)
 5 (D 11 s^a+αὐτοῦ) 6 (1 omits) 7 (C Ναθαναήλ) 8 (D 11
 δς ἦν) 9 (1 Chanah, s^a Catne) 10 (ND 11 νιοί) 11 (C+
 νιοί) 12 (s^a omits, D+†τοῦ) 13 (D^s τούτοις) 14 (A 11+
 καί) 15 (N+οὖν) 16 (N †ἐκοπίασαν) 17 (N 11 s^a omit)
 18 (ND 11 γεν-) 19 ND 1 ἐπὶ 20 (N 11 ἔγνωσαν) 21 (D^s †οὐ,
 2 11 omit) 22 (CD+ὁ) 23 (N omits) 24 (N λέγει,
 11 omit ὁ δὲ, C omits εἶπεν) 25 (1 Mitte) 26 (Cyril 1+οἱ
 δὲ εἶπον “Δι' ὅλης τῆς νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ
 τῷ σῷ ῥήματι βαλοῦμεν 1+rete”) 27 (ND οἱ δὲ ἔβαλον, s^a+as
 He had said unto them) 28 (ND *ἐλκύσαι) 29 (D omits)
 30 (D+ἡμῶν)

xxi. (7) [Σίμων οὖν Πέτρος, ἀκούσας ὅτι “Ὁ κύριός ἐστιν,”¹ τὸν ἐπεπύθην διεξέωσατο, ἦν γὰρ γυμνός², καὶ ἔβαλεν ἑαυτὸν³ εἰς τὴν θάλασσαν⁴. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ⁵ πλοιάρῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἁλλὰ ὥς ἀπὸ πηχῶν διακοσίων⁶, σύροντες τὸ δίκτυον τῶν ἰχθύων⁷. 9 Ὡς οὖν ἀπέβησαν⁸ εἰς τὴν γῆν βλεπόντων⁹ ἀνθρακίαν κειμένην¹⁰ καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον¹¹. 10 λέγει αὐτοῖς¹² ὁ¹³ Ἰησοῦς “Ἐνέγκατε ἀπὸ¹⁴ τῶν ὀψαρίων ὧν ἐπίασατε νῦν.” 11 ἀνέβη¹⁵ οὖν¹⁶ Σίμων Πέτρος¹⁷ καὶ ἐλκύσεν τὸ δίκτυον εἰς¹⁸ τὴν γῆν μεστὸν ἰχθύων μεγάλων¹⁹. 17 ἑκατὸν πεντήκοντα τριῶν²⁰ καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. 12 λέγει αὐτοῖς²¹ ὁ²² Ἰησοῦς “Δεῦτε ἀριστήσατε.” οὐδεὶς²³ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν²⁴ “Σὺ τίς εἶ;” εἰδότες²⁵ ὅτι ὁ κύριός²⁶ ἐστιν. 13 ἔρχεται²⁷ Ἰησοῦς καὶ λαμβάνει²⁸ τὸν ἄρτον καὶ²⁹ δίδωσιν³⁰ αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως³¹. 14 Τοῦτο³² ᾗδη³³ τρῖτον ἐφανερώθη³⁴ Ἰησοῦς τοῖς μαθηταῖς³⁵ ἐγερθεὶς ἐκ νεκρῶν].

1 (s^a+took...and) 2 (s^a omits) 3 (D^s ἤλατο, 1+et
 *salivit) 4 (s^a+and was swimming and came) 5 (N+ἀλλω)
 6 (1 viginti) 7 (N ἀν-) 8 (P 11 εἶδαν, s^a they found before
 Jesus) 9 (11 s^a carbones incensos=ἀνθρ. καυομένην) 10 (s^a
 +laid) 11 B omits 12 (D^s 1 ἐκ) 13 (N ἐν-) 14 (D 11
 omit, s^a δὲ) 15 (D ἐπὶ) 16 (D *μεγων) 17 (s^a and
 they found in it great fishes) 18 (ND 11 s^a+δὲ) 19 (s^a
 believing) 20 (s^a He) 21 (s^a omits, A 2 11+οὖν, N+ὁ)
 22 (s^a and Jesus took) 23 (D^s †omits) 24 (D 11 s^a εὐχα-
 ριστήσας ἔδωκεν) 25 (N+δὲ) 26 (X 4 11 ἐφάνερωσεν
 ἑαυτὸν) 27 (N+ἐ) 28 (D 11 s^a+αὐτοῦ)

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65. OUR LORD SPENDS A NIGHT IN A SYNAGOGUE.

The fragment is prefixed to the Marcan section of the Choice of twelve Apostles; there is not the smallest reason to doubt that S. Luke had good information. *προσευχή* in the sense of Synagogue occurs in Acts xvi. 13, 16 and in Juvenal.

vi. ¹² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις¹ [ἐξελεθῆν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι²] καὶ ἦν διανυκτερεύων ἐν³ τῇ προσευχῇ τοῦ θεοῦ⁴. ¹³ [καὶ] ὅτε ἐγένετο ἡμέρα, [προσεφώνησεν⁵ τοὺς μαθητὰς αὐτοῦ.]

1 (D ll s⁸ ἐκείναις) 2 (D καὶ προσεύχεσθαι) 3 (S ἐπὶ)
4 (D omits) 5 (D ἐφώνησεν)

66. THE PHARISEES REFUSED JOHN'S BAPTISM.

S. Matthew (iii. 7, p. 188 note) represents the Pharisees and Sadducees as coming—many of them—to John's baptism, but S. Luke does not, and S. Matthew asserts in xxi. 25, 32, that the Chief Priests and Elders did not believe John.

vii. ²⁹ Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν¹ τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου² ³⁰ οἱ δὲ Φαρισαῖοι καὶ οἱ³ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν⁴ εἰς ἑαυτούς⁵, μὴ βαπτισθέντες⁶ ὑπ' αὐτοῦ⁷.

1 (D ἀδικαίωσέ) 2 (D omits) 3 (S D omit)
4 (ll omit)

67. THE MINISTERING WOMEN.

This note, which is probably editorial, is placed by S. Luke immediately after the narrative of Anointing our Lord's feet by a woman who had been a sinner. Commentators have rashly inferred that Mary of Magdala must have been that woman, and as "seven demons had been cast out of her," they conclude that the demon of unchastity was one of them. Hence she is branded as a harlot, and refuges for fallen women are called Magdalene hospitals. All this is unwarranted.

In Pseudo-Mark xvi. 9 we read Μαρία τῇ Μαγδαληνῇ παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

Joanna is mentioned again by S. Luke, xxiv. 10.

viii. ¹ Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ¹ αὐτὸς διώδεν² κατὰ πόλιν καὶ κώμην³ κηρύσσων καὶ⁴ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ⁵ οἱ δώδεκα⁶ ἦσαν αὐτῷ⁷, ² καὶ γυναῖκες τινες⁸ αἱ ἦσαν⁹ τετραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνῇ, ἀφ' ἧς δαιμόνια ἑπτὰ¹⁰ ἐξεληλύθει, ³ καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἑτεραί πολλαί, αἵτινες¹¹ διηκόνουν αὐτοῖς¹² ἐκ τῶν ὑπαρχόντων αὐταῖς¹³.

1 (lss omit) 2 (S -ευσεν) 3 (ss omit) 4 (l discipuli, ll + discipuli) 5 (D μετ' αὐτοῦ) 6 (ll omit) 7 (D * ἦσα)
8 (D ll ἐξ) 9 (l duodecim) 10 (D ll + καὶ) 11 (S ll αὐτῶν)
12 (S D αὐτῶν)

W. S. ²

68. DETAILS IN THE TRANSFIGURATION.

This passage accords with S. Luke's invariable insistence on the *κένωσις*, for Moses and Elijah did not talk about His *exodus*, but described it to Him in detail, as though His human mind stood in need of the information which was thus vouchsafed it. The drowsiness of the disciples is peculiar to S. Luke. Possibly it has been borrowed from Gethsemane.

ix. ³¹ Οἱ¹ ὁφθέντες ἐν δόξῃ ἔλεγον² τὴν ἑξοδὸν αὐτοῦ ἦν ἡμελλεν³ πληροῦν⁴ ἐν⁵ Ἱερουσαλὴμ⁶. ³² ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι⁶ αὐτοὺς ἀπ' αὐτοῦ....

1 (D ll omit) 2 (CD ll + δὲ) 3 (D μέλλει) 4 (D εἰς)
5 (l omits) 6 (D -μισθῆναι)

69. THE MISSION OF THE SEVENTY.

Nothing is recorded about the Seventy elsewhere, but that is no sufficient reason for concluding that their appointment is unhistorical. S. Luke had sources of information which are closed to us.

x. ¹ Μετὰ δὲ ταῦτα ἀνέδειξεν¹ ὁ κύριος² ἑτέροους ἐβδομήκοντα (δύο)³ καὶ ἀπέστειλεν αὐτούς⁴ ἀνὰ δύο (δύο)⁵ πρὸ προσώπου αὐτοῦ εἰς⁶ πᾶσαν πόλιν καὶ τόπον⁷ οὗ ἡμελλεν αὐτοὺς⁸ ἔρχεσθαι⁹.

1 (D ll Ἀπέδειξεν δὲ) 2 (D ll ss omit, SCD ll s⁸ + καὶ, s⁸ + from His disciples) 3 (S ll omit) 4 (B omits)
5 (S D omit) 6 (D ll ss πάντα τόπον καὶ πόλιν) 7 (D ll omit) 8 (A 2 ll εἰσέρχ.)

70. JOHN THE BAPTIST TAUGHT A FORM OF PRAYER.

That John taught a prayer to his disciples is asserted here only, nor is the prayer preserved in Greek MSS. Yet we can have no reasonable doubt that Apollon or some other of John's numerous disciples furnished this information to S. Luke and probably repeated John's prayer. S. Luke records the fact, but has forgotten or cannot find room for the prayer.

xi. ¹ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ¹ ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν "Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς² καὶ³ Ἰωάννης⁴ ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ."

1 (D ll + καὶ) 2 (ll omit) 3 (S ± omits)

71. A PHARISEE INVITES OUR LORD TO BREAKFAST.

S. Luke stands alone in telling us that our Lord on three occasions accepted hospitality from Pharisees (cf. vii. 36, xiv. 1). We cannot help thinking that in this conflation the machinery of the breakfast table is inferential and unhistorical,

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being transferred from vii. 36; still more so in xiv. 1 ff. The same speeches are recorded in S. Matthew, but without the banquets.

xi. 37 Ἐν δὲ τῷ λαλήσαι¹ ἐρωτᾷ² αὐτὸν Φαρισαῖος³ ὅπως⁴ ἄριστήσῃ παρ' αὐτῷ⁵. εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι¹⁶ οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

1 (ll+haec) 2 (Cll ἡρώτα) 3 (CDlls^c+tis)
4 (Ds^c Ἐδεήθη δὲ αὐτοῦ τις Φαρισαῖος ἵνα) 5 (Dll μετ' αὐτοῦ)
6 (Dll ἤρξατο διακρινόμενος ἐν αὐτῷ λέγειν "Διὰ τί)

72. THE SCRIBES OPPOSE BUT THE MASSES CROWD.

This conclusion is perhaps editorial. There is nothing new in it except the words ἀποστοματίζω and θηρεύω. ἐνεδρεύω, like ἐνέδρα, is peculiar to S. Luke. Cf. Mark iii. 6=Mark xii. 13, and Luke vi. 11.

xi. 53 Ἐκείθεν ἐξεληνθὼς αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχουσιν¹ καὶ ἀποστοματίζουν αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες αὐτὸν² θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ³. xii. 1 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους⁴, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ⁵ πρῶτον⁶...

1 (C ἐπέχουσιν) 2 (N omits, Cll+ζητοῦντες) 3 (D ll ss Λέγοντος δὲ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ ἤρξαντο οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἔχουσιν καὶ συνβάλλουσιν αὐτῷ περὶ πλειόνων, ζητοῦντες ἀφορμὴν τινα λαβεῖν αὐτοῦ ἵνα εὕρωσιν κατηγορήσαι αὐτοῦ, Cllss+ἵνα κατηγορήσωσιν αὐτοῦ) 4 (Dll ἡλλῶν δὲ ὄχλων συνεπερχόντων κύκλῳ, D ὥστε ἀλλήλους συνεπνέγινον) 5 (D ll omit) 6 (l omits)

73. THE CROOKED WOMAN HEALED.

Our Lord's habit of teaching in synagogues is alluded to in Mark i. 21 ||, 39 ||, iii. 1 ||; Matt. iv. 23, ix. 35; Luke iv. 16, xiii. 10; John vi. 59, xviii. 20.

This woman's infirmity is attributed to demoniacal possession. Speechlessness is attributed to the same cause in Mark ix. 17, dumbness in Matt. ix. 32, epileptic fits in Mark ix. 22 and melancholia in Mark v. 1 ff.

Our Lord's habit of laying His hands on the sick is noticed in Mark i. 41 note.

παραχρῆμα is a favourite word with S. Luke and ἐδόξαζεν τὸν θεόν is a commonplace.

The word ὑποκριτής is used in Mark vii. 6. S. Matthew has it 13 times, of which vii. 5=Luke vi. 42. S. Luke also has it here and xii. 56.

On Leading the ox to water see IV. § 2.

This afflicted woman, whom the Scribes regarded as punished for her sins, our Lord pronounces to be a daughter of Abraham, exactly as he called Zacchaeus a son of Abraham (xix. 9).

φάτνη is used of the manger in which the infant Jesus lay (Luke ii. 7 ff.).

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xiii. 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν¹ ἐν² τοῖς σάββασιν³. 11 καὶ ἰδὼν⁴ γυνῆ⁵ πνεῦμα ἔχουσα ἀσθενείας⁶ ἔτη⁷ δέκα⁸ ὀκτώ⁹, καὶ ἦν συνκύπτουσα¹⁰ καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ¹¹ εἶπεν αὐτῇ "Γύναι, ἀπολέλυσαι¹² τῆς ἀσθενείας σου," 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη¹³, καὶ ἐδόξαζεν¹⁴ τὸν θεόν. 14 ἀποκριθεὶς δὲ ὁ ἀρχισυναγῶγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ θεράπευσεν ὁ¹⁵ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι¹⁶ "Ἐξ ἡμέραι εἰσὶν ἐν αἷς¹⁷ δεῖ ἐργάζεσθαι^{17,18} ἐν αὐταῖς¹⁹ οὐκ ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου." 15 ἀπεκρίθη δὲ²⁰ αὐτῷ ὁ κύριος²¹ καὶ εἶπεν "ὑποκριταί²², ἕκαστος ὑμῶν τῷ σαββάτῳ¹⁸ οὐ λύει τὸν βδὼν αὐτοῦ²³ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων²⁴ ποτίζει; 16 ταύτην δὲ θυγατέρα²⁵ Ἀβραάμ οὐσαν, ἣν ἔδωκεν ὁ Σατανᾶς²⁶ ἰδὼν δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;" 17 Καὶ ταῦτα λέγοντος αὐτοῦ²⁷ καθησχύοντο²⁷ πάντες²⁸ οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ²⁸ πᾶσιν²⁹ τοῖς ἐνδόξοις³⁰ τοῖς¹⁵ γινόμενοις³¹ ἐπ' αὐτοῦ.

1 (2 ll in synagoga ± eorum) 2 (D ll omit) 3 (D ll τῷ σαββάτῳ) 4 (ss omit) 5 (A1+ἡν) 6 (D ἐν ἀσθενείᾳ ἢν πνεύματος) 7 (B ± omits) 8 (A ll+καὶ) 9 (l novem) 10 (D ± συνκλύπτουσα) 11 (D ll omit) 12 (ND ll+ἀπό) 13 (BD * ἀνωρθ.) 14 (D ll ἐδόξασεν) 15 (D omits) 16 (B ± omit) 17 (l eurai) 18 (N ± omits) 19 (D ll ταῖς) 20 (A ll οὐκ) 21 (D ss Ἰησοῦς) 22 (D ll ss ὑποκριτά) 23 (D καὶ) 24 (D ἀπαγαγὼν) 25 (D + τοῦ) 26 (ss devil) 27 (D ± καθησχύονθησαν) 28 (D ll ἐν) 29 (ll omit) 30 (l omits, D ll οἷς ἐθέλουσαν ἐνδ.) 31 (B γενομ. N λεγομ.)

74. THE DROPSICAL MAN HEALED.

For the Dinner see IV. § 71 note.

The question in v. 3 is found also in Mark iii. 4=Matt. xii. 10=Luke vi. 9.

For the Son falling into a well see IV. § 2.

xiv. 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν¹ αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων (τῶν)² Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδὼν³ ἄνθρωπός τις⁴ ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων⁵ "Ἐξέστιν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ⁶;" οἱ δὲ ἡσύχασαν. 4 καὶ ἐπιλαβόμενος⁷ ἴασατο αὐτὸν καὶ⁸ ἀπέλυσεν. 5 καὶ⁹ πρὸς αὐτοὺς¹⁰ εἶπεν "Τίνος¹¹ ὑμῶν υἱὸς¹² ἢ βούς¹³ εἰς φρέαρ πεσεῖται¹⁴, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν¹⁵ ἡμέρᾳ τοῦ σαββάτου¹⁷;" 6 καὶ οὐκ ἴσχυσαν ἀναποκριθῆναι^{18,19} πρὸς ταῦτα.

1 (D ll εἰσελθ.) 2 (B ± omit) 3 (ss omit) 4 (D ll ss + αὐτόν) 5 (D ll ss omit, A ll ss + εἰ) 6 (ll omit) 7 (D + ll) 8 (D καὶ ἰασάμενος) 9 (N ll + ἀποκριθεὶς) 10 (N ± αὐτόν) 11 (D + εἰ) 12 (N ll δνός, D πρόβατον) 13 (ss omits) 14 (ss + or his ass) 15 (D ἐνπεσ.) 16 (D τῷ, ll omit) 17 (l omits) 18 (N ἀποκρ.) 19 (D οὐκ ἀποκρίθησαν)

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75. OUR LORD BIVOUACKED ON THE MOUNT OF OLIVES.

Our Lord's habit of teaching in the Courts of the Temple is alluded to in Matt. xxvi. 55=Mark xiv. 49; Mark xii. 35; Luke xix. 47 and often in S. John.

Cf. Luke xxii. 39 ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν. The other Gospels do not mention this as a custom.

xxi. 37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος¹ ὑπὸ λύζετο² εἰς τὸ ὄρος τὸ καλούμενον³ Ἐλαιῶν⁴ 38 καὶ πᾶς ὁ λαὸς ὠρθρίζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ⁴ ἀκούειν αὐτοῦ.

1 (D †omits) 2 (D* *ὑπὸ λήζετο) 3 (I omits)
4 (C? δρεῖ)

76. MALCHUS'S EAR HEALED.

xxii. 51 Ἀποκριεῖς¹ δὲ² (ὁ)³ Ἰησοῦς εἶπεν⁴ “Ἐὰτε⁵ ἔως τοῦτου” καὶ ἄψάμενος τοῦ ὠτίου⁶ ἰάσατο αὐτόν⁷.

1 (II omit) 2 (I omits) 3 B omits 4 (2 ll + illi)
5 (II Sine) 6 (A ll + αὐτοῦ) 7 (D ll ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ καὶ ἀπεκατεστάθη τὸ οὖς αὐτοῦ)

77. “THE LORD TURNED AND LOOKED ON PETER.”

xxii. 61 Καὶ στραφεὶς ὁ κύριος¹ ἐνέβλεψεν τῷ Πέτρῳ.

1 (D ss Ἰησοῦς)

78. THE ACCUSATION BEFORE PILATE.

S. Luke formulates an accusation on the usual lines, S. Mark says nothing about it, S. John says that the chief priests refused to bring it, when challenged by Pilate to do so, standing on their rights and demanding execution for their own verdict. We have little doubt that S. John is right. This verse therefore is editorial, expressing S. Luke's sense of what history demanded; but S. Luke was neither Jew nor Roman and seems never to have grasped the political situation. Special irony is intended in accusing of hindering the tax-collector Him who so lately had said “Pay back Caesar's coins to Caesar.”

xxiii. 2 Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες “Τοῦτον εὗραμεν¹ διαστρέφοντα τὸ ἔθνος ἡμῶν² καὶ κωλύοντα φόρους Καίσαρι διδόναι³ καὶ⁴ λέγοντα αὐτόν⁵ χριστὸν βασιλέα εἶναι.”

1 (D* †εῦρον) 2 (Marcion ll + καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας) 3 (Marcion + καὶ ἀποστρέφοντα τὰς γυναικας καὶ τὰ τέκνα) 4 (2 ll omit) 5 (ND εἰπόντων)

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79. PILATE AND HEROD.

If the coolness between Pilate and Herod arose when Pilate “mingled the blood of some of Herod's subjects with their sacrifices” (Luke xiii. 1) for which atrocious act Herod would as certainly demand explanations as Pilate with Roman haughtiness would refuse to give them, then by sending our Lord to Herod Pilate opened the way to a reconciliation and Herod proved that he was satisfied by sending the Prisoner back.

The phrase ἐσθῆς λαμπρά is used only by SS. Luke and James, ἐχθρα by SS. Luke, Paul and James. In Mark xv. 17 (=Matt. xxvii. 28) the soldiers clothed our Lord in a purple (or scarlet) *paludamentum* in mockery. S. Luke makes our Lord silent before Herod, but not before Pilate, as in Mark xv. 5 (=Matt. xxvii. 14, cf. John xix. 9).

This mission to Herod is alluded to in Acts iv. 27 “συνήχθησαν γὰρ ἐπ’ ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πειλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ, 28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή προώρισεν γενέσθαι.”

Barabbas is mentioned in all four Gospels, but S. Luke is alone in telling us that the sedition which he led was made in Jerusalem.

xxiii. 4 Ὁ δὲ Πειλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους “Οὐδὲν εὐρίσκω αἷτιον ἐν τῷ ἀνθρώπῳ τούτῳ.” 5 οἱ δὲ ἐπίσχυον¹ λέγοντες ὅτι² “Ἀνασειεῖ³ τὸν λαόν⁴ διδάσκων⁵ καθ’ ὅλης τῆς Ἰουδαίας⁶, καὶ⁷ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε⁷.” 6 Ὁ Πειλάτος δὲ ἀκούσας⁸ ἔπηρώτησεν εἰ⁹ (ὁ)¹⁰ ἄνθρωπος¹¹ Γαλιλαῖός¹² ἐστίν¹³, 7 καὶ ἐπιγινούς¹⁴ ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτόν¹⁵ πρὸς¹⁶ Ἡρώδην, ὄντα καὶ αὐτόν¹⁷ ἐν Ἱεροσολύμοις ἐν ταύταις¹⁸ ταῖς ἡμέραις¹⁹. 8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἔξ ἱκανῶν χρόνων²⁰ θέλων ἰδεῖν αὐτόν διὰ τὸ ἀκοῦειν²¹ περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ἐπ’ αὐτοῦ γινόμενον. 9 ἐπηρώτα δὲ²² αὐτόν ἐν λόγοις ἱκανοῖς²³ αὐτὸς δὲ οὐδὲν²⁴ ἀπεκρίνατο αὐτῷ²⁵. 10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς²⁶ εὐτόνως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ²⁷ αὐτόν²⁸ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν²⁹ ἐσθήτα λαμπρὰν ἀνέπεμψεν³⁰ αὐτόν τῷ Πειλάτῳ. 12 Ἐγένοντο δὲ φίλοι³¹ ὁ Ἡρώδης καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ³² μετ’³³ αὐτῶν³⁴ ἀλλήλων³⁵. προὔπηρχον³⁶ γὰρ ἐν ἐχθρᾷ ὄντες πρὸς αὐτούς³⁷.

1 (D ἐνίσχ.) 2 (D ll omit) 3 (N † Ἀνασι) 4 (N δχλον) 5 (N ll omit) 6 (D γῆς) 7 (2 ll + et filios nostros et uxores avertit a nobis, non enim baptizantur (-atur) sicut (+et) nos + nec se mundaunt, see v. 2) 8 (D + ὁ) 9 (D ll s^c + τὴν Γαλιλαίαν) 10 B omits 11 (I omits) 12 (D ll ἀπὸ τῆς Γαλιλαίας) 13 (s^c omits) 14 (B + τὸν) 15 (N * ταυτὸν) 16 (D τῷ Ἡρώδῃ ὄντι αὐτῷ) 17 (N αὐταῖς, D ll s^c ἐκείναις) 18 (s^c + of unleavened bread) 19 (N omits) 20 (A ll ἐξ ἱκανοῦ ± χρόνου, I omits) 21 (A ll + πολλὰ) 22 (ND οὐκ) 23 (D + οὐδὲν, 2 ll omit, 1 + quasi non audiens, s^c + as though He had not been there) 24 (s^c rulers) 25 (N τε) 26 (N omits), N ll + καὶ 27 (D ll + αὐτόν) 28 (N ll ἐπεμψεν) 29 (I hora) 30 (I omit) 31 (N * -ἄρχοντο) 32 (D ll Ὅντες δὲ ἐν ἀγῆδι ὁ Πειλάτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ (s^c omits vv. 10—12))

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xxiii. 13 ¹Πειλάτος δὲ¹ συνακαλεσάμενος² τοὺς ἀρχιερεῖς
 καὶ τοὺς ἄρχοντας ³καὶ³ τὸν λαὸν⁴ 14 εἶπεν πρὸς αὐτοὺς
 “Προσθνήκατέ⁵ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέ-
 φοντα τὸν λαόν, ⁶καὶ ἰδοὺ ἐγὼ⁶ ἐνώπιον ὑμῶν ἀνακρίνας⁷
 οὐθὲν⁸ εἶρον ἐν ⁹τῷ ἀνθρώπῳ τούτῳ⁹ αἴτιον ¹⁰ᾧν κατη-
 γορεῖτε κατ’¹⁰ αὐτοῦ¹¹. 15 ἀλλ’ οὐδὲ ¹¹Ἡρώδης, ¹²ἀνέπεμψεν
 γὰρ αὐτὸν πρὸς ἡμᾶς¹². καὶ ἰδοὺ¹¹ οὐδὲν ἄξιον θανάτου
¹³ἔστιν πεπραγμένον¹³ αὐτῷ. 16 παιδεύσας οὖν αὐτὸν
 ἀπολύσας¹⁴. 18 ἀνέκραγον¹⁵ δὲ πανπληθεὶς [λέγοντες] “Αἶρε
 τοῦτον¹⁶, [ἀπολύσον δὲ ἡμῶν τὸν Βαραββᾶν.” 19 ὅστις ἦν διὰ
 στάσιν ¹⁷τινὰ] γενομένην ἐν τῇ πόλει¹⁷ [καὶ φόνον βληθείς¹⁸ ἐν
 τῇ φυλακῇ¹⁹.]

1 (D ὁ δὲ Π.) 2 (D -έσας) 3 (D l+πάντα) 4 (ll
 populi or plebis, l omits) 5 (D⁶ l Kat-) 6 (D καὶ γὰρ δὲ)
 7 (l omits) 8 (D οὐθὲν) 9 (D αὐτῷ) 10 (S omits)
 11 (D omits) 12 (D ll ss ἀνέπεμψα γὰρ ὑμᾶς (ss αὐτὸν) πρὸς
 αὐτόν) 13 (l invenimus in, D+έν) 14 (S D ll ss +17 ἀνάγκην
 δὲ εἶχεν (ss he was wont) κατὰ ἐορτὴν ἀπολύειν αὐτοῖς ἕνα,—D^c
 put this after verse 19—, 2 ll +δέσμιον, l+quocumque voluisset
 populus) 15 (D ll ἀνέκραξαν) 16 (D+αἶρε τοῦτον) 17 (ss omit)
 18 (D βεβλημένος, S omits) 19 (D eis φυλακὴν+v. 17, see
 above)

80. PILATE'S SENTENCE.

S. Mark makes Pilate ask “What evil did He do?” but
 adds no formal declaration of innocence. S. Matthew also
 puts the question but represents Pilate as washing his hands
 and saying “I am innocent of the blood of this just man.”
 S. John makes Pilate twice declare our Lord innocent.
 S. Luke insists on three declarations of innocence and refers
 to them in Acts xiii. 28 “καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες
 ἤτησαντο Πειλάτον ἀναιρεθῆναι αὐτόν.” S. Paul alludes to the
 whole scene 1 Tim. vi. 13 Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ
 Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν. The passage contains
 little that is new, yet S. Luke contrives with Thucydidean
 brevity to brand the whole action as it deserves.

xxiii. (22) “Οὐδὲν¹ αἴτιον² θανάτου εἶρον³ ἐν αὐτῷ·
 παιδεύσας οὖν αὐτὸν ἀπολύσω.” 23 [οἱ δὲ ἐπέκειντο⁴ φωναῖς
 μεγάλαις] αἰτοῦμενοι [αὐτὸν σταυρωθῆναι⁵], καὶ κατίσχυον αἱ
 φωναὶ αὐτῶν⁶. 24 [καὶ Πειλάτος] ἐπέκρινεν⁷ γενέσθαι τὸ
 αἶτημα αὐτῶν· 25 [ἀπέλυσεν] δὲ⁸ τὸν ⁹διὰ στάσιν καὶ
 φόνον⁹ βεβλημένον εἰς¹⁰ φυλακὴν ¹¹ᾧν ἡτοῦντο¹¹, [τὸν δὲ
 Ἰησοῦν παρέδωκεν] τῷ θελήματι αὐτῶν¹².

1 (ll+enim) 2 (D ll Οὐδεμίαν αἰτίαν) 3 (D ll εὐρίσκω)
 4 (S ‡έκειντο) 5 B σταυρώσαι (ll crucifige) 6 (D ll ss+καὶ
 τῶν ἀρχιερέων) 7 (D l ἐπέκρινεν δὲ ὁ Π.) 8 (K ll+αὐτοῖς)
 9 (D ἕνεκα φόνου) 10 (C+τὴν) 11 (ll omit) 12 (3 ll
 +susceperunt ergo Iesum, et portans (±sibi or suam) crucem
 ducebatur)

81. TWO MALEFACTORS LED WITH HIM.

xxiii. 32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο¹ σὺν αὐτῷ
 ἀναιρεθῆναι.

1 (l+Ioathas et Maggatrass)

^a LXX. Ps. lxix. 22, καὶ ἔδωκαν εἰς τὸ βρώμα μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

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82. MOCKERY OF THE SOLDIERS.

Wine was twice offered to our Lord on the cross, (1) just
 when the nails were driven in, (2) just before He gave up His
 Spirit. But in neither case was there mockery. The mockery
 comes from the Ps. “They gave me gall to eat, and when I
 was thirsty they gave me vinegar to drink” (lxix. 21). See
 ‘Composition of the Four Gospels,’ pp. 121—127.

xxiii. 36 Ἐνέπαιξαν¹ δὲ αὐτῷ καὶ² οἱ στρατιῶται προσερ-
 χόμενοι, ³ὄζος³ προσφέροντες αὐτῷ³ 37 καὶ⁴ λέγοντες⁵
 “Ἐλ⁶ σὺ εἴ⁷ ὁ βασιλεὺς τῶν Ἰουδαίων, ⁸σώσον σεαυτὸν⁸.”

1 (CD ll Ἐνέπαιζον) 2 (S omits) 3 (D ll ὄξος τε προσ-
 έφeron αὐτῷ, ss omit) 4 (D ll omit) 5 (D ll ss+Χαίρε)
 6 (3 ll omit) 7 (D l omit) 8 (D ss *περιθέντες αὐτῷ
 (ss upon His head) καὶ ἀκάνθινον στέφανον, l+imploserunt
 autem &c.)

83. THE DARKNESS WAS DUE TO AN ECLIPSE.

We take this to be an editorial note and to be a mistaken
 explanation. The period of totality in an eclipse cannot last
 more than eight minutes, and an eclipse cannot take place at
 the Paschal full moon. See ‘Comp. of Gospels,’ p. 119.

xxiii. 45 ¹Τοῦ ἡλίου ἐκλείποντος^{1,2}.

1 (S C? ἐκλείποντος) 2 (D ll ss Ἐσκοτίσθη δὲ ὁ ἥλιος)

84. “THEY SMOTE THEIR BREASTS AND
 RETURNED.”

S. Luke’s contempt for the rabble is finely expressed in
 the word *θεωρία*, which does not occur elsewhere. The action
 of striking the breast as a mark of contrition is repeated in
 the case of the Publican (Luke xviii. 13). *ὑποστρέφω* is used
 21 times in S. Luke’s Gospel and 11 times in the Acts, not
 elsewhere in the Gospels, once by S. Paul, once in Hebrews
 and once in 2 Peter.

xxiii. 48 Καὶ πάντες οἱ συνπαραγενόμενοι ὄχλοι ¹ἐπὶ τὴν
 θεωρίαν ταύτην¹, θεωρήσαντες² τὰ γενόμενα, τύπτοντες
³τὰ στήθη³ ὑπέστρεφον⁴.

1 (D l ἐπὶ θεωρία, ss omit) 2 (P ll θεωροῦντες) 3 (D+καὶ
 τὰ μέτωπα, l frontes suas) 4 (ss omit, l ss+dicentes “Vae
 nobis, quae facta sunt [ss+Vae nobis, l+hodie] propter peccata
 nostra! l+appropinquavit enim desolatio Hierusalem”)

85. PRAISE OF JOSEPH OF ARIMATHAEA.

ὑπάρχω occurs 40 times in S. Luke, thrice in S. Matthew,
 never in SS. Mark or John.

xxiii. (50) Ὑπάρχων¹ ἀνὴρ² ἀγαθὸς ³καὶ³ δίκαιος^{3,4},—51 οὗτος
 οὐκ ἦν συνακατατεθειμένος⁵ τῇ βουλῇ ⁶καὶ τῇ πράξει⁶ αὐ-
 τῶν,—...

1 (S C l+καὶ, C+ὁ) 2 (D ll omit) 3 B omits
 4 (l omits) 5 SCD -τιθέμενος 6 (ss omit)

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86. THE SEPULCHRE WAS A NEW ONE.

S. Luke seems to have borrowed this from S. John's oral teaching, xix. 41 *μνημείον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος.*)

xxiii. (53) Οὐ οὐκ ἦν οὐδεὶς οὐπω¹ κεείμενος².

1 (NC οὐδέπω) 2 (D1+καὶ θέντος αὐτοῦ ἐπέθηκεν τῷ μνημείῳ λίθον ὃν μόγις εἴκοσι ἐκύλιον, 1+ibi sepelierunt corpus Ihesu)

87. THE RESURRECTION.

87. A. Women visit the tomb.

S. Luke had the proto-Marcian brief account, but he has conflated with it much new matter. Two angels appear, as against one in SS. Mark and Matthew. He omits Salome, but adds Joanna as in viii. 3. The incredulity of the Apostles reappears in Pseudo-Mark xvi. 11 and the two angels in S. John.

xxiii. 56 [Ἐποστρέψασαι δὲ¹ ἡτοίμασαν ἀρώματα] καὶ μύρα. Καὶ τὸ μὲν σάββατον ἡσυχάσαν ἑκάστη κατὰ τὴν ἐντολήν², xxiv. 1 [Ἐτῇ δὲ μιᾷ³ τῶν σαββάτων ὄρθρου⁴ βαθέως ἐπὶ τὸ μνημα⁵ ἦλθαν⁶] φέρουσαι ἃ ἡτοίμασαν ἀρώματα⁷. 2 [εὐρον δὲ⁸ τὸν λίθον ἀποκεκλυμένον ἄπο τοῦ μνημείου⁹,

1 (C omits) 2 (D omits) 3 (D μιᾷ δὲ) 4 (NC ἄρθρου) 5 (NC μνημείον) 6 (D ἡρχοντο) 7 (D11 ss καὶ τινες (ss other women came or were) σὺν αὐταῖς) 8 (D1 ἐλογίζοντο δὲ ἐν ἑαυταῖς "Τίς ἄρα ἀποκυλίσει τὸν λίθον;" ἐλθοῦσαι δὲ εὐρον) 9 (1 omits, C ἐκ for ἀπὸ)

87. B. Vision of two angels.

xxiv. 3 Εἰσελθοῦσαι δὲ¹ οὐχ² εὐρον τὸ σῶμα³. 4 καὶ ἐγένετο⁴ ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου⁵ καὶ⁶ ἰδοὺ [ἄνδρες δύο ἐπέστησαν⁶ αὐταῖς⁷ ἐν ἐσθῇ⁸ ἀστραπτουσί⁹. 5 Ἐμφόβων δὲ γενομένων αὐτῶν] καὶ κλινουσῶν⁹ τὰ πρόσ-ωπα¹⁰ εἰς τὴν γῆν¹¹ [12 εἶπαν πρὸς αὐτάς "Τί ζητεῖτε] τὸν

1 (NC *οὐκ) 2 NBC 211+τοῦ κυρίου Ἰησοῦ (1 ss+of Jesus) 3 (ss omit) 4 (D αὐτοῦ) 5 (D11 ss omit) 6 (C παρ-ειστήκεισαν) 7 (ss there appeared to them two men, ss they saw two men) 8 (C plural) 9 (D1 ἐνφοβοὶ δὲ γενόμεναι ἐκλιναν) 10 (All τὸ πρόσωπον, C1+αὐτῶν) 11 (ss+for their fear) 12 (D1+οἱ δὲ, ss+the men)

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ζῶντα μετὰ τῶν νεκρῶν¹³; 6 μνήσθητε¹⁴ ὡς¹⁵ ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 7 λέγων¹⁶ τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι ἑῖς χεῖρας ἀνθρώπων ἁμαρτωλῶν¹⁷ καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι." 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ¹⁸,

13 (1 Quem quaeritis Iesum Nazarenum, resurrexit a mortuis,) NBC11 ss+οὐκ ἔστιν ὥδε ἀλλὰ (C1 omit ἀλλὰ) ἡγέρθη 14 (D1+δὲ) 15 (D1 ss ὅσα) 16 (D1 omit) 17 (1 omits, D11 omit ἁμαρτωλῶν) 18 (11 ss horum)

87. C. Report to the Twelve.

xxiv. 9 [Καὶ ὑποστρέψασαι (ἀπὸ τοῦ μνημείου)¹ ἀπήγγειλαν ταῦτα πάντα² τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς³. 10 ἦσαν δὲ⁴ ἡ Μαγδαληνὴ Μαρία⁵] καὶ Ἰωάννα [καὶ Μαρία ἡ⁶ Ἰακώβου]· καὶ αἱ λοιπαὶ σὺν αὐταῖς⁷ ἔλεγον πρὸς τοὺς⁸ ἀποστόλους ταῦτα⁹. 11 καὶ ἐφάνησαν ἑνώπιον αὐτῶν¹⁰ ὡσεὶ ἁλῶς τὰ ῥήματα ταῦτα¹¹, καὶ ἠπίστουν αὐταῖς.¹²

1 D11 omit 2 (ss words) 3 (ss+of the disciples) 4 (D ss omit, K11 ἦν δὲ) 5 (N Μαριάμ) 6 (ss+daughter of) 7 (K11+αὶ) 8 (D* ‡αὐτοὺς) 9 (1 omits) 10 (1 Apostolis) 11 (A1 αὐτῶν) 12 BNC11 ss+12 'Ο δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθῆνια μόνᾳ (N omits μόνᾳ)· καὶ ἀπήλθεν πρὸς αὐτὸν (N ἑαυτὸν) θαυμάζων τὸ γεγονός.

88. SEPARATION AT BETHANY.

All the appearances recorded in this chapter probably took place on the Resurrection day itself. This parting therefore according to the true text must not be confounded with the Ascension of which the record is given in Acts i.

xxiv. 50 Ἐξήγαγεν δὲ αὐτοὺς¹ ἕως² πρὸς³ Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ⁴ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο⁵ ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη⁶ ἀπ' αὐτῶν⁷. 52 καὶ αὐτοὶ⁸ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης⁹, 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες¹⁰ τὸν θεόν¹¹.

1 (D11+ἔξω) 2 (D11 omit) 3 (All εἰς, 1 omits) 4 (D1 omit) 5 (ss omits) 6 (D11 ἀπέστη) 7 BC11 +καὶ ἀνεφέρετο εἰς τὸν οὐρανόν 8 BNC11+προσκυνήσαντες αὐτὸν 9 (B omits) 10 (D11 αἰνούντες, All αἰνούντες καὶ εὐλογοῦντες) 11 (B11+ἀμήν)

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(3) FRAGMENTS PECULIAR TO S. LUKE (*continued*).

(b) SAYINGS.

89. THE BAPTIST'S PREACHING TO THE
 DIFFERENT CLASSES.

Elsewhere the Baptist figures as a sensational preacher: here he gives practical advice. Apollos or some of the twelve at Ephesus (Acts xix. 1—7) may have preserved these remarkable sentences (cf. Luke xi. 1).

The luxury of wearing two tunics at once is condemned by our Lord Mark vi. 9 ||: in S. Matthew the possession of two is forbidden.

The Jews on account of their Sabbath were excused from serving in the Roman army, but there would be nothing to prevent renegade Jews from volunteering. These or Samaritans may be meant here. "Make both ends meet with your pay" cautions them against running into debt.

iii. 10 Καὶ ἐπηρώτων¹ αὐτὸν οἱ ὄχλοι λέγοντες "Τί οὖν² ποιήσωμεν³;" 11 ἀποκριθεὶς¹⁵ δὲ ἔλεγεν⁴ αὐτοῖς "Ὁ ἔχων δύο χιτῶνας μεταδώτω⁵ τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω." 12 ἦλθον δὲ καὶ τελῶναι⁶ βαπτισθῆναι⁷ καὶ εἶπαν πρὸς αὐτόν "Διδάσκαλε, τί ποιήσωμεν⁸;" 13 ὁ δὲ εἶπεν πρὸς αὐτούς¹⁹ "Μηδὲν πλέον¹⁰ παρὰ τὸ διατεταγμένον ὑμῖν¹¹ πρᾶσσετε." 14 ἐπηρώτων¹² δὲ¹³ αὐτόν¹⁴ καὶ στρατευόμενοι λέγοντες¹⁵ "Τί ποιήσωμεν⁸ καὶ ἡμεῖς¹⁶;" καὶ¹⁷ εἶπεν αὐτοῖς¹⁸ "Μηδένα διασείσητε μηδὲ¹⁹ συκοφαντήσητε, καὶ ἀρκείσθε τοῖς ὀφωνίοις ὑμῶν."

1 (D ll ἐπηρώτησαν) 2 (D ll omit) 3 (D s^a + ἵνα σωθῶμεν, 2 ll + ut vivamus) 4 (D^s ss λέγει) 5 (ss + one, s^c + of them) 6 (D l + ὁμοίως) 7 (C + ὑπ' αὐτοῦ) 8 (D + ἵνα σωθῶμεν) 9 (N^s † omits, D ll εἶπεν † αὐτοῖς) 10 (C πλέον) 11 (D + πρᾶσσειν) 12 (CD ll ἐπηρώτησαν) 13 (C omits) 14 (D l omit) 15 (l omits) 16 (D omits) 17 (D l ὁ δὲ, 2 ll omit) 18 (N^s πρὸς αὐτούς) 19 (N^s μηδένα)

90. "THE OLD WINE IS GOOD."

This utterance is appended to the saying about "Old wine in new skins" I. § 8 c, probably because in both sayings the similitude is taken from wine.

v. 39 "(Ὁὐδεὶς πιὼν παλαιὸν² θέλει νέον· λέγει γάρ 'Ὁ παλαιὸς χρηστός³ ἐστίν')⁴."

1 N C ll + Καὶ 2 (A ll + εὐθέως) 3 (C ll s^p χρηστότερός) 4 D ll omit

(From THE SERMON ON THE MOUNT [PLAIN],
 §§ 91—94.)

91. "WOE TO THE RICH, THE FULL, &C."

S. Luke's four beatitudes are followed by four woes, which so closely correspond to the beatitudes, that we may suspect editorial work. S. Matthew gives no woes in this place, but

he makes our Lord elsewhere pronounce woes on the Pharisees, on the world, on Chorazin and Bethsaida and on the man from whom occasion of stumbling cometh: S. Luke's woes emphasize the beatitudes but give no new teaching.

vi. 24 "Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις,
 ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

25 οὐαὶ⁵ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν¹, ὅτι πεινάσετε¹².
 οὐαὶ³, οἱ γελῶντες νῦν⁴, ὅτι πενθήσετε καὶ κλαύσετε.
 26 οὐαὶ⁵ ὅταν καλῶς ὑμᾶς⁶ εἴπωσιν πάντες⁷ οἱ ἄνθρωποι,
 κατὰ τὰ αὐτὰ¹⁸ γὰρ¹ ἐποιοῦν⁹ τοῖς ψευδοπροφήταις¹⁰
 οἱ πατέρες αὐτῶν¹¹."

1 (D ll omit) 2 (s^a omits) 3 (D ll s^a + ὑμῖν) 4 (l omits)
 5 (D l s^a + ὑμῖν) 6 (D ὑμῖν, l omits) 7 (D s^a omit)
 8 (N ll ταῦτα) 9 (l + et) 10 (3 ll † προφήταις) 11 (B s^a omit)

92. "DO GOOD TO THEM THAT HATE YOU."

These two lines are conflated between two other lines of S. Matthew (II. § 3 e). They were probably spoken on a different occasion and brought here because of the similarity of thought.

vi. (27) "Καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς."

93. "DO NOT LEND HOPING TO RECEIVE BACK."

S. Matthew gives καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς (v. 42). The rest of what S. Luke writes may be editorial, for it is largely a repetition of vv. 32, 33.

δανείζω is 'to lend money for the sake of usury.' Usury might be taken by Jews from Gentiles or *vice versa* (Luke xix. 23), but amongst brethren usury was forbidden (Ps. xv. 5) and so δανείζω in N.T. often means to lend without it. The context requires that μηδὲν ἀπελπίζοντες should mean 'without hoping to get usury,' the other rendering 'despairing' or 'driving to despair,' though classical, is plainly unsuitable here.

vi. 34 "Καὶ ἐὰν δανίσῃτε¹ παρ' ὧν ἐλπίζετε λαβεῖν², ποία ὑμῖν χάρις (ἐστίν)³; καὶ⁴ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα¹⁵. 35 πλὴν⁶ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν⁷ ἀπελπίζοντες⁸. καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς⁹..."

1 (D + δανίζετε) 2 (D ἀπολ.) 3 B l omit 4 (D ll + γὰρ) 5 (D ll omit) 6 (l + dico) 7 N s^a μηδένα 8 (D * ἀφελπ., ll s^a desperantes) 9 (A l s^a + ἐν τοῖς οὐρανοῖς, 2 ll + in caelo)

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94. "CONDEMN NOT AND YE WILL NOT BE CONDEMNED."

This again is conflated between two Matthaean lines, with the result of expelling a third which stands between them, "with what judgement ye judge ye will be judged." There is much rhetorical amplification, but no new teaching.

vi. (37) "Καὶ¹ μὴ καταδικάζετε², καὶ οὐ³ μὴ καταδικασθῇτε⁴. ἀπολύετε, καὶ ἀπολυθήσεσθε⁵ 38 δίδετε, καὶ δοθήσεται ὑμῖν⁶ μέτρον καλὸν⁷ πεπιεσμένον⁸ σεσαλευμένον⁹ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον⁷ ὑμῶν."

1 (CD ll omit) 2 (B δικάζετε) 3 (D ll s^a ἴνα) 4 (B δικασθῇτε) 5 (N πεπιεσμένον, C1 + καὶ) 6 (S^a καὶ, C + καὶ) 7 (D † κολμῶν)

95. "HE THAT IS BUT LITTLE AMONGST YOU, IS GREAT."

The same thought is expressed in Matt. xi. 11 ||, p. 215, so this may be an editorial addition.

ix. (48) "Ὁ γὰρ μικρότερος ἐν πᾶσιν¹ ὑμῖν ὑπάρχων² οὗτος ἐστιν³ μέγας⁴."

1 (ss omit) 2 (D^s l omit, s^a + like this boy, s^a + and is a child) 3 (D 2 H ἔσται) 4 (ll maior)

96. THE THIRD ASPIRANT.

This is appended to the Matthaean narrative of the Two aspirants, II. § 4. See notes there.

The ploughs in Palestine are so small that only one hand is used in directing them.

ix. 61 Εἶπεν δὲ καὶ ἕτερος "Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπιτρέψον μοι ἀποτάξασθαι τοῖς εἰς τὸν¹ οἶκόν μου²." 62 εἶπεν δὲ (πρὸς αὐτὸν)³ ὁ Ἰησοῦς "Οὐδεὶς ἐπιβαλὼν⁴ τὴν χεῖρα⁵ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω⁶ εὐθετὸς ἐστιν⁷ τῇ βασιλείᾳ⁷ τοῦ θεοῦ."

1 (D omits) 2 (ss + and I will come) 3 B omits (D^s l αὐτῷ, l illis) 4 (D ἐπιβάλλον) 5 (NCD ll ss + αὐτοῦ) 6 (D ll invert the order of these clauses) 7 (CD l εἰς τὴν βασιλείαν)

(From *THE HISTORY OF THE SEVENTY*, §§ 97—100.)

97. "SALUTE NO ONE ON THE HIGHWAY."

Oriental salutations are formal and take a long time.

x. (4) "Καὶ¹ μηδένα κατὰ τὴν ὁδὸν ἀσπάσασθε."

1 (N omits)

^a LXX. Ps. xcī. 13, ἐπ' ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ.

98. ACCEPT HOSPITALITY.

There is little that is really new in this passage. "The workman is worthy of his wages" occurs in a slightly different form in Matt. x. 10, and in Matt. x. 7 we read "πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι 'Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.' ἀσθενοῦντας θεραπεύετε κ.τ.λ."

x. 7 "Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες¹ καὶ πίνοντες τὰ παρ' αὐτῶν, [ἀξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ² αὐτοῦ³.] μὴ μεταβαίνετε ἐξ⁴ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς⁵ ἐν αὐτῇ ἀσθενεῖς⁶, καὶ λέγετε αὐτοῖς⁷ 'Ἦγγικεν ἡ βασιλεία τοῦ θεοῦ.'"

1 (NCD ἔσθοντες) 2 (S^a food) 3 (C ll + ἐστίν) 4 (D^s ἀπὸ, ll de) 5 (D^s † οὓς) 6 (D^s ll ἀσθενοῦντας) 7 (ss omit) 8 (l omits)

99. INSULTS TO YOU ARE INSULTS TO ME.

This is a doublet of Luke ix. 48 = Matt. x. 40. For parallels from SS. Mark and John see I. § 30 b. Compare also 1 Thess. iv. 8, τοιγαροῦν ὁ ἀθετῶν οὐκ ἀνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν διδόντα τὸ πνεῦμα ἀγτοῦ τὸ ἄγιον εἰς ὑμᾶς.

x. 16 "Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ¹. ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με²."

1 (3 ll + et eum qui me misit) 2 (D ll s^a ὁ δὲ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με, s^a conflates, giving both clauses, l omits)

100. THE RETURN OF THE SEVENTY.

In Mark vi. 13 the twelve are said to have cast out many demons, and in Mark ix. 18 to have failed. In Matt. vii. 22 "Many will say in that day '.....Did we not in Thy name cast out demons?'"

The scorpion is mentioned again in Luke xi. 12 "ἐπιδώσει αὐτῷ σκορπίον;" but not elsewhere in the Gospels.

Compare Luke xxi. 18 "καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλληται."

The idea of a book in which the names of the saints are written is found in Exodus xxxii. 32 "Blot me...out of Thy book which Thou hast written," and in Malachi iii. 16.

x. 17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα (δύο)¹ μετὰ χαρᾶς λέγοντες "Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου." 18 εἶπεν δὲ αὐτοῖς "Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ἰδοὺ δέ-δωκα² ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω³ ὄφεων⁴ καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν⁴ τοῦ ἔχθρου, καὶ οὐδὲν ὑμᾶς οὐ μὴ⁵ ἀδικήσῃ⁶. 20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα⁷ ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπτα⁸ ἐν τοῖς οὐρανοῖς⁹."

1 NCD ll s^a omit (s^a + whom He sent) 2 (D l διδωμι, l dico) 3 (D + τῶν) 4 (B + τῇν) 5 (NCD omit) 6 NCD -σει 7 (D 2 ll δαιμόνια) 8 (CD ἐγράφη) 9 (D ll τῷ οὐρανῷ)

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101. "BLESSED IS THE WOMB THAT BARE THEE."

For the repudiation of earthly ties compare Mark iii. 35, "ὅς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν," and for the importance of doing rather than hearing God's will, II. § 3, 1.

xī 27 [Ἐγένετο¹ δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα] ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου² εἶπεν αὐτῷ "Μακαρία ἡ³ κοιλία ἣ βαστάσασα⁴ σε καὶ⁵ μαστοὶ⁶ οὓς ἐθήλασας." 28 αὐτὸς⁷ δὲ εἶπεν "Μενοῦν⁸ μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες⁹."

1 (ss omit) 2 (4 ll omit) 3 (N ‡ omits) 4 (B * βαστασα) 5 (C ‡ + η) 6 (D μασθοί) 7 (D ὁ) 8 (CD + γε, ll s^o omit) 9 (N + τὸν λόγον τοῦ θεοῦ)

102. THE WHOLE BODY ILLUMINATED.

This is appended by conflation to the difficult *Logion* "The light of the body is the eye" II. § 3g. Dr Hort considered that there was some primitive corruption in the words. φωτίζω occurs here only in the Synoptists and ἀστραπή is elsewhere used of the lightning flash.

xī. 36 "Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι¹ σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς ὅταν ὁ² λύχνος³ τῇ ἀστραπῇ φωτίξῃ σέ⁴."

1 C omits 2 (N omits) 3 B + ἐν 4 D ll omit, (2 ll s^o Therefore also thy body, when there is in it no lamp that shines, becomes dark; thus, when thy lamp has become shining, it gives light to thee, s^o And if the light that is in thee be darkness, how great shall be thy darkness)

(From the ADDRESS TO THE TWELVE, §§ 103—106.)

103. THREE CONFLATE LOGIA.**103. A. "Fear not, little Flock."**

μὴ φοβοῦ is a common-place (Luke i. 13, 30, ii. 10, v. 10, viii. 50, xii. 7 &c.). ποιμνιον in this sense occurs in Acts xx. 28 f., 1 Pet. v. 2 f.

xii. 32 "Μὴ φοβοῦ, τὸ μικρὸν ποιμνιον, ὅτι¹ εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

1 (D1 + ἐν αὐτῷ)

103. B. "Sell your Possessions."

The duty of parting with riches is insisted on in Luke xiv. 33, "οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶν τοῖς ἐαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής." The conclusion of the second *Logion* is given in Matt. vi. 20.

xii. 33 "Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, [θησαυρὸν ἀνέγκλειπτον¹ ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει²· 34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν³, ἐκεῖ καὶ ἡ καρδία ὑμῶν⁴ ἔσται.]

1 (D* ἀνέγκλειπτον) 2 (D^e -φθερεῖ) 3 (2 ll tuus) 4 (D^e ‡ ἡμῶν, 2 ll tuum)

103. C. "Let your Loins be girded and your Lamps burning."

This section reminds us of the parable of the Ten Virgins (Matt. xxv. 1 ff.) and of the trito-Marcian section which we hold to be based on several *Logia* (Mark xiii. 33—37), also of Matt. xxiv. 43. The idea of the Master waiting on the disciples is found in Luke xxii. 27, it is declared to be abnormal in Luke xvii. 7 ff.

xii. 35 "Ἔστωσαν¹ ὑμῶν αἰ¹ ὀσφύες¹ περιεζωσμέναι¹ καὶ οἱ λύχνοι² καϊόμενοι³, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν⁴ πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν⁵ αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκείνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσῃ⁶ γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς⁷ καὶ παρελθὼν⁷ διακονήσῃ αὐτοῖς⁸. 38 κἂν ἐν τῇ δευτέρᾳ⁹ κἂν¹⁰ ἐν τῇ τρίτῃ¹¹ φυλακῇ¹² ἔλθῃ καὶ εὐρῇ οὕτως¹¹, μακάριοι εἰσιν ἐκεῖνοι¹²."

1 (D singular) 2 (D ‡ λύχλοι) 3 (1 + in manibus vestris) 4 (D αὐτῶν) 5 (D ἀνύξουσιν) 6 (D^e ll ‡ εὐρή) 7 (s^o omits) 8 (N omits, D ll s^o + καὶ ἐὰν ἔλθῃ τῇ ἐσπερινῇ φυλακῇ καὶ εὐρήσῃ (s^o + them watching), D + οὕτως ποιήσει, ll s^o + beati sunt, quia iubebit illos discumbere et transiet et ministrabit illis) 9 (1 vespertina) 10 (D καὶ) 11 (D omits) 12 (N ll omit)

104. THREE CONFLATE LOGIA.**104. A. Many Stripes or few according to Position of Trust.**

This is appended by conflation to the *Logion* of the Punishment of the unfaithful servant, II. § 18g. The slave that knew his Lord's will is the trusted head slave or grand vizier, like the Trusty Steward (Luke xii. 42), the Unjust Steward (xvi. 1 ff.), or the Unmerciful Servant (Matt. xviii. 23 ff.). The inferior slaves receive orders from the head slave (xii. 42) and are not in their master's confidence.

xii. 47 "Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ¹ καὶ μὴ ἐτοιμάσας¹ ἡ² ποιήσας³ πρὸς τὸ θέλημα αὐτοῦ⁴ δαρήσεται πολλάς· 48 ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ⁵ ᾧ ἐδόθη⁶ πολὺ, ἥ πολὺ ζητηθήσεται παρ' αὐτοῦ⁷, καὶ ᾧ παρέθεντο πολὺ, περισσότερον⁸ αἰτήσουσιν⁹ αὐτόν.

1 (D omits, ll paruerit or paruit) 2 (D ll s^o omit, A1 μηδὲ) 3 (ll s^o omit) 4 (l omits) 5 (N omits) 6 (D ἔδωκαν) 7 (D1 ζητήσουσιν ἀπ' αὐτοῦ περισσότερον) 8 (D πλεον) 9 (D ἀπαίτ.)

104. B. "I came to bring Fire upon Earth."

The contrast between the divine purpose of love in the Incarnation and the inevitable result of hatred through human wilfulness is illustrated by the teaching in S. John about judgement. On the one hand "I came not to judge the

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world, but to save the world," on the other "For judgement have I come into this world": "The Father sent not His Son into the world to judge the world," "The Father hath committed all judgement unto the Son." The idea is frequently dwelt on in S. John, and with just the same shrinking and dissatisfaction of our Lord's human soul.

xii 49 "Ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη;

1 (XII+Oὐκ οἶδατε ὅτι)

2 (DII eis)

104. C. "I have a baptism to be baptized."

The idea of the baptism occurs in Mark x. 39, "τὸ βάπτισμα δ' ἐγὼ βαπτίζομαι βαπτισθήσεσθε."

συνέχω is used nine times by S. Luke, once by S. Matthew, twice by S. Paul. Cf. Phil. i. 23, *συνέχομαι δὲ ἐκ τῶν δύο*.

xii. 50 "Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ."

1 (II s^a omit)

105. "YE CAN DISCERN THE FACE OF THE SKY."

This passage is strangely like and unlike to a Western addition to Matt. xvi. 2, "Ὅψις γενομένης λέγετε Ἐὐδία, πυρράζει γὰρ ὁ οὐρανός," καὶ πρῶτ' ἡμέραν χειμῶν, πυρράζει γὰρ στουγνάζων ὁ οὐρανός." τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γνωσκέτε διακρίνεν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε."

On S. Luke's transference to the rabble of what S. Matthew assigns to the upper classes see II. § 1 note.

καύσων occurs in Matt. xx. 12 and James i. 11.

On ὑποκριτής see I. § 21 b note.

xii. 54 [Ἐλεγεν δὲ καὶ τοῖς ὄχλοις] "Ὅταν ἴδητε¹ νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν², εὐθέως³ λέγετε ὅτι⁴ Ὁμβρος ἔρχεται, καὶ γίνεται οὕτως⁵. 55 καὶ ὅταν νότον πνέοντα⁶, λέγετε ὅτι⁶ Καύσων ἔσται⁷, καὶ⁸ γίνεται. 56 ὑποκριταί, τὸ⁹ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἶδατε δοκιμάζειν, τὸν καιρὸν δὲ τούτου¹⁰ πῶς¹¹ οὐκ οἶδατε¹² δοκιμάζειν¹³,"

1 (D+τὴν)

2 (DII ss ἀπὸ δ., II ab oriente ad occasum)

3 (s^c omits) 4 (DII omit) 5 (D †πλέοντα) 6 (ND omit)

7 (D *ἔσεται, N1 ἔρχεται) 8 (II+sic) 9 (D 2II+μὲν)

10 (D 2II πλὴν τὸν κ. τούτου, I signa autem temporum, ss+and

its signs) 11 (DII ss omit) 12 (2II potestis, s^a will)13 (DII s^c? οὐ δοκιμάζετε)

106. "ARE THERE FEW THAT BE SAVED?"

xiii. 22 [Καὶ διεπορεύετο¹ κατὰ πόλεις καὶ κώμας διδάσκων ἑκαὶ πορεύετο² ποιούμενος³ εἰς Ἱερουσόλυμα⁴. 23 Εἶπεν δὲ τις αὐτῷ "Κύριε, εἰ ὀλίγοι⁵ οἱ σωζόμενοι;" ὁ δὲ⁶ εἶπεν ἑκαὶ αὐτοῦς⁷"]

1 (HII ἐπορ.)

2 (B †+πορεύαν)

3 (I omits)

4 (B

*Ἱεροσόλ., DII Ἱερουσαλήμ) 5 (DII+εἰσὶν) 6 (D+ἀποκριθεὶς)

7 (ss singular) 8 (D omits)

* LXX. Proverbs xxv. 6, μὴ ἀλαζονεύου ἐνώπιον βασιλέως, μηδὲ ἐν τόποις δυναστῶν ὑφίστασο· 7 κρείσσον γὰρ σοι τὸ ῥηθῆναι "Ἀνάβαινε πρὸς μέγ," ἢ ταπεινώσαι σε ἐν προσώπῳ δυναστοῦ.

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24 "Ἀγωνίζεσθε¹ εἰσελθεῖν διὰ τῆς στενῆς θύρας², ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν¹⁰, 25 ἀφ' οὗ¹¹ ἂν ἐγερθῇ¹² ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἑστάναι καὶ¹³ κρούειν¹³ τὴν θύραν¹⁵ λέγοντες 'Κύριε¹⁶, ἀνοίξον ἡμῖν¹⁷ καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν¹⁷ 'Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.'"

9 (A ss πύλης, II portam, ianuam, or ostium) 10 (D οὐχ εὐρήσουσιν) 11 (D σπου) 12 (DII εἰσέλθῃ, I incipiet surgere &c.) 13 (2II omit) 14 (N omits) 15 (D 4II omit) 16 (DII s^c+κύριε) 17 (II omit)

107. "HEROD WILL KILL THEE."

ἀλώπηξ is always feminine in Greek. There is therefore no special insult in making it feminine here. Cf. "αἱ ἀλώπεκες φωλεοὺς ἔχουσιν" (Matt. viii. 20=Luke ix. 58). On the use of animals to indicate types of human character see II. § 5 i, note. For the number 'three' to indicate completion cf. Luke xiii. 7, "τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ." On our Lord's assertion that the ruling classes in Jerusalem were the real cause of the Baptist's death see I. § 19 b, note.

S. Luke makes this section the Introduction to the Wail over Jerusalem (II. § 17 p) which S. Matthew embeds amongst the Woes against the Pharisees.

xiii. 31 Ἐν αὐτῇ¹ τῇ ὥρᾳ² προσῆλθάν τινες Φαρισαῖοι³ λέγοντες αὐτῷ "Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει⁴ σε ἀποκτεῖναι." 32 καὶ⁵ εἶπεν αὐτοῖς "Πορευθέντες εἵπατε τῇ ἀλώπεκι ταύτῃ "Ἴδου ἐκβάλλω δαιμόνια καὶ ἰάσεις⁶ ἀποτελῶ⁷ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ⁸ τελειοῦμαι." 33 Ἐπλὴν δὲ με σήμερον καὶ⁹ αὔριον καὶ τῇ ἑχομένῃ¹⁰ πορεύεσθαι¹¹, ὅτι οὐκ ἐνδέχεται προφήτην¹³ ἀπολέσθαι ἔξω Ἱερουσαλήμ."

1 (D ταύτῃ, ss those, G 3II ss+δὲ) 2 (ΓII ἡμέρα, ss days)

3 (DII ss τῶν Φαρισαίων) 4 (D ss ζητεῖ) 5 (MII ὁ δὲ)

6 (ss my healings) 7 (D ἀποτελοῦμαι) 8 (BII ss+ἡμέρα)

9 (D+τῇ) 10 (ND ἔρχ.) 11 (I omits) 12 (II πορεύεσθε,

2II omit, N omits καὶ αὔριον) 13 (D †προφήτην)

(From the DISCOURSE AT A PHARISEE'S BREAKFAST TABLE, §§ 108—110.)

108. TWO CONFLATE LOGIA.

108. A. "Sit down in the lowest Room."

On the editorial note see IV. § 70 note.

Cod. D adds to Matt. xx. 28 an utterance which much resembles this. "Ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ ἀξίησαι καὶ ἐκ μέζονος ἐλαττον εἶναι· εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνήσαι, μὴ ἀνακλινεσθε εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ καὶ προσελθὼν δὲ δειπνοκλήτωρ εἴπῃ σοι "Ἐπι κάτω χώρει, καὶ κατασχυρνήσῃ. ἔαν δὲ ἀναπέσῃς εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σου ἥττων, ἐρεῖ σοι ὁ δειπνοκλήτωρ 'Σύναγε ἔτι ἄνω' καὶ ἔσται σοι τοῦτο χρήσιμον a."

S. LUKE.

S. LUKE.

Our Lord, knowing what is in man, does not shrink from appealing occasionally to the lower motives, cf. Luke vi. 37, 38.

This section is concluded with the commonplace "He that exalts himself will be abased &c."

xiv. 7 [Ἐλεγεν δὲ¹ πρὸς τοὺς κεκλημένους παραβολήν, ἑπέχων πῶς² τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς³] 8 "Ὅταν κληθῇς⁴ ὑπό τινος⁵ εἰς γάμους⁶, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μή ποτε ἐντιμότερός σου ᾖ⁷ κεκλημένος⁸ ὑπ' αὐτοῦ⁹, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι 'Δὸς τούτῳ τόπον,' καὶ τότε ἄρξῃ¹¹ μετὰ αἰσχύνῃς τὸν¹² ἔσχατον τόπον κυτέχειν¹³. 10 ἀλλ' ὅταν κληθῇς¹⁴ πορευθεῖς⁵ ἀνάπεσε¹⁵ εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ¹⁶ σοι 'Φίλε, προσανάβηθι ἀνώτερον'¹⁷. τότε ἔσται σοι¹⁸ δόξα ἐνώπιον πάντων¹⁹ τῶν συνανακειμένων σοι²⁰. 11 [ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται²¹ καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται²¹].

1 (D1+καὶ) 2 (ss and) 3 (l omits) 4 (l plural, ll invitatus quis (aliquis) fuerit) 5 (D1 ss omit) 6 (D εἰς γάμους, l omits) 7 (s° omits) 8 (D ἡξει) 9 (N1 †omit) 10 (D ll omit, ss there) 11 (D s1 †ἔσθ, ss thou sit down in) 12 (D omits) 13 (ss omit) 14 (B †κληθεῖς) 15 (D ἀνά-πειπτε) 16 (D εἶπῃ) 17 (B †ἀ, D+καὶ) 18 (N omits) 19 (D ll s° omit) 20 (D ll ss omit) 21 (D s° -οῦται)

108. B. "Do not invite the Rich."

S. Luke, as usual, makes our Lord's teaching about the rich unsparing. The list "πτωχοί, ἀνάπειροι, χωλοί, τυφλοί" is repeated with only one inversion of order in the parable of the Great Dinner which immediately follows. Perhaps its presence in both sections will account for their location side by side; perhaps there has been some assimilation.

The resurrection of the righteous is alluded to in Acts xxiv. 15 "ἐλπίδα ἔχων εἰς τὸν θεόν...ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων" and John v. 29 "ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως."

xiv. 12 [Ἐλεγεν δὲ καὶ τῷ κεκληκῶτι αὐτόν] "Ὅταν ποιῇς ἄριστον ἢ¹ δειπνῶν, μὴ φώνει τοὺς φίλους σου² μηδὲ τοὺς ἀδελφούς σου³ μηδὲ τοὺς συγγενεῖς σου⁴ μηδὲ γείτονας⁵ πλουσίους, μή ποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένῃται⁸ ἀνταπόδομά σοι. 13 ἀλλ' ὅταν δοχῇν ποιῇς⁹, καλεῖ πτωχοὺς, ἀναπείρους, χωλοὺς¹⁰, τυφλοὺς¹¹. 14 καὶ μακάριος ἔσθ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ¹² σοι ἐν τῇ ἀναστάσει τῶν δικαίων." 15 [Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα¹³ εἶπεν αὐτῷ¹⁴ "Μακάριος ὅστις¹⁵ φάγεται ἄρτον¹⁶ ἐν τῇ βασιλείᾳ τοῦ θεοῦ¹⁷"].

1 (s° omits) 2 (D1 omit) 3 (2 ll omit) 4 (N 3 ll omit) 5 (D 2 ll omit) 6 (B μὴ, D+τοὺς) 7 (D ll+μηδὲ τοὺς) 8 (A ll γενήσεται) 9 (N ποιήσης) 10 (ss the suffering) 11 (s°+and the condemned and many others) 12 (N ll δέ) 13 (N 2 ll s° omit) 14 (s° to them) 15 (D ll δς) 16 (E ss ἄριστον) 17 (N †omits)

109. EXCUSES FOR DECLINING THE BANQUET.

This remarkable section from the parable of the Great Dinner has no parallel in S. Matthew or elsewhere. The phrase "ἔχε με παρητημένον" seems to be a translation of the Latin "habe me excusatum." In v. 20 there may be an allusion to Deut. xxiv. 5, in which it is directed that a bridegroom shall not be required to go out to war or to do public business for a whole year.

xiv. 18 "Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ¹ὁ πρῶτος εἶπεν αὐτῷ² 'Ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγκη³ ἐξελθὼν ἰδεῖν αὐτόν· ἔρωτῶ σε⁴, ἔχε με παρητημένον.' ¹⁹καὶ ἕτερος εἶπεν 'Ζεύγη βοῶν ἡγόρασα⁵ πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἔρωτῶ σε⁶, ἔχε με παρητημένον⁷.' ²⁰καὶ ἕτερος⁸ εἶπεν 'Γυναικᾶ ἔγημα⁹ καὶ διὰ τοῦτο¹⁰ οὐ δύναμαι ἐλθεῖν.'"

1 (P 2 ll+καὶ) 2 (D ll omit) 3 (B †ἀνάγκη) 4 (N omits) 5 (D †ἡγορα) 6 (l omits) 7 (D ll διὰ οὐ δύναμαι ἐλθεῖν, l non possum) 8 (D ll ἄλλος) 9 (D ll ἔλαβον) 10 (D διὰ, ll et, ss omit)

110. "COMPEL THEM TO COME IN."

v. 23 does not materially differ from S. Matthew's "πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν οὐδῶν καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους," yet in the hands of S. Augustine it has had a melancholy history as justifying the Inquisition and the burning of heretics. *Corruptio optimi pessima*. v. 24 is perhaps editorial to round off the section.

xiv. 23 "Καὶ εἶπεν¹ ὁ κύριος² πρὸς τὸν δοῦλον³ 'Ἐξέλθε εἰς τὰς οὐδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν⁴, ἵνα γεμισθῇ μου ὁ οἶκος.' ²⁴λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν⁵ ἐκείνων⁶ τῶν κεκλημένων⁷ γεύσεται μου τοῦ δείπνου."

1 (s° omits) 2 (D ll ss+αὐτοῦ, N †+ε) 3 (l+quos-cumque inveneris) 4 (N D 2 ll ss ἀνθρώπων) 5 (D s° omits) 6 (2 ll qui vocati sunt et non venerunt)

111. "THIS MAN BEGAN TO BUILD."

The words *δαπάνη*, *ἀπαρτισμός*, *ἐκτελέω* do not occur elsewhere in N.T.; *συμβάλλω*, *πρεσβεία* are peculiar to S. Luke; *θεμέλιος* and *ψηφίζω* are not found in the other Gospels.

Luke xix. 14, "καὶ ἀπέστειλαν πρεσβεῖαν ὀπίσω αὐτοῦ."

Cf. Luke v. 11, καὶ...ἀφέντες πάντα (sc. Σίμων καὶ Ἰάκωβος καὶ Ἰωάννης) ἠκολούθησαν αὐτῷ, v. 28, καὶ καταλιπὼν πάντα (sc. Λευεῖς) ἀναστὰς ἠκολούθει αὐτῷ.

ὑπάρχω is used 40 times by S. Luke, thrice by S. Matt., 17 times in the epistles.

The concluding verse is a refrain repeated from the preceding section.

S. LUKE.

xiv. 28 “Τίς γὰρ¹ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει² εἰς ἀπαρτισμόν; 29 ἵνα μὴ ποτε θέντος αὐτοῦ θεμέλιον ἔχει μὴ ἰσχύοντος ἐκτελέσαι³ πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν 30 λέγοντες⁴ ὅτι⁵ ‘Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν⁶ καὶ οὐκ ἔχυσεν ἐκτελέσαι.’ 31 ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συνβαλεῖν εἰς πόλεμον οὐχὶ⁷ καθίσας⁸ πρῶτον βουλευέσεται⁹ εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ ἑκοσι χιλιάδων ἐρχομένῳ ἐπ’ αὐτόν; 32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος¹⁰ πρεσβείαν ἀποστείλας ἐρωτᾷ¹¹ πρὸς¹² εἰρήνην. [33 οὕτως οὖν πᾶς¹³ ἐξ ὑμῶν¹⁴ ὃς οὐκ ἀποτάσσεται πᾶσιν¹⁵ τοῖς ἑαυτοῦ¹⁶ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής.]”

1 (D1 δὲ, ll omit) 2 (N 2 ll + τὰ) 3 (D 1 μὴ ἰσχύση οἰκοδομῆσαι καὶ) 4 (D 1 † μέλλουσιν λέγειν, ll † dicent, l dicant, ss *mock him saying*) 5 (D ll omit) 6 (s^a + a tower) 7 (D οὐκ εὐθέως) 8 (ss omit) 9 (D 1 -εὔεται) 10 (s^a + from the place of war) 11 D 1 + τὰ 12 B els (ll omit) 13 (ll omit) 14 (D καὶ ἐξ ὑ. πᾶς) 15 (D omits) 16 (D αὐτοῦ)

112. “GOD KNOWETH YOUR HEARTS.”

This is appended by S. Luke to the *Logion* “No man can serve two masters.”

The Scribes are condemned for greed in Mark xii. 40 = Luke xx. 47, “οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν.”

ἐμυκτηρίζω occurs elsewhere only in Luke xxiii. 35, but S. Paul uses μυκτηρίζω Gal. vi. 7. Compare χλευάζω which is found twice in the Acts.

δικαίως is a Pauline word, and the same thought occurs in 2 Cor. x. 18, οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.

βδέλυγμα occurs in Mark xiii. 14 = Matt. xxiv. 15, and thrice in the Apocalypse; not elsewhere in N.T. S. Luke probably derived it from the LXX. where it is very frequent.

xvi. 14 [Ἦκουον δὲ ταῦτα πάντα¹ τοὶ Φαρισαῖοι² φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτηρίζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς] “Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις³ ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ⁴.”

1 (D1 omit) 2 (N omits) 3 (B ἀνθρώπων) 4 (B Κυρίου, Ell + ἐστίν)

113. “UNPROFITABLE SERVANTS.”

A remarkable utterance respecting a poor proprietor with only one slave, who works in the field all day, but acts as cook and waiter at night. The idea of feeling gratitude to such a slave is scouted, partly from the feeling of the age, but chiefly because the case is used to set forth our relationship with God. Our Lord Himself has taught us to feel gratitude to servants, for He acted as a servant Himself. “I have been amongst you as he that serveth.”

S. LUKE.

The forms φάγεσαι and πίεσαι are archaic. Originally τύπτομαι, τύπτεσαι, τύπτεται existed, as in τίθεμαι, τίθεται, τίθεται. Later the σ was lost from verbs in ω and a contraction took place in Attic into τύπτω which was soon sharpened into τύπτει. In the verb ἐσθίω however ἔδει was used in Attic.

xvii. 7 “Τίς δὲ ἐξ¹ ὑμῶν δοῦλον ἔχων ἀποτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ² ἐρεῖ αὐτῷ ‘Εὐθέως³ παρελθὼν ἀνάπεσε,’ 8 ἀλλ’⁴ οὐχὶ⁵ ἐρεῖ αὐτῷ ‘Ἐτοίμασον⁶ τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πῖω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ’;’ 9 μὴ ἔχει χάριν τοῦ δούλου⁷ ὅτι ἐποίησεν τὰ διαταχθέντα⁸; 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσγητε πάντα¹⁰ τὰ διαταχθέντα ὑμῖν¹¹, λέγετε ὅτι¹⁰ ‘Δούλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.’”

1 (D s^{ll} omit) 2 (D ll † + μὴ) 3 (ll omit) 4 (2 ll et) 5 (D ll s^a omit) 6 (N ll + μοι) 7 (l omits) 8 (N omits, K 2 ll s^a + ἐκείνῳ) 9 (D ll + αὐτῷ; οὐ δοκῶ, N † omits v. 10 from οὕτως to -χθέντα) 10 (ll s^a omit) 11 (D ὅσα λέγω, l quae mando vobis)

(From the *DISCOURSE ABOUT THE LAST DAYS*, §§ 114—117.)

114. TWO CONFLATE LOGIA.

114. A. “The Kingdom of God is within you.”

Writing probably after the destruction of Jerusalem, S. Luke carefully collects our Lord’s sayings about the ‘Last days’ into a conflation distinct from the sayings about the Destruction of the Temple, and prefaces it by this utterance, in which we are cautioned not to look for a visible kingdom but for the reign of Christ in the hearts of the faithful. The teaching is unique, but some of the language in which it is expressed is borrowed from the second *Logion*, the latter part of which is Matthæan (II. § 18 b). Here S. Luke has put them together.

xvii. 20 [Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν] “Οὐκ ἔρχεται ἡ βασιλεία¹ τοῦ θεοῦ² μετὰ παρατηρήσεως, 21 οὐδὲ ἐροῦσιν ‘Ἰδοὺ ὧδε’ ἢ³ ‘Ἐκεῖ’⁴. ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.”

1 (D † βασιεα) 2 (l omits) 3 (D ll + Ἰδοὺ) 4 (D † + μὴ πιστεύσητε)

114. B. “Ye will desire to see one of the Days of the Son of Man.”

For the thought compare Mark ii. 20, “ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.”

S. LUKE.

xvii. 22 [Ἐἶπεν δὲ¹ πρὸς τοὺς μαθητάς²] “Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε^{3,4} μίαν τῶν ἡμερῶν⁵ τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν⁶ καὶ οὐκ ὄψεσθε. [23 καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ἐκεῖ⁷ ἢ⁸ Ἰδοὺ ὧδε⁹ μὴ (ἀπέλθῃτε¹⁰ διώξῃτε¹¹).”]

1 (D οὖν) 2 (A II + αὐτοῦ) 3 (B + -σητε) 4 (D II τοῦ ἐπιθυμήσαι ὑμᾶς) 5 (D + τούτων) 6 (D 2 ll omit) 7 (B ὧδε) 8 (N ll καί), D^s ll omit 9 (N + μήτε, 1 ne) 10 B omits 11 (S^c let them not deceive you and go not)

115. “HE MUST FIRST BE REJECTED.”

This is probably an editorial addition, being a commonplace, cf. Mark viii. 31, ix. 31, x. 33 &c.

xvii. 25 “Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.”

116. “AS IT WAS IN THE DAYS OF LOT.”

We incline to think this fulfilment of Scripture an editorial note, the fruit of Biblical study, rather than an utterance of our Lord (cf. IV. §§ 31, 35), for it is not found in S. Matthew and is rhetorically similar to the preceding illustration of “the days of Noah.”

xvii. 28 “Ὁμοίως¹ καθὼς² ἐγένετο ἐν ταῖς ἡμέραις Λώτ³. ἦσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον⁴, ὤκοδόμουν⁵. 29 ἢ δὲ⁶ ἡμέρα ἐξῆλθεν Λώτ³ ἀπὸ Σοδόμων, ἔβρεξεν πύρ⁷ καὶ θεῖον⁸ ἀπ’ οὐρανοῦ⁹ καὶ ἀπώλεσεν πάντας¹⁰. 30 [κατὰ τὰ αὐτὰ¹¹ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτειται¹².”]

1 (1^s Et) 2 (D καὶ ὡς, 3 ll et, 4 ll omit) 3 (ll Loth) 4 (S^s omits) 5 (B *olk., S^s omits) 6 (D ll omit) 7 (ll S^c omit) 8 (N ἅπαντας) 9 (N ll ταῦτα) 10 (B -πτηγαι, 1 venerit) 11 (D ll ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἢ (1 qui) † ἀποκαλυφθῇ)

117. “REMEMBER LOT’S WIFE.”

xvii. 32 “Μνημονεύετε τῆς γυναῖκος Λώτ¹ α.”

1 (D ll Ἀῶθ)

(From the PARABLE OF THE POUNDS.)

118. ALLUSIONS TO ARCHELAUS.

118. A. “We will not have this man to reign over us.”

This utterance and the next are inserted into the parable of the Pounds to connect it still further than the preface does with the history of Archelaus. There is no trace of this thought in S. Matthew’s edition of the parable.

xix. 14 “Οἱ δὲ πολῖται αὐτοῦ¹ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν² πρεσβείαν ὀπίσω αὐτοῦ λέγοντες ‘Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς.’”

1 (D ll S^s omit) 2 (D ἐνέπεμψαν)

^a LXX. Gen. xix. 24, καὶ Κύριος ἐβρεξεν ἐπὶ Σδόμα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ.... 26 καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στήλη ἄλος.

^b LXX. Ps. cxxvii. 9, μακάριος ὁς κρατήσει καὶ ἐδαφίει τὰ νῆπιά σου πρὸς τὴν πέτραν.

S. LUKE.

118. B. “Slay my enemies.”

xix. 27 “Πλὴν τοὺς ἐχθροὺς μου τούτους¹ τοὺς μὴ θελήσαντάς² με βασιλεῦσαι³ ἐπ’ αὐτοὺς ἀγάγετε⁴ ὧδε καὶ κατασφάξατε⁵ αὐτούς⁶ ἔμπροσθέν μου⁷.”

1 (D ll ss ἐκείνους) 2 (D^s 1 θέλονται) 3 (D βασιλεύειν) 4 (D *ἀγάγατε) 5 (N *-σφάξετε) 6 (D ll S^s omit) 7 (D + καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον⁸. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων⁹)

(From the TRIUMPHAL ENTRY.)

119. TWO CONFLATE LOGIA.

119. A. “If these be silent, the Stones will cry out.”

xix. 39 Καὶ τινες τῶν Φαρισαίων¹ ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν “Διδάσκαλε², ἐπιτίμησον τοῖς μαθηταῖς σου^{3,4}.” 40 καὶ ἀποκριθεὶς⁵ εἶπεν⁶ “Ἀέγω ὑμῖν⁷, ἐὰν οὗτοι σιωπήσουσιν⁸, οἱ λίθοι κράξουσιν⁹.”

1 (S^s of the people) 2 (S^s Good Teacher) 3 (l omits) 4 (ll illos, ss + that they may not cry out) 5 (ll omit) 6 (D^s ll S^c λέγει, D^s ll ss + αὐτοῖς, ss + “Amen”) 7 (ND + ὅτι) 8 (D σιγήσουσιν) 9 (D κράξονται)

119. B. He beheld the City and wailed over it.

κλαίω to ‘wail’ or ‘sob’ is used of our Lord here only. δακρύνω ‘to weep’ is used only in John xi. 35.

For the tendency to change the vague language of prophecy into something more precise after the event see Mark xiii. 14 note. As there is no doubt that S. Luke has altered the language of that passage, so it may fairly be suspected that he has done the same here, though we have no desire to minimise the predictive element or deny its reality.

xix. 41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ’ αὐτήν, 42 λέγων ὅτι “Εἰ ἔγνων ἐν τῇ ἡμέρᾳ¹ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην²— νῦν³ δὲ ἐκρύβῃ ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἤξουσιν ἡμέραι ἐπὶ⁴ σέ⁴ καὶ παρεμβαλοῦσιν^{5,6} οἱ ἐχθροί σου χάρακά σοι⁷ καὶ^{7,4} περικυκλώσουσιν⁸ σε⁹ καὶ συνέξουσιν σε^{10,11} πάντοθεν, 44 καὶ ἐδαφιογίσιν σε καὶ τὰ τέκνα σογ¹² ἐν σοί¹², καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον¹³ ἐν σοί¹⁴, ἀνθ’ ὧν οὐκ ἔγνων τὸν¹⁵ καιρὸν τῆς¹² ἐπισκοπῆς¹⁶ σου.”

1 (E 3 ll + σου) 2 (D ll + σοι, A l ss + σου) 3 (4 ll ss omit) 4 (ss omit) 5 B ll παρεβαλοῦσιν 6 (D καὶ βαλοῦσιν ἐπὶ σέ) 7 (D ll omit) 8 (D^s † περικυκλώσουσιν) 9 (N omits) 10 (N l omit) 11 (5 ll omit) 12 (D omits) 13 (C λίθῳ) 14 (D ll ἐν ὅλῃ σοι, ll in tota terra) 15 (C omits, D † εἰς) 16 (S^c greatness)

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(From the *VINEDRESSERS SLAYING THE HEIR.*)**120. "WHOSOEVER SHALL FALL ON THIS STONE
WILL BE BROKEN."**

This is a hard saying worth pondering, inserted by conflation into the Vinedressers slaying the heir. (We assume that the verse is spurious in S. Matthew's parallel, see I. § 39 b, note.) S. Luke seems to have put it here because "The stone which the builders rejected" has just been mentioned and here is another similitude of a stone. Cf. II. § 3 g, note. In the parable the Messiah is the head corner-stone, triumphantly exalted by God into that proud position in spite of the builders of this world. But now the Messiah is hurled from His place and crushes those upon whom He falls.

Some other occasion would suit the utterance better. But S. Paul produces the same incongruity by mixture, "As it is written, Behold I lay in Sion—a stone of stumbling and a rock of offence—and he that believeth thereon shall not be put to shame," Rom. ix. 33.

xx. 18 "Πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν."

(From the *DISCOURSE ON THE FALL OF THE TEMPLE*,
§§ 121—126.)

**121. "FEARFUL SIGHTS AND SIGNS FROM
HEAVEN."**

v. 12 may be an editorial connecting link, for it contains no new thought, but the preceding words have no exact parallel. S. Matthew's "Sign of the Son of Man in the sky" is more definite.

xxi. (11) "Φόβηθρά¹ τε καὶ ἀπ' οὐρανοῦ² σημεῖα μεγάλα ἔσται³. 12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς⁴ τὰς χεῖρας αὐτῶν καὶ διώξουσιν."

1 (Σ Φόβηθρά) 2 (D ll ss ἀπ' οὐρανοῦ καὶ) 3 (ll + et tempestates, 1 + et hiemes, s^c + and great storms or winters) 4 (Σ † ἐπ' αὐτοὺς)

**122. "I WILL GIVE YOU A MOUTH AND
WISDOM."**

This is only a doublet (I. § 44 d), though somewhat differently worded. ἀπολογεῖσθαι, ἀπολογία and ἀντικείμεναι are not used by the other evangelists. For "θέτε ἐν ταῖς καρδίαις," cf. Luke i. 66 ἐθεντο... ἐν τῇ καρδίᾳ αὐτῶν, ix. 44 "θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν," Acts v. 4 "ἐθεν ἐν τῇ καρδίᾳ σου." Lastly προμελετᾶν and δώσω στόμα are unique in N.T., but the latter is found in Ezek. xxix. 21.

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xxi. 14 "Θέτε οὖν¹ ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν² ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι³ ἢ⁴ ἀντειπεῖν⁵ ἅπαντες⁶ οἱ ἀντικείμενοι ὑμῖν."

1 (Σ omits, ss "And") 2 (D † -τῶντες) 3 (I omits) 4 (D^s ll ss omit) 5 (ll omit) 6 D πάντες

**123. "A HAIR OF YOUR HEAD SHALL NOT
PERISH."**

This utterance is strangely placed immediately after the saying "they will put some of you to death," for it does not easily admit of transcendental interpretation. For the promise cf. Luke x. 19 "καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ," John x. 28 "κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου," Acts xxvii. 34 "οὐδενὸς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται." Matt. x. 30 = Luke xii. 7 "ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡμιθμημένοι εἰσιν."

xxi. 18 "Καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται¹."

1 (s^c omits)**124. "JERUSALEM WILL BE TRODDEN DOWN
BY THE GENTILES."**

The basis is Marcan and the bracketed words are found in S. Mark, but there is much new matter.

Doublet:

Luke xvii. 31, "ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄρα αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω."

Cf. Luke xviii. 7, "ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει." Rom. xii. 19, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδῶσω, λέγει Κύριος.

Cf. Luke xxii. 37, "λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό Καὶ μετὰ ἀνόμων ἐλογίσθην· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει." xxiv. 44, "δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Παύλοις περὶ ἐμοῦ." John x. 35, "οὐ δύναται λυθῆναι ἡ γραφή," &c.

Cf. 1 Thess. v. 3, ὅταν λέγωσιν "Εἰρήνῃ καὶ ἀσφάλειᾳ," τότε αἰφνίδιος αὐτοῖς ἐπίσταιται ὀλεθρος ὥσπερ ἡ ὕδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν.

For the divine wrath, cf. Romans i. 18, ii. 5, 8, iii. 5, &c. For wrath against the Jews, cf. 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

The slaughter of some Jews on the capture of their city and captivity of others are foretold here only. Heb. xi. 34, ἐφυγον στόματα μαχαίρης. στόμα μαχαίρας, βομφαίας, ξίφους are frequent in LXX.

Cf. Rom. xi. 25, οὐ γὰρ θέλω ὑμᾶς ἄγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ὅτι μὴ ᾔτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἐκ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.

xxi. 20 “[Ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γνώτε¹ ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 [τότε οἱ ἐν τῇ Ἱουδαίᾳ φευγέτωσαν² εἰς τὰ ὄρη,] καὶ οἱ ἐν μέσῳ³ αὐτῆς⁴ ἐκχωρεῖτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως⁵ αὐταῖς εἰσιν⁶. τοῦ πλησθῆναι⁷ πάντα τὰ γεγραμμένα. 23 [οὐαὶ⁸ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις⁹ ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ¹⁰ ἀνάγκη μεγάλη] ἔπι τῆς γῆς¹¹ καὶ ὀργῇ¹² τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται¹³ στόματι μαχαίρης¹⁴ καὶ αἰχμαλωτισθῶσιν¹⁵ εἰς τὰ ἔθνη πάντα¹⁶, ἄχρὶ¹⁷ οὗ πληρωθῶσιν (καὶ ἔσονται)¹⁸ καίροι ἐθνῶν¹⁹. 25 [καὶ ἔσονται²⁰ σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς,] καὶ ἐπὶ τῆς γῆς συνοχὴ²¹ ἐθνῶν²² ἐν ἀπορίᾳ²³ ἡχοῦς²⁴ θαλάσσης καὶ²⁵ ἄλλοις, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων²⁷ τῇ οἰκουμένῃ, [ἀλλ’ ἡμεῖς ἀνδράμεν οὐρανῶν²⁸ καλεγεῖσθαι²⁹].”

1 (D ll γνώσεσθε) 2 (l + a facie eius) 3 (C ἐμέσῳ)
4 (D + μὴ) 5 (N omits) 6 (C πληρωθῆναι) 7 (N C l ss + δέ)
8 (D^s *θηλαζομένας) 9 (N + ἐν ἐκείναις ταῖς ἡμέραις)
10 (S^s omits) 11 (S^s + mighty) 12 (D ll + ἐν) 13 (N C -as, D ῥομφαίας)
14 (S^s to every place) 15 (ss + πάντων)
16 (CD ἄλλοις) 17 (N C D ss omit) 18 (D † omits) 19 (C ἔσται)
20 (ss? + καὶ) 21 (N D + καὶ) 22 (D ss? ἀπορία)
23 (D ἡχοῦσης) 24 (l omits) 25 (N † παρὰ) 26 (D + ll ἡ ἐν τῷ οὐρανῷ)

125. “YOUR REDEMPTION DRAWETH NIGH.”

In SS. Mark and Matthew the day of the Lord is a terrible day, with woes and anxiety and distress: here only is it a day of triumph to believers. For the word ἀπολύτρωσις cf. Rom. viii. 23, ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ὑμῶν, Eph. iv. 30, εἰς ἡμέραν ἀπολυτρώσεως.

xxi. 28 “Ἀρχομένων¹ δὲ τούτων γίνεσθαι ἀνακύψατε² καὶ ἐπάρατε³ τὰς κεφαλὰς ὑμῶν⁴, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.”

1 (D^s † ἔρχ.) 2 (ll respirabitis, l omits) 3 (ll levabitis) 4 (D omits)

126. “BEWARE OF DRUNKENNESS AND THE CARES OF LIFE.”

ἀγρυπνεῖτε is Marcan, but the rest is new. κρεπάλῃ is not found elsewhere. ἐφιστημι is used 18 times by S. Luke, three by S. Paul. 1 Thess. v. 3, ὅταν λέγωσιν “Εἰρήνη καὶ ἀσφάλεια,”

^a LXX. Hosea ix. 7, ἥκασιν αἱ ἡμέραι τῆς ἐκδικήσεως, ἥκασιν αἱ ἡμέραι τῆς ἀνταποδοσεως σου.

^b LXX. Zech. xii. 3, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ἱερουσαλήμ λίθον καταπατατόμενον πᾶσιν τοῖς ἔθνεσιν.

^c LXX. Ps. lxxviii. 8, ὁ συνταράσσων τὸ ὕδωρ τῆς θαλάσσης, ἡχοῦς κυμάτων αὐτῆς.

^d LXX. Is. xxxiv. 4, καὶ τακῆσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἐλεγῆσεται ὡς βιβλὸν ὁ οὐρανός, καὶ πάντα τὰ ἄστροα πεσεῖται ὡς φύλλα ἐξ ἀμπέλους.

^e LXX. Is. xxiv. 17, φόβος καὶ βόθυνος καὶ παγὶς ἐφ’ ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς.

τότε αἰφνίδιος αὐτοῖς ἐπίσταται θάνατος ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ. 2 Pet. iii. 10,

παγὶς is used four times by S. Paul.

For prayer cf. Eph. vi. 18, for keeping awake 1 Thess. v. 2—6, Rev. iii. 3, xvi. 15.

xxi. 34 “Προσέχετε δὲ¹ ἑαυτοῖς² μὴ ποτε βαρυνθῶσιν³ αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ’ ὑμᾶς ἐφνίδιος⁴ ἡ⁵ ἡμέρα ἐκείνη 35 ὥς παρὶς· ἐπεισελεύσεται⁶ γὰρ⁷ ἐπὶ πάντας⁸ τοὺς καθημένους ἐπὶ πρόσωπον πάσης⁹ τῆς γῆς. 36 [ἀγρυπνεῖτε δὲ¹⁰] ἐν παντὶ καιρῷ δέομενοι ἵνα κατισχύσητε¹¹ ἐκφυγεῖν ταῦτα¹² πάντα¹³ τὰ μέλλοντα γίνεσθαι, καὶ σταθῇ¹⁴ ἡμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.”

1 (N D l ss omit) 2 (C αὐτοῖς) 3 (D βαρυνθῶσιν)
4 (D^s *ἐνφνίδιος) 5 (D † omits) 6 (C ll ἐπελ.) 7 (l omits)
8 (C ll ss ὡς παγὶς γὰρ ἐπ.) 9 (D^s omits) 10 (C ll ss οὐν)
11 (CD ll ss καταξιώσῃτε) 12 (N omits) 13 (ss omit)
14 (D ll στήσῃτε)

127. “WITH DESIRE HAVE I DESIRED TO EAT THIS PASSOVER.”

This verse may be editorial, for it exactly corresponds to the Marcan utterance respecting the cup “λέγω γὰρ ὑμῶν, οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλους ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ,” Luke xxii. 18=Mark xiv. 25=Matt. xxvi. 29), and S. Luke is fond of Semitic parallels (IV. § 89). If we are right in holding that the Last Supper was no Paschal feast τοῦτο τὸ πάσχα must be changed to τοῦτον τὸν ἄρτον and will apply to the Eucharist. But as the early Christians were taught to regard Christ as their “Passover sacrificed for them,” it was natural for them to write thus.

xxii. 14 [Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.] 15 καὶ εἶπεν πρὸς αὐτούς “Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι¹ οὐ μὴ φάγω² αὐτό³ ἕως ὅτου πληρωθῇ⁴ ἐν τῇ βασιλείᾳ⁵ τοῦ θεοῦ.”

1 (C ll + δώδεκα) 2 (C? D omit, D ll + οὐκέτι) 3 (D μὴ φάγομαι) 4 (D ἀπ’ αὐτοῦ, l ex hoc) 5 (D καὶ οὐκ ἐπὶ βρωθῇ, l adimplear) 6 (S^s ἡ βασιλεία)

128. THREE CONFLATE LOGIA.

128. A. The Dispute for Precedence.

This passage forms a remarkable conflation. v. 24 is a doublet of Luke ix. 46 ||. The next two verses belong to the deutero-Mark (x. 42 ff.) and are not more misplaced by S. Luke than usual. The first half of v. 27 is probably editorial, the rest is Marcan. The concluding words are found in Matt. xix. 28 in a different context. We cannot think that S. Luke’s arrangement of this weighty saying is the true one.

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For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, “ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ,” xiv. 15, “μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.”

[xxii. 24 Ἐγένετο δὲ καὶ¹ φιλονεικία ἔν αὐτοῖς¹², τὸ τίς αὐτῶν⁸ ἔδοκεῖ εἶναι¹⁴ μείζων.] [25 ὁ δὲ εἶπεν αὐτοῖς “Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἑξουσιάζοντες αὐτῶν¹⁵ εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ’ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος¹⁶, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν⁷.] 27 τίς γὰρ⁸ μείζων⁹, ὁ ἀνακείμενος ἢ ὁ διακονῶν²¹; οὐχὶ ὁ ἀνακείμενος¹⁰; ἐγὼ δὲ¹¹ ἐν μέσῳ ὑμῶν εἰμὶ¹² ὡς ὁ διακονῶν. 28 Ὑμεῖς δὲ ἐστὲ¹³ οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου· 29 καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετο μοι ὁ πατήρ μου¹⁴ βασιλείαν, 30 ἵνα ἔσθῃτε¹⁵ καὶ πίνῃτε¹⁶ ἐπὶ τῇ τραπέζῃ μου ἐν τῇ βασιλείᾳ μου¹⁷, καὶ καθήσθε¹⁸ ἐπὶ¹⁹ θρόνων²⁰ τὰς²¹ δώδεκα φυλὰς κρίνοντας τοῦ Ἰσραὴλ.

1 (N ll ss omit) 2 (N els εἰς αὐτούς) 3 (D l omit) 4 (D 3 ll ἀν εἴη) 5 (N † ἀρχοντες τῶν ἐξουσιάζουσιν αὐτῶν καὶ, ss + and who do well) 6 (D s ll μικρότερος, l minus) 7 (D ll διάκονος, s° + and not as one that sits at meat) 8 (N + ὁ) 9 (D μᾶλλον ἢ, F ll + ἐστίν) 10 (D s° omits, ll in gentibus quidem qui recumbit, in vobis autem non sic sed qui ministrat) 11 (D s ἐγὼ γὰρ, s° omits γὰρ, s° Am I not &c.) 12 (D l Origen ἦλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ’) 13 (D † καὶ ὑμεῖς ἡγέθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν) 14 (D l omit) 15 (N -ιῃτε) 16 (ss + with me) 17 (D 2 ll s° omit) 18 N ll καθήσθε (D s καθέζεσθε) 19 (D ll ss + δώδεκα) 20 (D θρόνους) 21 (D omits)

128. B. “I have prayed for thee.”

Instead of the unique metaphor in 31, S. Mark gives the commonplace πάντες σκανδαλισθήσεσθε. The thought in 32 is unparalleled. The rest of the passage differs a good deal in wording from the Marcan record. σινιάζω is not found elsewhere but στηρίζω is used four times by S. Luke.

S. John xiii. 36, [Λέγει αὐτῷ Σίμων Πέτρος “Κύριε, ποῦ ὑπάγεις;” ἀπεκρίθη Ἰησοῦς “Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.”]

xxii. 31 “¹ Σίμων Σίμων², ἰδοὺ³ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι⁴ ὡς τὸν σίτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ποτε⁵ ἐπιστρέψας⁶ στηρίσῃς⁷ τοὺς ἀδελφούς σου.” 33 [ὁ δὲ εἶπεν αὐτῷ “Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.” 34 [ὁ δὲ εἶπεν “Λέγω σοι,] Πέτρε⁹, [οὐ¹⁰ φωνῇσεις σήμερον ἀλέκτωρ¹¹ ἕως¹² τρίς με ἀπαρνήσῃ¹⁰ ἐξιδέναι¹³.”]

1 (ND ll s° + εἶπεν δὲ ὁ κύριος l s° + Simoni ll + Petro) 2 (N l s° omit) 3 (l Ille autem dixit Petro quoniam) 4 (N ἐνω-corrected to σιν-) 5 (D l σὺ δὲ) 6 (D l ss ἐπιστρέψον καὶ) 7 (D στηρίξον) 8 (ll + et rogate ne intretis in temptationem) 9 (s° omits) 10 (D + μὴ) 11 (s° + twice) 12 (D + δτου) 13 (ll omit, D + με)

128. C. “Let him that hath no Money sell his Cloak and buy a Sword.”

The meaning of this very difficult utterance is fully discussed in ‘N.T. Problems,’ pp. 104—114.

The archaic ἄτερ occurs elsewhere in N.T. only in Luke xxii. 6, ἄτερ ὄχλου.

In Luke x. 4 the Seventy were charged “not to take purse, wallet, or shoes.” In ix. 3 the Twelve were told “to take nothing for their journey, neither staff nor wallet nor bread nor money nor two tunics to wear.” Yet here what was said to the Seventy is transferred to the Twelve, a good example of S. Luke’s neglect of accuracy in details.

ὁ μὴ ἔχων = ‘the poor man’ as in Luke viii. 18 ll.

xxii. 35 Καὶ εἶπεν αὐτοῖς “Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας¹ καὶ ὑποδημάτων, μὴ τινος² ὑστερήσατε;” οἱ δὲ εἶπαν “Οὐθένός³.” 36 εἶπεν δὲ⁴ αὐτοῖς⁵ “Ἀλλὰ⁶ νῦν ὁ ἔχων βαλλάντιον ἀράτω⁷, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων⁸ πωλησάτω⁹ τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω¹⁰ μάχαιραν. 37 λέγω γὰρ ὑμῖν¹¹ ὅτι¹² τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό¹³ καὶ μετὰ¹⁴ ἀνόμων ἐλογίσθη¹⁵. καὶ γὰρ¹⁶ τὸ¹⁷ περὶ ἐμοῦ τέλος ἔχει.” 38 οἱ δὲ εἶπαν “Κύριε¹⁷, ἰδοὺ μάχαιραι ὡδε¹⁸ δύο.” ὁ δὲ εἶπεν αὐτοῖς “Ἰκανόν ἐστιν¹⁹.”

1 (N † μήρας) 2 (N † τι) 3 (ND Οὐθένός) 4 (ND l ὁ δὲ ε., A ll εἶπεν οὖν) 5 (D ll omit, l iterum) 6 (ss omit) 7 (D ἀρεῖ) 8 (s° + μάχαιραν) 9 (D † πωλήσαι) 10 (D ἀγοράσει) 11 (D l omit) 12 (F ll s° + ἔτι) 13 (A ll ὅτι) 14 (D + τῶν) 15 (D ll ss omit, l nunc) 16 (A ll τὰ) 17 (s° And they say to Jesus, “Lo”) 18 (l omits) 19 (D ll Ἀρκεῖ, s° + Arise, let us go)

129. TWO CONFULATE LOGIA.

129. A. “Betrayest thou the Son of Man with a Kiss?”

S. Mark attributes no speech to our Lord at this moment. S. Matthew gives “Comrade, for what a deed art thou come!” There were many persons present and the hour was one of intense interest.

xxii. 48 Ἰησοῦς δὲ¹ εἶπεν αὐτῷ² “Ἰούδα³, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;”

1 (D Ὁ δὲ l.) 2 (2 ll omit) 3 (N omits) 4 (D τῷ Ἰούδᾳ)

129. B. “Shall we smite with the Sword?”

xxii. 49 Ἰδόντες δὲ οἱ περὶ αὐτὸν¹ τὸ ἐσόμενον² εἶπαν³ “Κύριε⁴, εἰ πατάξομεν ἐν μαχαίρῃ;”

1 (s° His disciples) 2 (D τὸ τενόμενον, l quod fiebat, ll omit) 3 (A ll + αὐτῷ) 4 (D τῷ Κυρίῳ)

* LXX. Is. liii. 12, καὶ ἐν [τοῖς] ἀνόμοις ἐλογίσθη.

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130. "THIS IS YOUR HOUR."

John ii. 4 "ἡ ὥρα μου," vii. 30, viii. 20, xiii. 1 ἡ ὥρα αὐτοῦ, xvi. 21 "ἡ ὥρα αὐτῆς."

ἐξουσία usually means lawful authority, but it is used of tyranny here and Acts xxvi. 18, Eph. ii. 2, vi. 12 πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦτον.

xxii. (53) "Ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους¹³."

1 (N omits) 2 (D omits) 3 (D † τὸ σκότος)

131. "IF I SPEAK, YOU WILL NOT BELIEVE ME."

xxii. (67) "Ἐὰν ὑμῖν¹ εἴπω οὐ μὴ πιστεύσητε²· 68 Ἐὰν δὲ³ ἐρωτήσω οὐ μὴ ἀποκριθῇτε⁴."

1 (N omits) 2 (8^a+μου) 3 (DII omit, A1+καὶ)
 4 (I omits, DII ss+μου ἢ ἀπολύσητε ± me)

132. "WEEP NOT FOR ME, BUT WEEP FOR YOURSELVES."

κόπτεσθαι is found in Matt. xi. 17, xxiv. 30, Luke viii. 52. θρηνεῖν is joined with it in the first of these passages, but used without it in S. Luke's parallel (vii. 32).

The sentiment "Blessed are the barren" is unique.

The metaphor of green sap-filled wood to represent the righteous and dry sapless wood to represent the wicked is taken from Ezekiel xx. 47.

For the Homeric subjunctive γένηται cf. Luke xi. 5, "Τίς ἐξ ὑμῶν ἐξεῖ φιλόν...καὶ εἴπῃ αὐτῷ;"

xxiii. 27 Ἦκολούθει δὲ αὐτῷ πολὺ¹ πλῆθος τοῦ λαοῦ καὶ γυναικῶν² αἱ³ ἐκόπτοντο καὶ ἐθρήνον αὐτόν⁴. 28 στραφεὶς δὲ πρὸς αὐτὰς⁵ Ἰησοῦς εἶπεν "Θυγατέρες Ἱερουσαλήμ⁶, μὴ κλαίετε ἐπ' ἡμῶν⁷· πλὴν⁸ ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ⁹ τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ¹⁰ ἔρχονται¹¹ ἡμέραι ἐν αἷς ἐροῦσιν 'Μακάριαι αἱ¹² στεῖραι καὶ αἱ¹³ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ¹⁴ οἱ οὐκ ἔθρεψαν¹⁵.' 30 τότε ἄρξονται¹⁶ λέγειν τοῖς ὄρεσιν 'Πέσατε ἐφ' ἡμᾶς,' καὶ τοῖς βουνοῖς 'Καλύψατε ἡμᾶς.'¹⁷ 31 ὅτι εἰ ἐν¹⁸ ὕγρῳ ξύλῳ ταῦτα¹⁹ ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται¹⁹;"

1 (DII τὸ) 2 (DII ss γυναῖκες) 3 (I et, N † omits)
 4 (II omit) 5 (CD+δ) 6 (D⁸ † Ἱερουερουσαλήμ, I+ tacete)
 7 (DII omit) 8 (D+μηδὲ πενθεῖτε) 9 (DII ἀλλ')
 10 (DII ss omit) 11 (DII ss ἐλεύσονται) 12 (N omits)
 13 (D omits) 14 (D μαστοί, C μαστοί) 15 (D ἐξ-) 16 (ss ye will begin)
 17 ND+τῷ 18 (C τοῦτο) 19 (DII γενή-
 σεται)

133. "FATHER, INTO THY HANDS I COMMEND MY SPIRIT."

S. Stephen's dying words "Lord Jesus, receive my spirit" seem to be modelled on this passage, but according to S. John

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our Lord's last cry was "It is finished." Probably S. John's memory was at fault, this cry being really the last.

xxiii. 46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν "Πάτερ, εἰς χεῖράς σου παρατίθεμαι¹ τὸ πνεῦμά μου²·" τούτο³ δὲ εἰπὼν³ ἔξῃπνευσεν.

1 (D παρατίθημι) 2 (A 2II ταῦτα) 3 (I et, ss omit)

134. TWO CONFLATE LOGIA.

134. A. "Behold, My Hands and My Feet."

S. John xx. 19—23 gives an account of this appearance which has some things in common with S. Luke. Jesus said "Peace be unto you" and "shewed them His hands and His side." Instead of the vague promise "I will send the promise of the Father upon you," S. John writes "Receive the gift of the Holy Spirit. If you shall remit the sins of any, those sins have been remitted to them; if you shall retain the sins of any, they have been retained." On καὶ τοὺς πόδας see p. 176 note.

xxiv. 36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς¹ ἔστη² ἐν μέσῳ αὐτῶν³. 37 ἵπτοθῆντες δὲ⁴ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα⁵ θεωρεῖν. 38 καὶ⁶ εἶπεν αὐτοῖς "Τί τεταραγμένοι ἐστέ, καὶ διὰ⁷ τί διαλογισμοὶ ἀναβαίνουνσιν ἐν τῇ καρδίᾳ⁸ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου⁹ ὅτι ἐγὼ εἰμι αὐτός.¹⁰ ψηλαφήσατέ με¹¹ καὶ ἴδετε, ὅτι¹² πνεῦμα¹³ σάρκα¹⁴ καὶ ὀστέα¹⁵ οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε¹⁶ ἔχοντα."¹⁷

1 (H1+ὁ κύριος, A1+ὁ Ἰησοῦς, I Iesus, ss omit) 2 (D ἐστάθη, ss was found standing) 3 BNG II ss+καὶ λέγει αὐτοῖς "Εἰρήνη ὑμῖν" (G II+ἐγὼ εἰμι, μὴ φοβείσθε") 4 B θροη-
 θέντες δὲ (D αὐτοὶ δὲ ἵπτοθ-, N φοβηθέντες δὲ) 5 (D φάντασμα, Gosp. Hebr. incorporeale daemonium) 6 (D 2II οὐ δὲ) 7 (D ἴνα, B omits) 8 (N1 ss? ταῖς καρδίαις) 9 (II omit) 10 (I αὐτοῖ)
 11 (DII ss omit) 12 (D⁸. Τὸ) 13 (B+καὶ) 14 (ND σάρκας) 15 (D ὀστέα) 16 (D βλέπετε) 17 BN
 3 II+40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

134. B. Eating before them.

S. Luke is the only writer who distinctly states that our Lord ate food after His resurrection. He refers to the subject again in Acts x. 41, "οἷτινες συνεφάγομεν καὶ συνεπόμεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν." Acts i. 4 συναλιζόμενος(?).

xxiv. 41 Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς¹ "Ἐχετέ τι βρώσιμον ἐνθάδε²;" 42 οἱ δὲ³ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος⁴. 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν⁵.

1 (DII omit, 8^a+again) 2 (N ὧδε) 3 (D1 καὶ)
 4 (EII 8^a+καὶ ἀπὸ μελισσίου κηρίου) 5 (I 8^a+and He took that which was over and gave to them)

^a LXX. Hosea x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν "Καλύψατε ἡμᾶς," καὶ τοῖς βουνοῖς "Πέσατε ἐφ' ἡμᾶς."

^b LXX. Ps. xxxi. 5, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Cf. Acts vii. 59, "Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου."

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xxiv. 44 Εἶπεν δὲ ῥα πρὸς αὐτοὺς⁷¹ "Οὗτοι οἱ λόγοι μου⁹ οὓς ἐλάλησα πρὸς ὑμᾶς ῥατι ὧν¹³ σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι⁴ πάντα⁵ τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως⁶ καὶ⁷ τοῖς⁸ προφήταις καὶ⁹ Ψαλμοῖς περὶ ἐμοῦ." 45 τότε διήνοιξεν¹⁰ αὐτῶν τὸν νοῦν τοῦ συνιέναι¹¹ τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι "Οὕτως γέγραπται¹² παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ῥα κ νεκρῶν¹³ τῇ τρίτῃ ἡμέρᾳ¹⁴, 47 καὶ

1 (D 2 ll αὐτοῖς) 2 (N ll omit) 3 (D ἐν ᾧ ἤμην) 4 (D πληρωθῆναι) 5 (B ἅπαντα) 6 (N Μωσέως) 7 (N ἐν, l + in) 8 (D omits) 9 (l + in) 10 (N * διήνυσεν) 11 (B συνιέναι) 12 (S* εἶδει, A 2 ll + καὶ οὕτως εἶδει) 13 (ll omit)

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κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ¹⁴ μετάνοιαν εἰς¹⁵ ἅφεςιν ἁμαρτιῶν εἰς¹⁶ πάντα τὰ ἔθνη, ἀρξάμενοι¹⁷ ἀπὸ Ἱερουσαλήμ· 48 ὑμεῖς¹⁸ μάρτυρες τούτων. 49 καὶ ἰδοὺ¹⁹ ἐγὼ ἐξαποστέλλω²⁰ τὴν ἐπαγγελίαν ῥα τοῦ πατρὸς²¹ μου²² ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει²³ ἕως οὗ²⁴ ἐνδύσησθε ἐξ ὕψους δύναμιν."

14 (S* μου) 15 CD ll καὶ 16 (D* ὡς ἐπὶ, l super) 17 (D? ll -μένων, A ll -μενον) 18 (D? καὶ ὑμεῖς δὲ, A ll ὑμεῖς δὲ, NCD ll ὑμεῖς ἐστὲ) 19 (ND? ll S* omit) 20 (NC D? ἀποστέλλω, 2 ll mittam) 21 (D l omit) 22 (l omits) 23 (A 2 ll + Ἱερουσαλήμ) 24 (D ὅτου)

(4) FRAGMENTS OUTSIDE THE GOSPELS.

(a) FROM THE ACTS OF THE APOSTLES.

135. "IT IS HAPPY TO BE A GIVER RATHER THAN A RECEIVER."

This is the only saying attributed to our Lord in the N.T. which is not found in the Gospels. I know no argument in favour of the existence of oral teaching stronger than this. If

that teaching had not been complete, the epistles must have been full of our Lord's sayings.

xx. (35) "Μακάριόν¹ ἐστὶν μᾶλλον διδόναι ἢ λαμβάνειν."

1 (D* Μακάριος) (S* μακάριος) (A* μακάριος) (N* μακάριος) (C* μακάριος) (D* μακάριος)

(b) FROM EXTRA-CANONICAL SOURCES.

(From the Clementine Homilies.)

136. "SHOW YOURSELVES APPROVED MONEY-CHANGERS."

Εὐλόγως ὁ διδάσκαλος ἡμῶν ἔλεγεν
"Γίνεσθε τραπέζιται δόκιμοι."

Clem. Hom. ii. 51' &c.

(From the Oxyrhynchus Fragment of Sayings of Jesus,
§§ 137—140.)

137. "ALL DRUNKEN, NONE ATHIRST."

Λέγει Ἰησοῦς
"Ἔσθην ἐν μέσῳ τοῦ κόσμου,
καὶ ἐν σαρκὶ ὤφθην αὐτοῖς
καὶ εὗρον πάντας μεθύοντας
καὶ οὐδένα εὗρον διψῶντα ἐν αὐτοῖς.
καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων
ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν
καὶ [οὐ] βλέπουσιν οὐδὲ γινώσκουσιν τὴν [ἐαυτῶν]
πτωχείαν."

Frag. iii.

138. "LIFT THE STONE AND YOU WILL FIND ME."

Λέγει Ἰησοῦς
"Ὅπου ἐὰν ὦσιν [δύο
οὐκ] ἐ[ἰσὶ]ν ἄθροισμα,
καὶ [δύο] πού ἐ[ἰσ]τὶν ὁ μόνος
[λέ]γω 'Εγὼ εἶμι μετ' αὐτ[οῦ].'
Ἐγειρον τὸν λίθον, καὶ ἐκείθεν ἔρχομαι με,
σχήσον τὸ ξύλον, καὶ γὰρ ἐκεῖ εἶμι."

Frag. iv.

139. "A PHYSICIAN DOES NOT HEAL THOSE WHO KNOW HIM."

Λέγει Ἰησοῦς
"Οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ,
οὐδὲ ἰατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν."
Frag. v.

140. "YOU HEAR IN ONE EAR."

Λέγει Ἰησοῦς
"Ἀκούεις εἰς τὸ [ἐν ᾧ] ὅτι σου,
τὸ [δὲ ἕτερον συνέκλεισας]."
Frag. vii.

141. SECOND SERIES OF OXYRHYNCHUS FRAGMENTS, AS EDITED BY THE REV. C. TAYLOR, D.D., MASTER OF S. JOHN'S COLLEGE, CAMBRIDGE.

Οὗτοι οἱ λόγοι οἱ [ἀληθινοὶ] οὓς ἐλά-
λησεν Ἰησοῦς ὁ ζῶν κ[ύριος τοῖς μαθηταῖς]
καὶ Θωμᾶ, καὶ εἶπεν· Ἄμην λέγω, ὅστις]
ἂν τῶν λόγων τούτων ἀκούσῃ θανάτου]
5 οὐ μὴ γέυσηται.——[λέγει Ἰησοῦς·]
Μὴ πανσάσθω ὁ ζη[τῶν τὴν σοφίαν] ἕως ἂν
εὕρῃ, καὶ ὅταν εὕρῃ [θαμβείσθω καὶ θαμ-]
βηθεὶς βασιλεύσει, κα[ὶ βασιλεύσας ἀναπα-]
ήσεται.——λέγει Ἰησοῦς· Ἐρωτᾶτε τίνες]
10 οἱ ἔλκοντες ἡμᾶς [ἄνω εἰς οὐρανόν, εἰ]
ἡ βασιλεία ἐν οὐρα[νῷ ἐστίν; Ἄμην λέγω,]
τὰ πετεινὰ τοῦ οὐρ[ανοῦ, καὶ πᾶν κτίσμα ὅ-]
τι ὑπὸ τὴν γῆν ἐστ[ὶν ἢ ἐπὶ τῆς γῆς, καὶ]
οἱ ἰχθύες τῆς θαλά[σσης, οὗτοι οἱ ἔλκον-]
15 τες ὑμᾶς. καί· Ἡ βασι[λεία τῶν οὐρανῶν]
ἐντὸς ὑμῶν ἐστι· [καὶ ὅστις ἂν ἐάντων]
γινῶ ταύτην εὕρή[σει, καὶ εὐρόντες]
ἑαυτοὺς γνώσεσθε [ὅτι υἱοὶ καὶ θυγατέρες]
ἐστὲ ὑμεῖς τοῦ πατρὸς τοῦ [παντοκράτορος, καὶ]

20 γνώσεσθε ἑαυτοὺς ἐν [τοῖς αὐτοῦ ὄντας,]
καὶ ὑμεῖς ἐστὲ ἡ πτό[λις.——λέγει Ἰησοῦς·]
Οὐκ ἀποκνήσει ἄνθ[ρωπος πλήρης ἡμέ-]
ρῶν ἐπερωτῆσαι πα[ρὰ τῶν πρεσβυτέ-]
ρων περὶ τοῦ τόπου τῆς[μονῆς αὐτοῦ· ἀλλ' εὐρή-]
25 σετε ὅτι πολλοὶ ἔσονται π[ρῶτοι ἔσχατοι καὶ]
οἱ ἔσχατοι πρῶτοι, καὶ [ὀλίγοι κλητοὶ εἰ-]
σιν.——λέγει Ἰησοῦς· [Πᾶν τὸ μὴ ἔμπροσ-]
θεν τῆς ὀψεώς σου καὶ [τὸ κεκρυμμένον]
ἀπὸ σοῦ ἀποκαλυφθήσεται[αἱ σοι. οὐ γὰρ ἔσ-]
30 τιν κρυπτὸν ὃ οὐ φανε[ρὸν γενήσεται,]
καὶ τεθαμμένον ὃ οὐκ ἐγερθήσεται.——
ἐξ]ετάζουσιν αὐτὸν οἱ μαθηταὶ αὐτοῦ καὶ]
λέγουσιν· Πῶς νηστεύ[σομεν, καὶ πῶς προσ-]
ευξό[μεθα, καὶ πῶς [ἐλεημοσύνην δώ-]
35 σομεν, κ]αὶ τί παρατηρήσ[όμεθα καὶ ποι-]
ήσομε]ν; λέγει Ἰησοῦς· [Οὐκ ἔσεσθε ὡς οἱ
ὑποκρ]ιταί. μὴ ποιεῖτ[ε ὑμεῖς ψεῦδος,
ἀλλὰ τ]ῆς ἀληθείας ἂν[τέχεσθε. ἔστω δὲ
ἡ ζωὴ ὑμῶ]ν ἀποκεκρ[υμμένη ἀπὸ τοῦ
40 κόσμου.] μακάριός ἐστιν
. . . . ἐν οὐραν]ῳ ἐστ
. ιν

FIFTH DIVISION

A GROUP OF SIXTEEN HISTORICAL NARRATIVES PECULIAR TO S. LUKE.

S. LUKE.

1. C. *Elisabeth's conception.*

v. 22. κωφός means 'dumb' (Luke xi. 14), 'deaf' (Luke vii. 22). It commonly describes those who are both deaf and dumb. That Zachariah suffered in both ways is implied in vv. 62, 63.

i. 21 Καὶ ἦν ὁ λαὸς προσδοκῶν¹ τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν² τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν³. 22 ἐξελθὼν δὲ οὐκ ἐδύνατο⁴ λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὅπασίαν ἑώρακεν⁵ ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν⁶ κωφός. 23 Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ⁷, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ⁸ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα 25 ὅτι "Οὗτος μοι πεποιήκεν⁹ Κύριος ἐν ἡμέραις αἷς ἐπέιδεν¹⁰ ἀφελεῖν¹¹ ὄνειδος μου ἐν ἀνθρώποις."

1 (D προσδεχόμενος) 2 (D ἐπὶ) 3 (3 ll omit) 4 (CD ἡδύνατο) 5 (B ἑώρακεν) 6 (D⁸ ll διέμενεν) 7 (D + τότε) 8 (D -βεθ, ll -beth, l -bel) 9 B + ὁ 10 (D * ἐφείδεν) 11 (C + τὸ)

2. THE ANNUNCIATION.

Nazareth is mentioned as our Lord's home in Mark i. 9.

Joseph is never mentioned by S. Mark. Of the Virgin Mary S. Mark only records that she came with His brethren to interfere with His work and was renounced (iii. 31—35). It was impossible that Christians should rest satisfied with this, and the additions which are made in the later records indicate the demand for further information. S. John tells how she was present at the first miracle (ii. 1 ff.) and at the foot of the cross (xix. 25—27). S. Matthew narrates her betrothal, reception of the wise men and flight into Egypt. S. Luke adds the Annunciation, the visit to Elizabeth, the Birth at Bethlehem, the Presentation in the Temple, the journey to keep the Passover and the subjection of the Son to the mother.

Matt. i. 18, Μηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθῃ ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

Matt. i. 21, "τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν."

Matt. i. 23, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γίον, καὶ καλέουσιν τὸ ὄνομα αὐτοῦ Ἑμμανουήλ· ὃ ἐστὶν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.

John i. 45, "εὐρήκαμεν Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ." 46 ... "ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;"

Gal. iv. 4, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον.

Acts i. 14, σὺν γυναῖξιν καὶ Μαρίας τῇ μητρὶ (τοῦ) Ἰησοῦ.

The 'Mother of Jesus' is frequently mentioned by S. John but never by her name.

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Heb. vii. 14, πρόδῃλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωυσῆς ἐλάλησεν.

Rev. xi. 15, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες

"Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αἰῶτος, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων."

v. 37. Cf. Luke xviii. 27 = Mark x. 27 = Matt. xix. 26, "τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν."

i. 26 Ἐν δὲ τῷ μηνὶ τῷ ἔκτῳ¹ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ² τοῦ θεοῦ³ εἰς πόλιν τῆς Γαλιλαίας⁴ ἣν ὄνομα Ναζαρέτ⁵· 27 πρὸς παρθένον ἐμνηστευμένην⁶ ἀνδρὶ ᾧ ὄνομα Ἰωσήφ· ἐξ οἴκου⁸ Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. 28 καὶ εἰσελθὼν⁹ πρὸς αὐτήν¹⁰ εἶπεν "Χαίρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ¹¹." 29 ἡ¹² δὲ¹³ ἔπ¹⁴ τῷ λόγῳ¹⁵ διεταράχθη¹⁶ καὶ διελογίζετο¹⁷ ἡ ἑαυτῆς¹⁸ ὅτι ἂν ἔσπαρσεν οὗτος¹⁹. 30 καὶ εἶπεν ὁ ἄγγελος²⁰ αὐτῇ²¹ "Μὴ φοβοῦ, Μαρίας²², εὗρες γὰρ χάριν παρὰ τῷ θεῷ· 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ²³ τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει²⁴ ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας²⁵, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος." 34 εἶπεν δὲ Μαρίας²⁶ πρὸς τὸν ἄγγελον "Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;" 35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ "Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον²⁷ ἄξιον κληθήσεται²⁸, υἱὸς θεοῦ· 36 καὶ ἰδοὺ Ἑλισάβετ²⁹ ἡ συγγενὴς³⁰ σου καὶ αὐτὴ συνείληφεν³¹ υἱὸν ἐν γήρῃ αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα· 37 ὅτι οὐκ ἀδύνατός ἐστι³² παρὰ τοῦ θεοῦ³³ πᾶν ῥήμα³⁴." 38 εἶπεν δὲ Μαρίας³⁵ "Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου³⁶." καὶ ἀπῆλθεν³⁷ ἀπ' αὐτῆς ὁ ἄγγελος.

1 (D Ἐν δὲ τῷ ἔκτῳ μηνὶ, ll Etodem autem tempore) 2 (CD ὑπὸ) 3 (ll domino) 4 (8 τῆς Ἰουδαίας, D Γαλιλαίαν) 5 (C ll -εθ) 6 (D omits) 7 (C μεμν., D * μεμνησμένην) 8 (8C + καὶ πατριᾶς) 9 (8CD ll + ὁ ἄγγελος) 10 (Δ ll + εὐ-ηγγελίστα αὐτήν καὶ) 11 (CD ll + εὐλογημένην σὺ ἐν γυναιξίν) 12 (D* † ἦν) 13 (C ll + ἰδοῦσα, 4 ll + eum, 1 + angelum) 14 (C omits, ll in (ad) introitu (-um) eius) 15 (D ἐταρ.) 16 (D + ἐν ἑαυτῇ) 17 (D ποδαπὸς ἄν) 18 (ll quia (quod) sic benedixisset (-xit) eam, 2 ll + quod sic &c.) 19 (1 + domini) 20 (C 1 πρὸς αὐτήν) 21 (D ll Μαρία) 22 (l omits vv. 34—37) 23 (CD ll Μαρία) 24 (C ll + ἐκ σοῦ) 25 (D ll -βεθ, l -bel) 26 (C -νῆς) 27 (C * -φνεῖα, D -φνεῖα) 28 (B † + ὅτι οὐκ ἀδύνατός ἐστι) 29 (C παρὰ τῷ θεῷ, ll deo) 30 (2 ll omit) 31 (D ll ἀπέστη)

⁸ LXX. Is. ix. 7, μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον, ἐπὶ τὸν θρόνον Δαυὶδ καὶ τὴν βασιλείαν αὐτοῦ, κατορθῶσαι αὐτήν καὶ ἀντιλαβεῖσθαι ἐν κρίματι καὶ ἐν δικαιοσύνῃ, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα. Cf. 2 Sam. vii. 12—16; Dan. ii. 44, vii. 13, 14.

¹² LXX. Ex. xiii. 12, καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ.

¹³ LXX. Gen. xviii. 14, "μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα;"

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3. MARY'S VISIT TO ELIZABETH.

3. A. *The Meeting.*

v. 39. The "hill country" is mentioned 38 times in the LXX., chiefly in Joshua and Judges; for the "hill country of Judah" (v. 65) see Josh. xi. 21, xx. 7, xxi. 11, 2 Chron. xxvii. 4, and Hastings' *Dict. of Bible*, ii. 384.

v. 41^c. On ἐπλήσθη κ.τ.λ. see note on i. 15, p. 292.

v. 45. John xx. 29, "μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες."

i. 39 Ἀναστᾶσα δὲ Μαριάμ¹ [ἐν ταῖς ἡμέραις ταύταις] ἐπορεύθη² εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰουδα³, καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλεισάβετ⁴. καὶ ἐγένετο, ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἐλεισάβετ⁴, ἐσκίρτησεν⁵ αὐτὴν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς⁶, καὶ ἐπλήσθη πνεύματος ἁγίου ἢ Ἐλεισάβετ, καὶ ἀνεφώνησεν⁷ κραυγῇ⁸ μεγάλη καὶ εἶπεν⁹ "Εὐλογημένη σὺ ἐν γυναιξίν^b, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου^c πρὸς ἐμέ¹⁰; καὶ ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν^a ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. καὶ¹¹ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου."

1 (D ll Marla) 2 (N ἐπορεύετο) 3 (ll Iudaeae) 4 (D^s -βεθ, ll -beth, l -bel) 5 (N + ἐν ἀγαλλιάσει) 6 (D ἐν τῇ κοιλίᾳ τῆς Ἐλισάβετ τὸ βρέφος αὐτῆς) 7 (N C ἀνεβόησεν) 8 (N CD ll^s φωνῇ) 9 (s^a + to Mary) 10 (CD πρὸς με) 11 (C? omits)

3. B. *The Magnificat.*

v. 46. Herodotus and Thucydides brightened their historic pages by inserting oracles and speeches. S. Luke therefore had good artistic authority for doing the same, but in the three hymns of these two chapters there is a more evident imitation of the hymns of Hannah, Deborah, Moses, &c., in the O.T. All such hymns are represented as spoken spontaneously under inspiration, yet, like the Psalms, they bear internal evidence of careful composition. These three hymns, though pre-christian, are used in the daily services of the Church and prove by their simple and unfeigned piety that

Pharisaism had by no means destroyed all religious life in the nation. Had it done so, Christ could not have been revealed. Mary's hymn teems with personal feeling, Zachariah's with national aspirations, Symeon's with cosmopolitan hope.

v. 47. The conjecture ἡγαλλίασατο seems to be unnecessary, for the active occurs in 1 Pet. i. 8, if the reading there be correct.

Gal. iii. 16, τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει "Καὶ τοῖς σπέρμασιν," ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, "Καὶ τῷ σπέρματι σοῦ," ὅς ἐστιν Χριστός.

Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

Gal. iii. 29, εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

i. 46 Καὶ εἶπεν Μαριάμ¹

"Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον^c,

καὶ ἡγαλλίασεν τὸ πνεῦμά μου

ἐπὶ² τῷ θεῷ τῷ σωτῆρί μου^c·

48 ὅτι ἐπέβλεψεν³ ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ^d,

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί^e·

49 ὅτι ἐποίησέν μοι μεγάλα⁴ ὁ δυνατός,

καὶ ἄγιον τὸ ὄνομα⁵ αὐτοῦ^e,

50 καὶ τὸ ἔλεος αὐτοῦ⁶ εἰς γενεὰς⁷ καὶ γενεὰς^{7 78}

τοῖς φοβουμένοις αὐτόν^f.

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ^g,

διεσκόρπισεν ὑπερηφάνους^g διανοία καρδίας αὐτῶν·

52 καθεῖλεν δυνάστας^h ἀπὸ θρόνων^h καὶ ὕψωσεν ταπεινοὺς^{c i},

53 πεινῶντας ἐνέπλησεν ἀγαθῶν^{10 c k},

καὶ πλογοῦντας ἐξαπέστειλεν κενούς^{c l}.

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ^m,

μνησθῆναι ἐλέουςⁿ,

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν^o,

τῷ Ἀβραάμ καὶ τῷ σπέρματι^m αὐτοῦ^g εἰς τὸν αἰῶνα¹¹·"

56 Ἐμείνεν δὲ Μαριάμ¹² σὺν αὐτῇ ὡς¹³ μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

1 (CD ll Marla, 3 ll Irenaeus Elisabet (-el)) 2 (D ll ἐν)

3 (D + Κύριος) 4 (C μεγαλεῖα, D + ὁ θεός) 5 (N † ἔλεος)

6 (s^a omits) 7 (N ll singular) 8 (D ll γενεῶν, l omits)

9 (ll sede, s^a + their) 10 (s^a with His goodness) 11 (C ἕως αἰῶνος)

12 (D ll Marla) 13 (C ὥσει, D ll omit)

^a LXX. Gen. xxv. 21, καὶ ἔλαβεν ἐν γαστρὶ Ῥεβέκκα ἡ γυνὴ αὐτοῦ. 22 ἐσκίρτων δὲ τὰ παιδιά ἐν αὐτῇ.

^b LXX. Judg. v. 24, εὐλογηθεὶς ἐν γυναιξὶν Ἰαήλ.

^c LXX. 1 Sam. ii. 1, ἐστερεώθη ἡ καρδία μου ἐν Κυρίῳ, [ὑψώθη κέρας μου] ἐν θεῷ μου...εὐφράνθη ἐν σωτηρίᾳ σου... 5 πληρεῖς ἔργων ἡλαττώθησαν... 7 Κύριος πτωχίζει καὶ πλουτίζει, ταπεινοὶ καὶ ἀνυψοί, 8 ἀνιστᾶ ἀπὸ γῆς πένητα...καθίσαι μετὰ δυναστῶν λαῶν.

^d LXX. 1 Sam. i. 11, ἐὰν ἐπιβλέπω ἐπιβλέψῃς τὴν ταπεινώσιν τῆς δούλης σου.

^e LXX. Ps. cxl. 9, ἅγιον [καὶ φοβερόν] τὸ ὄνομα αὐτοῦ.

^f LXX. Ps. cxiii. 17, τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν.

^g LXX. Ps. lxxix. 11, σὺ ἐταπεινώσας [ὡς τραυματίαν] ὑπερήφανον, καὶ ἐν τῇ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς σου.

^h LXX. Job xii. 19, δυνάστας δὲ γῆς κατέστρεψεν.

ⁱ LXX. Job v. 11, τὸν ποιοῦντα ταπεινοὺς εἰς ὕψος.

^k LXX. Ps. cxvii. 9, ὅτι ἐχόρτασεν ψυχὴν κενὴν, καὶ ψυχὴν πεινώσαν ἐνέπλησεν ἀγαθῶν.

^l LXX. Job xxii. 9, [χήρας δὲ] ἐξαπέστειλες κενάς.

^m LXX. Is. xli. 8, σὺ δέ, Ἰσραὴλ, παῖς μου [Ἰακώβ δὲν ἐξελεξάμην], σπέρμα Ἀβραάμ [δὲν ἡγάγησα]· οὐ ἀντελαβόμεν.

ⁿ LXX. Ps. cxviii. 3, ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακώβ.

^o LXX. Micah vii. 20, δώσει εἰς ἀλήθειαν τῷ Ἰακώβ, ἔλεον τῷ Ἀβραάμ, καθότι ὤμοσας τοῖς πατράσιν ἡμῶν κατὰ τὰς ἡμέρας τὰς ἐμπροσθεν.

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4. THE BAPTIST'S BIRTH.

4. A. Naming of the Child.

v. 62. *ἄν* with the optative is found also in vi. 11, ix. 46, xv. 26 and five times in the Acts, but not elsewhere in the N.T.

v. 64. The word *παραχρήμα* occurs 16 times in S. Luke, twice in Matt. xxi. 19 f., not elsewhere in N.T. but occasionally in LXX. S. Mark's favourite *εὐθύς* is only used once in S. Luke's Gospel and once in the Acts, but *εὐθέως* is found oftener.

v. 65^b. On the "hill country of Judaea" see v. 39 note.

i. 57 Τῇ δὲ Ἐλεισάβετ' ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ² συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν³ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον⁴, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα⁵ ἡ μήτηρ αὐτοῦ εἶπεν "Οὐχί, ἀλλὰ κληθήσεται⁶ Ἰωάνης." 61 καὶ εἶπαν πρὸς αὐτήν ὅτι⁶ "Οὐδεὶς ἔστιν ἐκ τῆς συγγενείας⁷ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ⁸." 62 ἐνένενον δὲ τῷ πατρὶ αὐτοῦ τὸ τί⁹ ἂν θέλοι¹⁰ καλεῖσθαι αὐτό¹¹. 63 καὶ αἰτήσας πινακίδιον¹² ἔγραψεν λέγων¹³ "Ἰωάνης ἔστιν¹³ ὄνομα αὐτοῦ¹⁴." καὶ ἐθαύμασαν πάντες¹⁵. 64 ἄνεψχθη δὲ τὸ στόμα αὐτοῦ¹⁴ παραχρήμα καὶ ἡ γλῶσσα αὐτοῦ^{16,17}, καὶ ἐλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος¹⁸ τοὺς περιοικοῦντας αὐτούς¹⁹, καὶ ἐν ὅλῃ τῇ ὄρεινῇ τῆς Ἰουδαίας διελαλεῖτο⁴ πάντα²⁰ τὰ ῥήματα ταῦτα, 66 καὶ ἔθεντο πάντες⁴ οἱ ἀκούσαντες^{21,22} ἐν τῇ καρδίᾳ²³ αὐτῶν²⁴, λέγοντες "Τί ἄρα τὸ παιδίον τοῦτο ἔσται;" καὶ γὰρ χεὶρ Κυρίου ἦν²⁵ μετ' αὐτοῦ.

1 (I l-beth, I -bel) 2 (D omits) 3 (D1 omit) 4 (S^a omits) 5 (CD + τὸ ὄνομα αὐτοῦ) 6 (I l omit) 7 (D II S^a ἐν + τι συγγενείᾳ, I + omits) 8 (D τὸ ὄνομα τοῦτο, S^a + Ἰοῆν) 9 (D^s + τίς τις, II quem) 10 (I + vult) 11 (C αὐτόν) 12 (C? D πινακίδα) 13 (C ἔσται, SCD + τὸ) 14 (D II S^a + καὶ παραχρήμα ἐλύθη (S^a + the string of) ἡ γλῶσσα αὐτοῦ) 15 (Transposed by S^a to end of v. 64) 16 (C omits) 17 (D II S^a omit) 18 (D 2 II + μέγας) 19 (D αὐτόν) 20 (S διὰ) 21 (CD^s ἀκούοντες) 22 (I S^a omit) 23 (D I plural) 24 (B αὐτῶν) 25 (D 2 II S^a omit, I est)

4. B. The Benedictus.

v. 67. On ἐπλήσθη κ.τ.λ. see i. 15^b note.

v. 68^b. Cf. vii. 16, "ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ."

Mark x. 45 (= Matt. xx. 28), "δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν." Luke ii. 38, προσδεχομένοις λύτρωσιν Ἱερουσαλήμ. xxii. 21, "ὁ μέλλων λυτρωσθαι τὸν Ἰσραήλ." Tit. ii. 14, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας. 1 Pet. i. 18, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς.

v. 70. Acts iii. 21, ["ἔχρι χρόνων ἀποκαταστάσεως πάντων ὧν] ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν."

v. 76. καὶ σὺ δέ. This combination, which is very common in Xenophon, and occasional in other authors, is found as a variant in ii. 35. δέ has its primitive adverbial meaning, like δῆ.

This prophecy of Malachi (iii. 1) is also applied to the Baptist in Mark i. 2=Matt. xi. 10=Luke vii. 27.

ὑψιστος as a title of God occurs once in S. Mark v. 7 (=Luke viii. 28), seven times in S. Luke, not elsewhere in N.T. except in a quotation in Heb. vii. 1. Frequent in LXX.

v. 77. That John's baptism was for the forgiveness of sins is taught in Mark i. 4=Luke iii. 3.

v. 78. Cf. Phil. i. 8, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. The word σπλάγχνα is not applied to God in the LXX.

v. 78^b. In what sense S. Luke understood the Ἀνατολή of the LXX. may be doubted; but that he is alluding to the BRANCH group of prophecies, seems hardly doubtful. See footnote b, p. 296.

v. 79. This prophecy (Is. ix. 2) is also quoted in Matt. iv. 16.

v. 79^b. Cf. Rom. iii. 17, ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

i. 67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων¹¹

68 "Εὐλογητός Κύριος² ὁ θεὸς τοῦ Ἰσραὴλ^b, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ^c

69 καὶ ἡγεῖρεν κέρας σωτηρίας^d ἡμῖν ἐν οἴκῳ Δαυεὶδ³ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων⁴ ἀπ' αἰῶνος προφητῶν αὐτοῦ^{5,6},

71 σωτηρίαν ἐξ⁷ ἐχθρῶν ἡμῶν καὶ ἔκ χειρὸς⁷⁸ πάντων τῶν μισούντων ἡμᾶς^e,

72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν^f καὶ⁹ μνησθῆναι διαθήκης⁸ ἁγίας αὐτοῦ,

73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ⁸ τὸν πατέρα ἡμῶν,

1 (D εἶπεν) 2 (II S^a omit) 3 (C + τοῦ) 4 (I omits, C II + τῶν) 5 (I omits) 6 (D transposes ἁγ. προφ. αὐτοῦ τῶν ἀπ' αἰ.) 7 (D S^a ἐκ χειρὸς) 8 (D S^a omit) 9 (D omits)

^a LXX. Gen. xvii. 10, καὶ αὕτη ἡ διαθήκη ἣν διατηρήσεις ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν, καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σέ εἰς τὰς γενεὰς αὐτῶν περιτμηθήσεται ὑμῶν πᾶν ἀρσενικόν. 11 καὶ περιτμήσεσθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν, καὶ ἔσται ἐν σημείῳ διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν. 12 καὶ παιδίον ὁκτὼ ἡμερῶν περιτμηθήσεται ὑμῖν πᾶν ἀρσενικόν εἰς τὰς γενεὰς ὑμῶν.

^b LXX. Ps. xli. 14, εὐλογητὸς Κύριος ὁ θεὸς Ἰσραὴλ. lxxii. 18, cvi. 48.

^c LXX. Ps. cxi. 9, λύτρωσιν ἀπέστειλεν τῷ λαῷ αὐτοῦ.

^d LXX. Ps. cxxiii. 17, ἐκεί ἐξανατελῶ κέρας τῷ Δαυεὶδ. Ps. xviii. 2, Κύριος...κέρας σωτηρίας.

^e LXX. Ps. cvi. 10, καὶ ἔσωσεν αὐτοὺς ἐκ χειρῶν μισούντων, καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ.

^f LXX. Micah vii. 20, δώσει...ἔλεον τῷ Ἀβραάμ, καθότι ὥμοσας τοῖς πατράσιν ἡμῶν. Gen. xxii. 16, 17.

⁸ LXX. Ps. cv. 8, ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ,...9 δὲν διέθετο τῷ Ἀβραάμ, καὶ τοῦ ὅρκου αὐτοῦ [τῷ Ἰσαάκ].

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i. 74 “τοῦ δοῦναι ἡμῖν
 ἀφόβως ἐκ χειρὸς ἐχθρῶν¹⁰ ῥυσθέντας
 λατρεύειν αὐτῷ⁷⁵ ἐν δσιότητι καὶ δικαιοσύνῃ
 ἐνώπιον αὐτοῦ⁷⁶ πάσαις ταῖς ἡμέραις⁷⁷ ἡμῶν.
 76 Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ,
 προπορεύσῃ γὰρ¹² ἐνώπιον¹³ Κυρίου ἑτοιμάσαι ὁδοῦς
 αὐτοῦ⁷⁸, 77 τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ
 ἐν ἀφέσει ἁμαρτιῶν αὐτῶν¹⁴,
 78 διὰ σπλάγχχνα ἐλέους θεοῦ ἡμῶν,
 ἐν οἷς ἐπισκέπεται¹⁵ ἡμᾶς Ἀνατολὴ¹⁶ ἐξ ὕψους,
 79 ἐπιφάναι¹⁶ τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθη-
 μένοις¹⁶,
 τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης¹⁷.”
 [80 Τὸ δὲ παιδίον ἠύξανε¹⁷ καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς
 ἐρήμοις ἕως ἡμέρας ἀναδειξέως αὐτοῦ πρὸς τὸν Ἰσραήλ.]

10 (D *ἐκθρῶν, C τῶν ἐχ., CD 11 + ἡμῶν) 11 (NC 1
 accusative 12 (8^s omits) 13 (CD 11 πρὸ προσώπου)
 14 (C ἡμῶν) 15 (CD 11 ἐπεσκέπαστο) 16 (D + φῶς)
 17 (D ἠύξανετο)

5. THE BIRTH OF OUR LORD.

vv. 1—3. Quirinius was *propraetor* of Syria in A.D. 6, which is at least 9 years after the death of Herod the Great, who died B.C. 4. It is however not improbable that he was twice *propraetor* of Syria, but not before the death of Herod. Either therefore, it would appear, S. Luke placed our Lord's birth after the death of Herod in contradistinction to S. Matthew who clearly places it before the death of Herod, perhaps several years before; or S. Luke has confused the *propraetors*, putting Quirinius for Varus who was *propraetor* of Syria 6—3 B.C. or, more probably, for Saturninus, who was *propraetor* 9—6 B.C.

Professor Ramsay in 'Was Christ born in Bethlehem?' has endeavoured to defend S. Luke against Schürer in all the statements of this section, but he passes over many difficulties which are still unsolved. An examination of these is given in the Introduction to my edition of S. Luke, page xx. f.

v. 1. ἡ οἰκουμένη (= 'the civilized world' = 'the Roman empire,') is used once by S. Matthew (xxiv. 14), eight times by S. Luke, not at all by S. Mark, once by S. Paul in a quotation, twice in Hebrews and three times in Rev.

v. 4.

John vii. 41, [“μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης οὗτος ἦν Δαυεὶδ ἔρχεται ὁ χριστός;”]

vv. 6, 7.

Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον.

Rom. viii. 3, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.

Phil. ii. 6, ὅς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ 7 ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὐρέθεις ὡς ἄνθρωπος.

1 Tim. i. 16, Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι.

1 Tim. iii. 16, Ὃς ἐφανερώθη ἐν σαρκί.

Heb. ii. 14, ἐπεὶ οὖν τὰ παιδία κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτοὺς παραπλήσιως μετέσχεν τῶν αὐτῶν.

John i. 14, καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.

[ii. 1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου¹ ἀπογράφεσθαι ἵπασαν τὴν οἰκουμένην·² αὐτῇ² ἀπογραφῇ³ πρώτη ἐγένετο⁴ ἡγεμονεύοντος τῆς Συρίας Κυρηνίου⁵· 3 καὶ ἐπορεύοντο πάντες⁶ ἀπογράφεσθαι⁷, ἕκαστος εἰς τὴν ἑαυτοῦ⁸ πόλιν⁹.] 4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ¹⁰ εἰς τὴν Ἰουδαίαν¹¹ εἰς¹² πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλέεμ, [διὰ τὸ εἶναι αὐτὸν¹³ ἐξ οἴκου καὶ πατρὸς¹⁴ Δαυεὶδ, 5 ἀπογράψασθαι¹⁵] ἵπασαν Μαριὰμ¹⁶ τῇ ἐμνηστευμένῃ αὐτῷ¹⁷, οὕσῃ ἐν κύῳ¹⁸. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ¹⁹ ἐπλήσθησαν²⁰ αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς²¹ τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν²² φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἔν τῳ καταλύματι²³.

1 (NC 1 Ἀγούστου) 2 (C + ἡ) 3 (8^s τὴν ἀπογραφὴν)
 4 (l omits) 5 B 11 Κυρηνίου 6 (8 omits) 7 (l τὸν οἶκον)
 8 (8^s ἐαυτῶν, C ἰδίαν) 9 (D πατρίδα, C χώραν) 10 (8 -ρεθ, C -ραθ) 11 (D 1 γῆν Ἰουδα, l terram Iudeam) 12 (8 + τὴν)
 13 (8^s they both) 14 (8^s of the family) 15 (8D -φεσθαι)
 16 (D 11 Μαρίαν) 17 (8^s he and Mary his wife, A 11 + γυναικί)
 18 (B * ἐγγύῳ) 19 (D 8^s ὡς δὲ παρεγένοντο, 2 ll... cum esset)
 20 (D ἐτελέσθησαν) 21 (ll omit) 22 (8 ἐπὶ, corrected to ἐν)
 23 (8^s omits)

^a LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

^b Ἀνατολήν in LXX. represents “the BRANCH” of prophecy. Zech. iii. 9, ἐγὼ ἄγω τὸν δοῦλόν μου Ἀνατολήν. vi. 12, Ἀνατολή ὄνομα αὐτοῦ. Jer. xxiii. 5, ἀναστήσω τῷ Δαυεὶδ Ἀνατολήν δικαίαν. Cf. Ezek. xvi. 7, καθὼς ἡ ἀνατολὴ τοῦ ἀγροῦ.

^c LXX. Is. ix. 2, ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρῃ σκιᾷ θανάτου, φῶς λάμψει ἐφ’ ὑμᾶς.

^d LXX. Is. lix. 8, ὁδὸν εἰρήνης οὐκ οἶδασιν.

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6. THE SHEPHERDS.

6. A. *The Vision.*

v. 9. ἐπιστῆναι is used 18 times by S. Luke, thrice by S. Paul, but not elsewhere.

v. 14. Contrast

Luke xii. 51=Matt. x. 34, "δοκεῖτε ὅτι εἰρήνην παρεγενέμενη δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν." (Matt. μάχαιραν.)

ii. 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ¹ ἀγραυλοῦντες καὶ φυλάσσοντες² φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. 9 καὶ³ ἄγγελος Κυρίου⁴ ἐπέστη αὐτοῖς καὶ δόξα Κυρίου⁵ περιέλαμψεν αὐτούς¹⁶, καὶ ἐφοβήθησαν φόβον μέγαν¹⁷. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος "Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται⁸ παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν χριστὸς κύριος⁹ ἐν πόλει Δαυεὶδ· 12 καὶ τοῦτο ὑμῖν¹⁰ σημεῖον¹¹, εὐρήσετε βρέφος ἑσπαργανωμένον¹² καὶ⁴ κείμενον¹³ ἐν¹⁴ φάτνῃ." 13 καὶ ἐξαίφνης¹⁵ ἐγένετο σὺν τῷ ἀγγέλῳ¹⁶ πλῆθος στρατιῶν οὐρανόθεν¹⁷ αἰνούντων¹⁸ τὸν θεὸν καὶ λεγόντων

14 "Δόξα ἐν ὑψίστοις θεῷ
καὶ ἐπὶ γῆς εἰρήνῃ ἐν¹⁹ ἀνθρώποις εὐδοκίας²⁰."

1 (D ^s †χαρὰ αὐτῇ)	2 (D+τάς)	3 (D11+ιδού)
4 (I omits)	5 (D11 omit, 211 dei)	6 (N ἐπέλ. αὐτοῖς)
7 (B σφόδρα)	8 (N1 ἔστιν, D+καὶ)	9 (I Iesus, 1+Iesus)
10 (N †ἡμῖν) ND+τὸ	11 (D+ἔστω)	12 (N *ἑσπαργ.)
13 (ND omit)	14 (N ἐπὶ, corrected to ἐν)	15 (N ἐξαίφνης)
16 (s ^s there appeared to him)	17 BD οὐρανοῦ	18 (D ^s †αἰνούντων)
19 (11s ^s omit)	20 s ^s εὐδοκία	

6. B. *Visit of the Shepherds.*

v. 19.

Luke ii. 51, καὶ ἡ μήτηρ αὐτοῦ διετῆρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

v. 20. The phrase δοξάζειν τὸν θεόν is used once by S. Mark, twice by S. Matthew, but eight times by S. Luke with whom it forms a refrain to conclude a narrative.

ii. 15 Καὶ ἐγένετο ὡς ἀπῆλθον¹ ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ² ἄγγελοι³, οἱ² ποιμένες ἐλάλουν⁴ πρὸς ἀλλήλους⁵ "Διέλθωμεν δὴ ἔως⁶ Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός⁷· ὁ ὁ κύριος ἐγνώρισεν ἡμῖν." 16 καὶ ἦλθαν σπεύσαντες⁸ καὶ ἀνεύραν⁹ τὴν τε¹⁰ Μαριὰμ¹¹ καὶ τὸν Ἰωσήφ

1 (6 ll singular)	2 (D1+καὶ οἱ ἄνθρωποι)	3 (N omits, 1 et illi)
4 (D 3 ll εἰπόν)	5 (N11+λέγοντες)	6 (I omits)
7 (D †γεγονός)	8 (D σπεύδοντες)	9 (D εὐρον)
10 (D11 omit)	11 (D Μαρίαν)	

^a LXX. Gen. xvii. 12, καὶ παιδίον ὀκτὼ ἡμερῶν περιτμηθήσεται ὑμῖν πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν.

^b LXX. Lev. xii. 2, Ἰνὴ ἣτις ἐάν σπερματισθῇ καὶ τέκῃ ἄρσεν, καὶ ἀκάθαρτος ἔσται ἐπὶ τὰς ἡμέρας, κατὰ τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφόδου αὐτῆς ἀκάθαρτος ἔσται· 3 καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ περιτεμεῖ τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ· 4 καὶ τριάκοντα ἡμέρας καὶ τρεῖς καθίσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς· παντὸς ἀγγίου οὐχ ἄψεται, καὶ εἰς τὸ ἁγιαστήριον οὐκ εἰσελεύσεται, ἕως ἂν πληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς·...6 καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ἡ ἡμέρᾳ τῇ ἐπὶ θυγατρὶ, προσοίσει ἄμυνον ἐνιαύσιον ἄμωμον εἰς ὀλοκαύτωμα καὶ νοσοῦν περισσότερὰς ἢ τριγῶνα περὶ ἁμαρτίας·...8 ἐάν δὲ μὴ εὐρίσκη ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄμυνον, καὶ λήμψεται δύο τριγῶνας ἢ δύο νοσοῦνς περισσότερων, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας· καὶ ἐξιδάσεται περὶ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

^c LXX. Exod. xiii. 12, καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ. Lev. xii. 6, καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ἡ ἡμέρᾳ τῇ ἐπὶ θυγατρὶ, προσοίσει ἄμυνον ἐνιαύσιον ἄμωμον εἰς ὀλοκαύτωμα καὶ νοσοῦν περισσότερὰς ἢ τριγῶνα περὶ ἁμαρτίας·...8 ἐάν δὲ μὴ εὐρίσκη ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄμυνον, καὶ λήμψεται δύο τριγῶνας ἢ δύο νοσοῦνς περισσότερων, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας· καὶ ἐξιδάσεται περὶ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

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ii. (16) καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ¹² ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου¹⁰. 18 καὶ πάντες οἱ ἀκούσαντες¹³ ἐθαύμασαν¹⁴ περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ Μαρία πάντα συνεντῆρει τὰ ῥήματα ταῦτα¹⁵ συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

12 (s^s and) 13 (D1 of ἀκούοντες, I qui aderant) 14 (D^s 11 -μαζον) 15 (B omits)

7. THE CIRCUMCISION.

vv. 21—39. Christ's submission to the Law of Moses is emphasized in these verses. Cf. Gal. iv. 4, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

v. 21. περιτμῆναι is used 22 times by S. Luke, twice by S. Matthew; but not elsewhere in N.T.

v. 21^b. καὶ introduces the apodosis Luke vii. 12, Acts i. 10.

ii. 21 Καὶ ὅτε ἐπλήσθησαν¹ ἡμέραι² ὀκτὼ τοῦ περιτεμεῖν αὐτόν³, καὶ⁴ ἐκλήθη⁵ τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν⁶ ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτόν⁷ ἐν τῇ⁸ κοιλίᾳ⁹.

1 (D11 συνετελέσθησαν αὶ)	2 (D+αὶ)	3 (D 211 s ^s τὸ παιδίον)
4 (D11 omit)	5 (D ὠνομάσθη)	6 (N1 λεχθέν)
7 (N †αὐτήν)	8 (D omits)	9 (D+μητρὸς)

8. THE PRESENTATION IN THE TEMPLE.

v. 22. S. Luke apparently infers from the O.T. that every male child needed purification as well as every mother, both being brought to the Temple for that purpose (vv. 27, 39). This may well have been customary with those who lived near Jerusalem, but it is not commanded in the Law (Lev. xii. 1—8), and perhaps indicates S. Luke's ignorance of Jewish legal details. The holy Child was brought to the Temple, but not in obedience to the written Law. Cf. 1 Sam. i. 21—28.

v. 22^c. Cf. Rom. xii. 1, παρακαλῶ οὖν ὑμᾶς...παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον.

ii. 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ¹ καθαρισμοῦ² αὐτῶν³ κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτόν εἰς Ἱεροσόλυμα παραστήσαι⁴ τῷ⁵ κυρίῳ, 23 καθὼς γέγραπται ἐν⁶ νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοίγον⁷ μήτραν ἅγιον τῷ⁸ κυρίῳ κληθήσεται⁹, 24 καὶ τοῦ δοῦναι θυσίαν

1 (B omits)	2 (D11 αὐτοῦ, s ^s omits)	3 (N †παραστήσεται)
4 (D omits)	5 (D+τῷ)	6 (N †-οίγων)

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ii. (24) κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, ⁷ζεῖγος
 τργγόνων ἢ ἀγὸ νοσοῦς⁷ περιστερῶν².

7 (D νεοσσούς)

9. SYMEON.

v. 25.

Acts ii. 5, Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους.
 Acts viii. 2, συνεκέμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς.
 Acts xxii. 12, “Ανανίας δὲ τις ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον.”
 v. 25^b.

Luke xxiv. 21, “ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων
 λυτροῦσθαι τὸν Ἰσραήλ.”

Acts i. 6, “Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν
 βασιλείαν τῷ Ἰσραήλ;”

ii. 25 Καὶ ἰδοὺ¹ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα²
 Συμεών, καὶ ὁ ἄνθρωπος οὗτος³ δίκαιος καὶ εὐλαβής⁴,
 προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν
 ἅγιον ἐπ’ αὐτόν. ²⁶καὶ ἦν αὐτῷ κεχρηματισμένος⁵ ὑπὸ
 τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον ἑστὶν⁶ ἄν⁸
 ἰδοὺ τὸν χριστὸν Κυρίου⁹. ²⁷καὶ ἦλθεν ἐν τῷ πνεύματι εἰς
 τὸ ἱερόν. καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον
 Ἰησοῦν¹⁰ τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον¹¹ τοῦ
 νόμου¹² περὶ αὐτοῦ ²⁸καὶ αὐτὸς¹³ ἐδέξατο αὐτὸ εἰς τὰς
 ἀγκάλας¹⁴ καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

²⁹ “Νῦν ἀπολύεις¹⁵ τὸν δοῦλόν σου, δέσποτα,

κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ.

³⁰ ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου¹⁶

³¹ ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν¹⁷,
³² φῶς εἰς ἀποκάλυψιν ἐθνῶν¹⁸ καὶ
 καὶ λύσαν λαοῦ σου Ἰσραήλ¹⁹.”

³³ καὶ ἦν ὁ πατὴρ αὐτοῦ²⁰ καὶ ἡ μήτηρ²¹ θαυμάζοντες
 ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. ³⁴ καὶ εὐλόγησεν
 αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ²² τὴν μητέρα
 αὐτοῦ “Ἰδοὺ οὗτος κείμενος εἰς πτώσιν καὶ²³ ἀνάστασιν
 πολλῶν ἐν τῷ Ἰσραήλ καὶ εἰς²⁴ σημεῖον ἀντιλεγόμενον,
³⁵ καὶ σου²⁵ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως
 ἂν ἀποκαλυφθῶσιν²⁶ ἐκ²⁷ πολλῶν καρδιῶν διαλογισμοί²⁸.”

1 (D s^a omit) 2 (N † + αὐτοῦ) 3 (s^a omits) 4 (N
 εὐσεβής) 5 (D ll κεχρηματισμένος δὲ ἦν) 6 B omits
 7 (N l εως) 8 (D † omits) 9 (A 2 ll κύριον) 10 (N omits)
 11 (D ll εθος) 12 (l legem) 13 (N + δὲ) 14 (l omits,
 D ll + αὐτοῦ) 15 (N † ἀπολύεις) 16 (D omits, 2 ll oculorum)
 17 (A ll Ἰωσήφ) 18 (N ll + αὐτοῦ) 19 (D Μαρίαν) 20 (D ll
 + εἰς) 21 (N omits) 22 N D ll + δὲ 23 (D ἀνακ.)
 24 (D ll omit) 25 (N + πορησὶν)

^a See note ^b on p. 297.

^b LXX. Is. xl. 5, καὶ ὅψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. Is. lii. 10, καὶ ἀποκαλύψει Κύριος τὸν βραχίονα τὸν ἅγιον αὐτοῦ ἐνώπιον πάντων τῶν ἐθνῶν, καὶ ὀψονται πάντα ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν.

^c LXX. Is. xlix. 6, ἰδοὺ δέδωκά σε [εἰς διαθήκην γένους], εἰς φῶς ἐθνῶν, [τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς].

^d LXX. Is. xlvii. 13, δέδωκα ἐν Σειῶν σωτηρίαν τῷ Ἰσραήλ εἰς δόξαμα.

^e LXX. Gen. xxxv. 26, υἱοὶ δὲ Ζελφας παιδίσκης Δείας Γὰδ καὶ Ἀσήρ. Gen. xlix. 20, Ἀσήρ, πῶν αὐτοῦ ὁ ἄρτος, καὶ αὐτὸς δώσει τρυφὴν ἀρχουσιν. Deut. xxxiii. 24, καὶ τῷ Ἀσήρ εἶπεν “Εὐλογητὸς ἀπὸ τέκνων Ἀσήρ, καὶ ἔσται δεκτὸς τοῖς ἀδελφοῖς αὐτοῦ.”

^f LXX. Cf. 1 Sam. iii. 3, καὶ Σαμουὴλ ἐκάθευden ἐν τῷ ναφὶ οὗ ἡ κιβωτὸς τοῦ θεοῦ.

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10. HANNAH.

v. 37. S. Luke in his Gospel mentions widows nine times,
 against S. Mark's thrice and S. Matthew's not once. See
 xxi. 2 note, p. 126.

v. 38. ἐπιστήναι is used 18 times by S. Luke, thrice by
 S. Paul, not elsewhere.

For λύτρωσιν see ii. 25 note.

ii. 36 Καὶ ἦν¹ Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ
 φυλῆς Ἀσὴρ², αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς³,
 ζήσασα μετὰ ἀνδρὸς⁴ ἔτη⁵ ἑπτὰ ἀπὸ τῆς παρθενείας
 αὐτῆς, ³⁷ καὶ αὕτη χήρα ἔως⁶ ἑτῶν ὀγδοήκοντα⁷ τεσ-
 σάρων⁸, ἣ οὐκ ἀφίστατο⁹ τοῦ ἱεροῦ¹⁰ νηστεύσας¹¹ καὶ
 δεήσασιν¹² λατρεύουσα νύκτα καὶ ἡμέραν. ³⁸ καὶ αὕτῃ τῇ
 ὥρᾳ ἐπιστάσα ἀνθρωπολογεῖτο τῷ θεῷ¹³ καὶ ἐλάλει περὶ
 αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν¹⁴ Ἱερου-
 σαλήμ¹⁵.

1 (D l omit) 2 (D + καὶ) 3 (N † + χηρ) 4 (ll cum
 viro suo) 5 (s^a days) 6 (D ll omit) 7 (N ἐβδομήκοντα)
 8 (s^a the rest of her life in widowhood was 84 years) 9 (B † ἀ-
 φέστα, N ll + ἐκ) 10 (D † ναοῦ) 11 (N † νηστείας) 12 (N?
 † δέησιν) 13 (A ll s^a κυρίῳ) 14 (D + ἐν) 15 (2 ll Israel)

11. THE RETURN TO NAZARETH.

With v. 40 compare

Luke ii. 52, καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ
 χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

(Editorial?)

ii. 39 [Καὶ ὡς ἐτέλεσαν¹ πάντα² τὰ³ κατὰ τὸν νόμον Κυρίου, ἐπέ-
 στρεψαν⁴ εἰς τὴν⁵ Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ⁶. ⁴⁰ Τὸ
 δὲ παιδίον⁷ ἡῤῥανεν⁸ καὶ ἐκραταιοῦτο⁹ πληρούμενον σοφίᾳ¹⁰, καὶ
 χάρις θεοῦ ἦν ἐπ’ αὐτό¹¹.]

1 (N ἐτέλεσεν, s^a + Joseph and Mary) 2 (D ἅπαντα)
 3 (N D ll omit) 4 (N -ψεν, D ὑπέστρ.) 5 (N omits)
 6 N -ρετ, (D l + καθὼς ἐρέθη διὰ τοῦ προφήτου ὅτι Ναζωραῖος κλη-
 θήσεται) 7 (D + Ἰησοῦς) 8 (D -ἀνετο) 9 (A 2 ll
 + πνεύματι) 10 (N? D σοφίας) 11 (D^s ll ἐν αὐτῷ, ll cum eo)

12. THE CONVERSATION WITH THE DOCTORS.

v. 50.

S. Luke does not assert that there was on this occasion
 any supernatural blinding of their understanding, yet from
 the parallels quoted below he perhaps meant that. Such
 blinding is peculiar to S. Luke amongst the Evangelists. It

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is probably based on Isaiah vi. 9 f., and is confirmed by S. Paul (Rom. xi. 8, &c.).

Luke ix. 45, οἱ δὲ ἡγρόνουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλιμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό.

Luke xviii. 34, καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

Luke xxiv. 16, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.

v. 51^b.

Luke ii. 19, ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

ii. 41 Ἡ καὶ ἐπορεύοντο¹ οἱ γονεῖς αὐτοῦ² κατ' ἔτος³ εἰς Ἱερουσαλὴμ⁴ τῇ ἑορτῇ τοῦ πάσχα^a. 42 Καὶ ὅτε ἐγένετο ἑτῶν⁵ δώδεκα⁶, ἡ ἀναβαινόντων⁷ αὐτῶν¹⁸ κατὰ τὸ ἔθος τῆς ἑορτῆς⁹ 43 καὶ τελειωσάντων¹⁰ τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν¹¹ Ἰησοῦς¹² ὁ παῖς¹³ ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς¹⁴ αὐτοῦ. 44 νομίσαντες δὲ¹⁵ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν¹⁶ καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσιν¹⁷ καὶ¹⁸ τοῖς γνωστοῖς¹¹², 45 καὶ μὴ εὗρόντες¹⁹ ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες²⁰ αὐτόν. 46 καὶ ἐγένετο μετὰ

1 (D' Επορ. δὲ καὶ) 2 (ll Ioseph et Maria = mater eius) 3 (N ἔθος) 4 (D ll + ἐν) 5 (D ll αὐτῶν ἔτη) 6 (N + καὶ) 7 (E ll ἀναβάντων) 8 (D l ἀνέβησαν οἱ γονεῖς αὐτοῦ ἔχοντες αὐτόν, C ll + εἰς Ἱεροσόλυμα) 9 (D 3 ll + τῶν ἀξύμων) 10 (D τελεσάντων) 11 (D ἀπ-) 12 (N omits) 13 (2 ll omit) 14 (C ll ἔγνω Ἰωσήφ καὶ ἡ μήτηρ) 15 (ll omit, 1 s^e enim) 16 (l domi) 17 B συγγενεῦσιν 18 (D l + ἐν) 19 (D ll εἰρσκοντες, A ll + αὐτόν) 20 (N ll ζητοῦντες)

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ii. (46) ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον²¹ ἐν μέσῳ τῶν διδασκάλων καὶ²² ἀκούοντα αὐτῶν²³ καὶ ἐπερωτῶντα²⁴ αὐτούς· 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ²⁵ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ²⁶. 48 καὶ ἰδόντες αὐτὸν ἐξεπλάγγησαν, καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ “Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγώ²⁷ ὀδυνώμενοι²⁸ ζητοῦμέν²⁹ σε.” 49 καὶ εἶπεν πρὸς αὐτούς “Τί ὅτι ἐζητεῖτέ³⁰ με; οὐκ ᾔδειτε³¹ ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;” 50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 καὶ κατέβη μετ' αὐτῶν³² καὶ ἦλθεν³³ εἰς Ναζάρεθ³⁴, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα³⁴ ἐν τῇ καρδίᾳ αὐτῆς³⁵.

21 (D καθήμενον) 22 (D ll omit) 23 (2 ll omit, 1 illum) 24 (N * ἐπηρ.) 25 (B omits) 26 (l prudentiam et os et responsa) 27 (4 ll s^e omit, C ἰδοὺ οἱ συγγενεῖς καὶ ὁ πατήρ σου καὶ ἐγώ) 28 (D ll s^e + καὶ λυπούμενοι, s^e in great trouble) 29 (CD ll ἐζητ.) 30 (N 1 s^e ζητεῖτέ) 31 (D ll οἶδατε) 32 (CD omit) 33 N Ναζάρεθ (D s^e † Ναρεθ) 34 (C ll s^e + ταῦτα) 35 (s^e omits)

13. GROWTH IN WISDOM AND STATURE.

(Editorial?)

[ii. 52 Καὶ¹ Ἰησοῦς προέκοπτεν² τῇ³ σοφίᾳ καὶ ἡλικίᾳ καὶ χαρίτι ἡπαρὰ θεῶ⁴ καὶ⁵ ἀνθρώποις^b.]

1 (N + ὁ) 2 (N + ἐν) 3 (CD omit) 4 (N † θεοῦ) 5 (D + παρὰ)

14. THE GENEALOGY.

(Names which are not found in S. Matthew's Genealogy are printed in thick type. Differences in spelling are also thus marked. When the names come direct from the O.T., the English equivalents are given in the margin.)

It has not been deemed necessary to record all the variations in the spelling of these names which are found in the Old Latin and Old Syriac versions.)

Luke iii. 23 [Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσει ἐτῶν τριάκοντα, ὧν υἱός, ὡς ἐνομίζετο¹,]² Ἰωσήφ³

τοῦ Ἠλεὶ

24 τοῦ Ματθαῖ⁴

τοῦ Λευεῖ⁵

τοῦ Μελχελ

τοῦ Ἰανναί

τοῦ Ἰωσήφ

25 τοῦ Ματταθίου

τοῦ Ἀμώς

1 (s^e He was called) 2 (D * Hn δὲ IHC ὡς ἐτῶν ἄ' ἀρχόμενος, ὡς ἐνομίζετο εἶναι, υἱός) 3 (From Joseph to David D substitutes the names from S. Matthew's Genealogy supplemented from and harmonized to the LXX.) 4 (N Μαθθαῖ) 5 (B Ἠλεὶ, s^e omits this name or the next. Julius Africanus omits Matthat and Levi.)

John viii. 57 [εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν “Πεντήκοντα ἔτη οὐπω¹ ἔχεις.”]

1 D (οὐδέπω)

S. Matthew gives the list of kings (imperfect) during the regal period and perhaps an (imperfect) list of claimants of the throne subsequently. Mr E. B. Nicholson, librarian of the Bodleian at Oxford, suggests that possibly S. Luke gives a list of names (imperfect) from the Bethlehem land-register of owners of Jesse's property. This would account for the presence of Zerubbabel and Shealtiel in both lists, for during the captivity no Jew occupied the land and to fill the gap David's known heirs for the time might be inserted.

The popular idea that S. Luke gives Mary's genealogy was unknown to the ancients, who said that Joseph was the real son of Jacob as S. Matthew states, but the legal son of Heli as S. Luke states, in consequence of Levirate marriage (Eusebius II. E. i. 7. 4).

^a LXX. Deut. xvi. 16 [τρεῖς καιροὺς τοῦ ἐνιαυτοῦ] ὀφθήσεται πᾶν ἀρσενικόν σου ἐναντίον Κυρίου... ἐν τῇ ἑορτῇ τῶν ἀξύμων, [καὶ ἐν τῇ ἑορτῇ τῶν ἐβδομάδων, καὶ ἐν τῇ ἑορτῇ τῆς σκηνοπηγίας.] Cf. Exod. xxiii. 14—17, xxxiv. 23.

^b LXX. 1 Sam. ii. 26 [καὶ τὸ παιδάριον Σαμουὴλ] ἐπορεύετο, καὶ ἀγαθὸν καὶ μετὰ Κυρίου καὶ μετὰ ἀνθρώπων.

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iii. (25)	τοῦ Ναούμ	(Common O.T. form)
	τοῦ Ἑσλεί	
	τοῦ Ναγκαί	
26	τοῦ Μαάθ	
	τοῦ Ματταθίου	
	τοῦ Σεμεείν	
	τοῦ Ἰωσήχ	
	τοῦ Ἰωδά	
27	τοῦ Ἰωανάν ⁶	
	τοῦ Ῥησά ⁷	
	τοῦ Ζοροβάβελ	Zerubbabel
	τοῦ Σαλαθιήλ	Shealtiel
	τοῦ Νηρεί	
28	τοῦ Μελχεί	
	τοῦ Ἀδδεί	
	τοῦ Κωσάμ ⁸	
	τοῦ Ἐλμαδάμ	
	τοῦ Ἡρ	
29	τοῦ Ἰησοῦ	
	τοῦ Ἐλιξέρ ⁹	
	τοῦ Ἰωρείμ	
	τοῦ Μαθθάτ ¹⁰	
	τοῦ Λευεί ¹¹	
30	τοῦ Συμεών	
	τοῦ Ἰούδα	
	τοῦ Ἰωσήφ	
	τοῦ Ἰωνάμ	
	τοῦ Ἐλιακείμ	
31	τοῦ Μελεί ¹²	
	τοῦ Μεννά	
	τοῦ Ματταθά ¹³	
	τοῦ Ναθάμ ¹⁴	Nathan
	τοῦ Δαυεῖδ ^a	David
32	τοῦ Ἰεσσαί	Jesse
	τοῦ Ἰωβήλ ¹⁵	Obed
	τοῦ Βόος ¹⁶	Boaz
	τοῦ Σαλά ¹⁷	Salma
	τοῦ Ναασσών ¹⁸	Nahshon
33	τοῦ Ἀδμεν ¹⁹	Amminadab
	τοῦ Ἀρνεί ²⁰	Ram
	τοῦ Ἑσρών ²¹	Hezron

1 Chron. iii. 19 καὶ υἱοὶ Σαλαθιήλ· Ζοροβάβελ.....

According to the Hebrew Massoretic text Zerubbabel was Shealtiel's nephew, being the son of Pedaiah; hence some infer that Shealtiel was childless. S. Luke has followed the LXX., or he has followed Ezra iii. 2, Haggai i. 1 &c., in which Zerubbabel is called son (=heir?) of Shealtiel.

v. 31.

Rom. i. 1, Ἰησοῦ Χριστοῦ... 3 τοῦ γενομένου ἐκ σπερμᾶτος Δαγείδ κατὰ σάρκα. Cf. 2 Tim. ii. 8; John vii. 42.

2 Tim. ii. 8, μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγεμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαγείδ.

[John vii. 42, "οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαγείδ;"]

v. 33.

Heb. vii. 14, πρόδην γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς τὴν φυλὴν περὶ ἱερέων οὐδὲν Μωυσῆς ἐλάλησεν.

v. 34.

Heb. ii. 16, σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

The Old Testament names in this genealogy, as in S. Matthew's, may be best seen in 1 Chronicles, as given below. Other authorities however are Ezra iii. 2, 1 Sam. xvi. 1—13, 2 Sam. v. 14, Ruth iv. 18—22, Gen. xxix. 35, xxv. 26, xxi. 2, 3, xi. 10—26, v. 3—32, iv. 25, v. 1—3, &c.

1 Chronicles i. 1—iii. 5.

iii. 5 καὶ οὗτοι ἐτέχθησαν αὐτῷ [sc. τῷ Δαυεῖδ] ἐν Ἱερουσαλὴμ· Σάμαν, Σωβάν, Ναθάν καὶ Σαλωμών.

ii. 13 καὶ Ἰεσσαὶ ἐγέννησεν..... 15 Δαυεῖδ

12 καὶ Ὡβήδ ἐγέννησεν τὸν Ἰεσσαί

καὶ Βόος ἐγέννησεν τὸν Ὡβήδ

11 καὶ Σαλωμών ἐγέννησεν τὸν Βόος

καὶ Ναασσών ἐγέννησεν τὸν Σαλωμών

10 καὶ Ἀμειναδὰβ ἐγέννησεν τὸν Ναασσών.....

καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμειναδὰβ

9 καὶ υἱοὶ Ἑσρών... ὁ Ῥάμ... καὶ Ἀράμ.

5 υἱοὶ Φάρες· Ἀρσών...

- 6 (N Ἰωανάν) 7 (S^a Kasha) 8 (N II Κωσά) 9 (N Ἐλιξέρ)
 10 (N Μαθθαθά) 11 (l omits) 12 (4 ll omit) 13 (B
 Μετταθά) 14 (A II S^a Ναθάν) 15 (D^s Ὡβήλ) 16 (N^a Βαλλς)
 17 (D II Σαλωμών) 18 N + τοῦ Ἀδάμ 19 (D Ἀμειναδὰβ)
 20 (D II Ἀράμ, K 2 ll + τοῦ Ἰωράμ) 21 (N II Ἑσρών, D^s Ἀσρώμ)

^a In Cod. D of S. Luke iii. 23—38, although S. Luke's inverted order is preserved and the genealogy has been carried back, as S. Luke carries it, to Adam, yet in the part between Joseph and David all the names have been borrowed from S. Matthew except that the four kings—Jehoiakim, Uziah, Amaziah and Joash—whom S. Matthew omits, are given in their proper places. This codex is unfortunately mutilated at the beginning of S. Matthew and does not now contain his genealogy there except in the post-exile period.

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iii. (33) τοῦ Φάρες	Pharez
τοῦ Ἰούδα	Judah
34 τοῦ Ἰακώβ	Jacob
τοῦ Ἰσαάκ ²²	Isaac
τοῦ Ἀβραάμ	Abraham
τοῦ Θάρα	Terah
τοῦ Ναχὼρ	Nahor
35 τοῦ Σερούχ ²³	Serug
τοῦ Ῥαγαύ	Reu
τοῦ Φάλεκ	Peleg
τοῦ Ἑβερ	Eber
τοῦ Σαλά	Shelah
36 τοῦ Καινάμ ^{24 a}	*
τοῦ Ἀρφαξάδ	Arphaxad
τοῦ Σήμ	Shem
τοῦ Νῶε	Noah
τοῦ Λάμεχ ²⁵	Lamech
37 τοῦ Μαθουσάλα ²⁶	Methuselah
τοῦ Ἐνώχ	Enoch
τοῦ Ἰάρετ ²⁷	Jared
τοῦ Μαλελεήλ ²⁸	Mahalaleel
τοῦ Καινάν ²⁹	Cainan
38 τοῦ Ἐνὼς	Enos
τοῦ Σήθ	Seth
τοῦ Ἀδάμ	Adam
τοῦ θεοῦ.	

22 (ND II Ἰσάκ) 23 (D1 Σερούκ) 24 (D omits, A II τοῦ Καινάν, ^s son of Elian) 25 (D 2 II Λάμεκ) 26 (B Μαθουσάλα) 27 (D Ἰάρεδ) 28 (N Μελε.) 29 N Καινάμ.

If we divide S. Luke's genealogy into four sections corresponding to the divisions in S. Matthew's genealogy, we find in the first section (Jesus to Salathiel, about 4—597 B.C.) 22 names to cover a period of 593 years, giving an average of 27 years to a generation. S. Matthew in this section gives 13 names with an average of 40 years to a generation. In the second section (Nerei to Nathan, about 597—980 B.C.) S. Luke gives 20 names to cover 383 years, with an average of 19 years to a generation. S. Matthew meanwhile gives 14 names with an average of 27 years. In the third section (David to Abraham, about 980—1920 (?) B.C.) both give 14 names with an average of 67 years to a generation. The fourth section is peculiar to S. Luke and carries us back into the period when dates are uncertain.

15. THE SERMON PREACHED AT NAZARETH.

S. Luke has combined some new non-Markan matter with fragments of the deutero-Mark which he has taken out of their proper order, probably because he did not know that order. We cannot positively say whether there were two visits paid to Nazareth or only one, but the probability is always in favour of one; whether S. Mark or S. Luke has misplaced it, or both of them, we cannot determine, but it is clear from Luke iv. 21, 23 that the sermon consisted of a narrative of the mighty works recently wrought by our Lord in Capernaum: yet S. Luke has not yet recorded any such works.

v. 18. On πνεῦμα κ.τ.λ. see i. 15, note, p. 292.

v. 20. On ὑπηρέτης see i. 2, note, p. 3.

^a Cainan is found in the LXX. of Gen. xi. 12, 13, but not in the Hebrew nor in the Samaritan text, nor is this name found in 1 Chronicles even in the LXX.

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ii. 4 καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φάρες.	
ἡ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραήλ· Ῥουβὴν...Ἰουδά...	
i. 34 υἱοὶ Ἰσαάκ· Ἰακώβ καὶ Ἡσαΐ.	
28 υἱοὶ δὲ Ἀβραάμ· Ἰσαὰκ καὶ Ἰσμαήλ.	
	27 Ἀβραάμ.
	26 Θάρα
	Ναχὼρ
	Σερούχ
	25 Ῥαγαύ
	Φάλεχ
	Ἑβερ
	24 Σαλά
	*
17 υἱοὶ Σήμ·.....Ἀρφαξάδ	
	4 Σήμ
	Νῶε
	3 Λάμεχ
	Μαθθουσάλα
	Ἐνώχ
	Ἰάρεδ
	Μαλελεήλ
	Καινάν
	1 Ἐνὼς
	Σήθ
	Ἀδάμ

v. 22.

John i. 45, "Ἰησοῦν υἱὸν τοῦ Ἰωσήφ."

John vi. 42, "οὐχὶ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ;"

Luke iii. 23, ὡν υἱός, ὡς ἐνομίζετο, Ἰωσήφ.

See also Introduction, Chap. xviii.

v. 24^b.

John iv. 44, αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. (See p. 55.)

v. 25.

James v. 17, Ἡλείας ἀνθρώπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσήύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

S. Luke in his Gospel mentions widows nine times, against S. Mark's thrice and S. Matthew's not once. See xxi. 2 note, p. 126.

vv. 29, 30.

John viii. 59, ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

Luke xxiv. 31, καὶ αὐτὸς ἀφαντος ἐγένετο ἀπ' αὐτῶν.

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iv. 16 [Καὶ ἦλθεν¹¹ εἰς Ναζαρά², οὗ³ ἦν τεθραμμένος⁴, καὶ εἰσῆλθεν¹⁵] κατὰ τὸ εἰωθὸς αὐτῷ⁶⁷ [ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν], καὶ ἀνέστη ἀναγνῶναι¹⁸. 17 καὶ ἐπεδόθη⁹ αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου¹¹⁰, καὶ ἀνοίξας¹¹ τὸ βιβλίον¹² εὗρεν (τὸν)¹³ τόπον⁷ οὗ ἦν γεγραμμένον

18 Πνεῦμα Κυρίου ἐπ' ἐμέ¹⁴, οὗ⁸ εἶνεκεν ἔχρισέν με¹⁴, ἐγαγγελισασθαι πτωχοῖς ἀπέσταλκέν με¹⁵, κηρύξαι αἰχμαλώτοις ἀφῆσιν καὶ τυφλοῖς ἀνάβλεψιν, [ἀποστείλαι¹⁶ τεθραγμένους¹⁷ ἐν ἀφέσει,]

19 κηρύξαι ἐνιαγτὸν Κυρίου δεκτόν^{18a}.

20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι¹² “Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.” 22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, [καὶ ἔλεγον “Οὐχὶ υἱὸς ἐστὶν⁷ Ἰωσήφ οὗτος;”] 23 καὶ εἶπεν πρὸς αὐτοὺς “Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην ‘Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα¹⁹ εἰς τὴν¹² Καφαρναούμ²⁰ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.’” 24 εἶπεν δέ²¹ “Ἀμὴν²² λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ²³. 25 ἐπ' ἀληθείας δέ²⁴ λέγω ὑμῖν²⁵, πολλὰι χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου²⁶ ἐν τῷ Ἰσραὴλ²⁷, ὅτε ἐκλείσθη ὁ οὐρανὸς²⁸ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμψθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναικα χήραν^b. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ²⁷ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη²⁹, εἰ μὴ Ναϊμάν³⁰ ὁ Σύρος^b.” 28 καὶ ἐπλήρσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες³¹ ταῦτα, 29 καὶ ἀναστάντες³² ἐξέβαλον αὐτὸν ἕξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως³³ ὁφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ῥυκοδόμητο³⁴ αὐτῶν, ὥστε³⁵ κατακρημνίσαι³⁶ αὐτόν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο³².

1 (D1 ἔλθων δὲ) 2 (D Ναζαρέδ, ll Nazareth) 3 (D ὅπου) 4 N1 ἀνα- 5 (D^s † omits) 6 (D ll omit) 7 (l omits) 8 (s^s reads this after Ἡσαίου) 9 (s^s he gave) 10 (D ὁ προφήτης Ἡσαίας) 11 (N ll ἀναπτύξας, D* ἀπτύξας) 12 (D omits) 13 N omits 14 (s^s thee) 15 (D^s ἀπέσταλμαι, l+ to heal the broken in heart) 16 (s^s ἀποστελῶ) 17 (D τεθραυματισμένους) 18 (ll+ and the day of recompence) 19 (D γνωόμενα) 20 (s^s + ye will say unto me) 21 (s^s + unto them) 22 (D + ἀμὴν) 23 (ND ἐαυτοῦ) 24 (D ll omit) 25 (N ll + ὅτι) 26 (s^s + the prophet) 27 (D ll Ἰσραὴλ or Isdrael) 28 NCl + ἐπὶ 29 (C ἐκαθερίσθη) 30 (D Ναϊμάς, s^s omits) 31 (D s^s l ἀκού- σαι) 32 (s^s omits) 33 (D + τῆς) 34 (D οἰκοδόμηται) 35 (C εἰς τὸ) 36 (s^s † hang, C ? -κρημνῆσαι)

^a LXX. Is. lxi. 1, πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἶνεκεν ἔχρισέν με εὐαγγελισασθαι πτωχοῖς, ἀπέσταλκέν με [ἰδασθαι τοὺς συν- τετριμμένους τὴν καρδίαν], κηρύξαι αἰχμαλώτοις ἀφῆσιν καὶ τυφλοῖς ἀνάβλεψιν, 2 καλέσαι ἐνιαγτὸν Κυρίου δεκτόν. lviii. 6, ἀποστείλατε τεθραυσμένους ἐν ἀφέσει.

^b LXX. 1 Kings xvii. 1, “Ζῇ Κύριος...εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετός.” 1 Kings xvii. 8, καὶ ἐγένετο ῥῆμα Κυρίου πρὸς Ἡλείου 9 “Ἀνάστηθι καὶ πορεύου εἰς Σάρεπτα τῆς Σιδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν σε.” xviii. 1, καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ ῥῆμα Κυρίου ἐγένετο πρὸς Ἡλείου ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ. 2 Kings v. 1, καὶ Ναϊμάν ὁ ἄρχων τῆς δυνάμεως Συρίας ἦν ἀνὴρ μέγας...λελεπρωμένος... 14 καὶ ἐβαπτίσαστο ἐν τῷ Ἰορδάνῃ ἐπτάκι κατὰ τὸ ῥῆμα Ἑλειαῖε καὶ...ἐκαθαρίσθη.

S. LUKE.

16. THE RAISING OF THE WIDOW'S SON AT NAIN.

vv. 16, 17 are an editorial note made up by conflation from other passages to conclude the Church lesson. The same thing is done in Luke vii. 48—50, xvii. 19, &c.

The raising of Jairus's daughter is narrated in Mark v. 21—43=Matt. ix. 18—26=Luke viii. 40—56. The raising of Lazarus is narrated in John xi. 1—44.

v. 11^a. The phrase τῷ (or τῇ) ἐξῆς occurs five times in S. Luke but not elsewhere.

v. 12^b (μονογενῆς).

Cf. Luke viii. 42, ὅτι θυγάτηρ [μονογενῆς] ἦν αὐτῷ (sc. Ἰαίρω). Luke ix. 38, “...ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, [ὅτι μονογενῆς μοι ἐστίν.]” Perhaps both the above were unconsciously assimilated by S. Luke to this passage during oral teaching.

v. 13^a (ἐσπλαγχνίσθη). Cf. x. 33, xv. 20. The word is used of our Lord four times by S. Mark and five times by S. Matthew, but S. Luke has no parallels to their passages and only here applies it to our Lord.

v. 16^a (φόβος). Cf. Luke i. 12, 65, ii. 9, v. 26, viii. 25, 35, 37, ix. 34, 45.

v. 16^b (ἐδόξαζον τὸν θεόν). Cf. Luke ii. 20, iv. 15, v. 25, 26 (=Mark ii. 12=Matt. ix. 8), xiii. 13, xvii. 15, xviii. 43, xxiii. 47, Matt. xv. 31.

v. 16^c (προφήτης). Cf. iv. 24, vii. 39, ix. 8 (=Mark vi. 15), 19, xxiv. 19, Matt. xxi. 11, 46.

v. 16^d (ἐπεσκέψατο). Cf. i. 68, 78.

v. 17. On Ἰουδαία=Palestine, see iv. 44, note, p. 17.

vii. 11 Καὶ [ἐγένετο¹ ἐν² τῷ³ ἐξῆς] ἐπορεύθη⁴ εἰς πόλιν καλουμένην⁵ Ναϊν⁶, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ⁷ καὶ ὄχλος πλῆθς. 12 ὡς δὲ ἤγγισεν⁸ τῇ πόλει τῆς πόλεως, καὶ⁹ ἰδοὺ¹⁰ ἔξεκομίζετο τεθνηκώς¹¹ μονογενῆς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν χήρα¹², καὶ ὄχλος τῆς πόλεως¹³ ἵκανὸς ἦν σὺν¹⁴ αὐτῇ. 13 καὶ ἰδὼν αὐτὴν¹⁵ ὁ κύριος¹⁶ ἐσπλαγχνίσθη ἐπ' αὐτῇ¹⁷ καὶ εἶπεν αὐτῇ “Μὴ κλαῖε.” 14 καὶ προσελθὼν¹⁸ ἤψατο τῆς σοροῦ, οἱ δὲ βασταζόντες ἔστησαν, καὶ εἶπεν “Νεανίσκε¹⁹, σοὶ λέγω, ἐγέρθητι.” 15 καὶ ἀνεκάθισεν²⁰ ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτόν²¹ τῇ μητρὶ αὐτοῦ. [16 ἔλαβεν δὲ φόβος πάντας²¹, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι “Προφήτης μέγας ἠγέρθη²² ἐν ἡμῖν,” καὶ ὅτι “Ἐπεσκέψατο ὁ θεός²³ τὸν λαὸν αὐτοῦ²⁴.” 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ²⁵ καὶ²⁶ πάσῃ τῇ περιχώρῳ.]

1 (D l omit) 2 (D 2 ll omit) 3 NCD ll τῇ 4 (CD ll -εύετο, s^s they went) 5 (N omits) 6 (ll Naim, 2 ll Capharnaum) 7 (C ll + ικανοί) 8 (D ll ἐγένετο δὲ ὡς ἤγγισεν) 9 (D s^s ll omit) 10 (D omits) 11 (l omits) 12 (D χήρα οὖσα) 13 (3 ll omit) 14 (D s^s πολλὸς συνελθὺν, C ll omit ἦν) 15 (D ἰδὼν δὲ) 16 (D l s^s Ἰησοῦς) 17 (N ll αὐτὴν) 18 (s^s omits) 19 (D 2 ll + νεανίσκε) 20 B 2 ll ἐκάθισεν 21 NCD ἅπαντας 22 (D ἐξῆς) 23 (Γ l Κύριος) 24 (M ll + εἰς ἀγαθόν) 25 (N 2 ll omit) 26 (D ll + ἐν)

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